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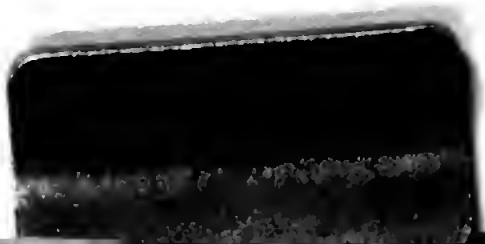

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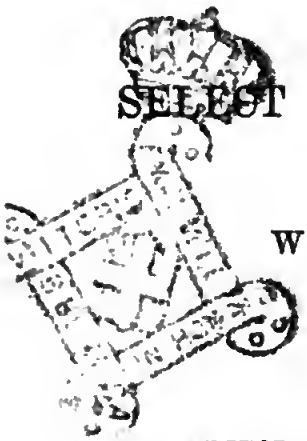
Grammar School Classics.

M. VAL. MARTIALIS

EPIGRAMMATA SELECTA.



SELECT EPIGRAMS FROM MARTIAL,

WITH ENGLISH NOTES BY

F. A. PALEY, M.A.

EDITOR OF "PROPERTIUS," "OVID'S FASTI," &c.

AND THE LATE

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TO THE READER.

THE notes in the present edition of Martial were for the most part written in the years 1862—1863. My late lamented friend and former pupil, Mr. Stone, scholar of Trinity College, had consented to join me in the attempt (no light one, we were well aware) to produce such an edition of this poet as might be found suitable both for school reading and for general use. He entered into his work with great enthusiasm, and devoted much time and labour to his allotted portion of the task. An excellent and promising scholar, and a keen admirer of Martial, whom he justly regarded as the greatest wit as well as the most accomplished and artistic versifier of antiquity, he had not only made himself master of his author, but he had read a good deal for the express purposes of illustration and explanation. His notes were placed in my hands, after his early decease, not indeed fully finished, nor as he himself intended them for publication, yet in such an advanced state that I have been able to avail myself of them as far as they went.

In considering how we might best satisfy a want that

all scholars admit—for it is a remarkable fact, that no complete edition of Martial with explanatory notes has ever appeared, either in England or in Germany, since the 'Variorum' editions of nearly two centuries ago, which, even when they can be procured, are behind the requirements of the age,—one principal difficulty presented itself. However brilliant the wit, however valuable the details of domestic Roman life and of Roman topography, and however admirable the poetry and the latinity of Martial, there is this valid ground of objection to the use of his epigrams in schools, that not less than a fourth part of them is exceedingly gross, and quite unfit for general reading. The same, indeed, may justly be said of Catullus, Juvenal, Aristophanes, and some others; but the remedy of expurgation has long ago been so far applied to them, as to make them not only endurable, but highly popular in schools. Now selection, which is the plan we resolved upon, has obvious advantages over expurgation; and it is fortunate that of all authors Martial most readily admits of selection, because each epigram is quite complete in itself[1]. Since, however, many of the epigrams are very difficult, and require a large amount of illustration, we feared that it would be found impossible to include in one moderately sized volume all the residue, i.e. all the really readable epigrams. We were compelled, therefore, to select again from these; and that was a task in itself requiring a good deal of time and judgment. Having agreed, in common consultation, as to

[1] Very rarely—perhaps in half-a-dozen instances—we have omitted a line or two from the epigrams given in this series.

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the particular epigrams we would admit (and be it understood, we have omitted hardly any of the readable sort which can fairly be considered important, excluding, however, not without regret, the very interesting distichs, about 350 in number, composing the thirteenth and fourteenth books), it only remained to mark them in our respective editions, and work upon them by reference to our own numbers. Thus, we uniformly quote the number and verse of *our* collection, as a shorter and more convenient method than the full reference to book, epigram, and verse, except in the tolerably numerous cases where epigrams *not* in our series are referred to or cited for the sake of illustration. Once made, it is obvious that the numbering of our epigrams could not be altered without throwing all our references into confusion. I hope that this plan will be thought, on the whole, the best that could be adopted. I think that to have produced a readable edition of the best parts of such a poet, fit to be placed in the hands of all, with a brief heading to each epigram to explain the general drift of it, and with such notes as will suffice for every purpose of explanation, will be thought a useful expenditure of labour.

My own time has been so much taken up with other classical work of late years, that I have advanced but slowly with these notes, though I have never laid them entirely aside. Still, all that time I have been reading and teaching Martial, and thus learning him better and better. And of this I have long been satisfied—that there is no Latin poet that would take such extensive illustration, if the learning of an editor or the limits of his work would

allow of its application. This is probably the real reason which has deterred even German scholars from undertaking complete editions of Martial. It would be easy to name some two dozen epigrams in this volume, on which alone hundreds of pages of notes might have been written. We found it a difficult task to say only just so much, or rather so little, as should suffice to make each epigram fairly intelligible in itself. If we have erred at all, it has been on the side of deficiency; but any other plan than that we have followed would probably have defeated the object we had at heart, viz. *to bring Martial into the series of Roman poets usually read in our schools.*

There are three books especially which we have used constantly as references; so constantly indeed, that I must almost ask the student of Martial in this edition to have them at hand. These are—

1. Becker's 'Gallus,' translated by the Rev. F. Metcalfe; a work very largely devoted to the illustration of Martial, and quite essential to the right understanding of the poet. The words given in Becker's index, as explained in the body of the work, in themselves form almost a glossary to Martial.

2. The 'Illustrated Companion to the Latin Dictionary and Greek Lexicon,' by Anthony Rich, Jun., B.A. This is, in my opinion, one of the most valuable contributions ever made in this country to classical school literature. I have used it for years, and I more and more admire and appreciate the accuracy, the learning, the artistic feeling, and the great value and beauty of its numerous illustrations. Like the work before mentioned, it is not only

important, but almost necessary for the student of Martial.

3. Thirteen Satires of Juvenal, by the Rev. J. E. B. Mayor, M.A. I need say nothing further in praise of this well-known work, than that it is one of the few classical editions that have emanated from this University, which can fairly vie in the immensity of its erudition with the German commentaries. Of all the Roman poets, Juvenal most directly illustrates Martial. In very many cases I have merely referred to a note of Mr. Mayor's, where the student will at once find all the information, or at least all the references, he can possibly desire.

From the seventh volume of Mr. Merivale's 'History of the Romans under the Empire,' (under the life and times of the Emperor Domitian), an explanation of the historical allusions to the wars and other political events of the period will be most readily and conveniently obtained.

Nothing indeed more curiously illustrates the force of fashion, and the routine of school teaching, than the fact that Juvenal, a contemporary and friend of Martial, and quite as liable to the charge of grossness[2], has always been read in our schools and colleges, and that at least a dozen good school editions exist of that poet, while Martial has remained, to ordinary students, almost unread and unknown. And yet it is impossible to speak too highly of the merits of Martial, if Roman poets are to be

[2] Of course, there is a difference between satirizing vice and glorying in it. For school reading, however, the difference is not very important.

read at all. His wit is of that peculiarly pointed and brilliant kind which must be felt to be appreciated—it is wit in the very highest and most perfect definition of it. A single word at the end of an epigram, perhaps, contains the whole point of the thing; or a *double entendre*, or a turn *παρὰ προσδοκίαν*, different from what you thought was to come, gives the colour and expression to the epigram. Of course, those minds (and there are such) which do not appreciate wit, may find more genial exercise than in reading Martial. But it is as an elegiac poet that I particularly wish to commend to all the study of Martial. If Latin verse-writing is to hold its place in schools, no model can be found superior in elegance and versatility to Martial. Although fun is his liking, pathos is his forte. Many of his epigrams breathe the most exquisite tones of sentiment and affection. A perfect master of latinity, he could describe the dishes of a Roman dinner, the follies of a Roman fop, the furniture of a bath, or the picturesque site of a villa, the decease of a favourite *verna*, or the tears of a mother over her infant's grave, with equal reality and felicity of expression. His chief weakness was one that he had in common with nearly every Roman poet under the empire—abject servility and fulsome flattery of the man on the imperial throne, whom he calls his 'lord and his god[3].' Living, however, in the reign of Domitian, he had the excuse of a kind of necessity. None were then safe who did not flatter; every man of note purchased his life

[3] Ep. 219. 1, 'edictum domini deique nostri.'

at the cost of his independence[4]. 'Quid si per quindecim annos,' asks Tacitus[5], 'grande mortalis aevi spatium, multi fortuitis casibus, promptissimus quisque saevitia principis, interciderunt? Pauci, ut ita dixerim, non modo aliorum sed etiam nostri superstites sumus, exemptis e media vita tot annis, quibus juvenes ad senectutem, senes prope ad ipsos exactae aetatis terminos per silentium venimus.' Like Tacitus, Martial lived to see, and wrote to praise, the happier reigns of Nerva and Trajan. If Martial was a sensualist, he was a Roman among Romans that lived the same lives themselves, and praised and bought epigrams bearing most undisguisedly on the fashionable vices[6]. But in Martial we have a great mixture of the bad with the good. If we have placed the latter in the hands of the young without the fear of scandal from the former, I think that we shall have served in some degree the cause of Roman literature.

It only remains to add, that we have adopted in this edition the excellent and carefully revised text of F. G. Schneidewin (Teubner, 1853), which, being founded on a collation of all the best MSS., is as good a one as can be obtained, or even desired. In three or four places, perhaps, we have ventured slightly to modify the punctuation.

[4] See Merivale's Hist. of Romans, &c., vol. vii. p. 409.

[5] Agricola § 3.

[6] He apologizes not unfrequently for his 'lasciva pagina.' It is the necessary condition, he says, of epigram-writing. 'Sic scribit Catullus, sic Marsus, sic Pedo, sic Gaetulicus, sic quicunque perlegitur.' (Proem. ad lib. 1.)

The edition of Martial by Lemaire (Paris, 1825), in three vols. octavo, has been consulted throughout; but it does not contain very much more than the 'Variorum' editions, of which I have chiefly used that by Schrevelius, a sound and learned work, and hitherto almost the only one with notes available for ordinary students, though first published as long ago as 1656.

F. A. P.

CAMBRIDGE,
1868.

A BRIEF NOTICE

OF THE

LIFE AND WRITINGS OF THE POET.

MARCUS VALERIUS MARTIALIS was a native of Bilbilis, on the river Salo, a confluent of the Ebro. This town was situated picturesquely on a hill side, partly surrounded by the Salo, and not very far distant from the sources of the Tagus; it was famous for the manufacture of steel, to which the waters of the Salo were supposed to give a peculiar temper[1]. By birth a Spaniard, a compatriot of Lucan the poet and the two Senecas[2], it is not certain whether Martial was of naturalized Roman parentage, or a native Celt. He speaks indeed of his stiff and uncurling Spanish hair[3], and often of his 'Celtiberian descent.' It appears, however, from Pliny (N. H. iii. 3, § 24), that Celtiberia, including the *Beblitani* or *Bilbilitani*, was a Roman Colonia; it is therefore probable that Martial's parents were Spaniards, who had

[1] 'Armorum Salo temperator,' Ep. 192. 15, and 'saevo Bilbilin optimam metallo,' *ib.* ver. 11. The fame of the Celtiberi in this respect, and the singular process they employed, are described by Diodorus Siculus, v. 33.

[2] Ep. 31. 7.

[3] 'Hispanis ego contumax capillis,' Ep. 558. 7. Compare also Ep. 640. 4.

the privileges of the Roman civitas. The gens Valeria reckoned other poets of note, among whom were Caius Valerius Catullus and Caius Valerius Flaccus, the author of the *Argonautica*. The cognomen *Martialis* may have reference to the circumstance that he was born on the Kalends of March [4]. The date of his birth is commonly placed at A.D. 43; but as he calls himself fifty-seven years old in the tenth book [5], which appears to have been written in Nerva's reign [6], A.D. 96—97, his birth would seem to have been somewhat earlier, viz. A.D. 39—40. Though he came to Rome at an early age, and commenced writing epigrams even as a boy [7], he retained a vivid recollection of, and a strong liking for, the picturesque scenery and the easy as well as economical life that he had enjoyed in his native town. Many epigrams allude to it, and in one [8] we have a description of Bilbilis, characterized by great feeling and the keenest sense of the pleasures and beauties of the country.

After a long residence at Rome, he returned 'an old man [9],' as he calls himself, to Bilbilis, from which he had been absent (except, perhaps, in occasional visits) thirty-four years [1]. At Rome the poet formed a friendship with many of the illustrious men and authors of the day—Lucan, Juvenal, Valerius Flaccus, Pliny the Younger, Quintilian, Statius, Silius Italicus, &c., and many others of wealth and influence whom he addresses in his epigrams.

[4] Ep. 526. 1; 578. 10. [5] Ep. 526. 4.

[6] See Ep. 563. where 'justissimus omnium Senator' alludes to the accession of Nerva.

[7] Ep. 58. 1. [8] 25.

[9] Ep. 581. 2, 'Latia factus in urbe senex.' Compare Ep. 55. 4, 'factus in hac ego sum jam regione senex.' But *senex* meant any one who was past the age of juventas, i. e. after middle life.

[1] Ep. 586. 7, 'Quattuor accessit tricesima messibus aestas, moenia dum colimus dominae pulcherrima Romae.'

By the Emperor Domitian, whom he every where flatters with a servility that sounds to our ears positively ridiculous, he was held in high estimation as an author; and he was also patronized by two very influential members of the emperor's household, Parthenius and Burrus. Priscus Terentius, Stella the poet, Faustinus, Julius Cerealis, Julius Proculus, Julius Martialis, Atedius Melior[2], were also among his wealthy patrons; and from some of these, or perhaps in part from the sale of his poems, which were very successful, both in Rome and in all the provinces[3], he obtained a farm and villa, to which he often alludes, at Nomentum, on the borders of the Sabine territory. A frequent theme in Martial's epigrams is the games in the amphitheatre, i. e. in the great Colosseum then recently erected; in the collection of epigrams commonly prefixed to the editions, and known as 'Liber Spectaculorum,' or 'De Spectaculis Libellus' (though the genuineness of them is rather doubtful), this is exclusively the subject. The information to be derived from these, both as to the kinds of beasts imported to Rome, to be either baited or exhibited, and the marvellous degree of taming to which even lions and wild bulls were brought, is as curious as it is copious and valuable. The emperor, as we know also from Suetonius [4], took the greatest interest in these exhibitions, as well as in the games in the Circus. To flatter and please him, Martial would do and say any thing. Among the marks of favour he obtained from Domitian were the *jus trium liberorum* [5] (which at this time, as in Trajan's reign [6], was

[2] The first book of the 'Silvae' of Statius is dedicated to Stella, the second to Melior.

[3] See Epp. 306, 380, 492, 590.

[4] Dom. § 4.

[5] Epp. 107, 108.

[6] Pliny, Epist. ad Traj. 2.

sometimes given merely as a privilege), a tribuneship, and the rights of equestrian rank [7], though he was not a *justus eques*, i. e. had not the full equestrian census. So popular had Martial's writings become at Rome, that he had many plagiarists and detractors to contend against, of both of whom he often speaks with great bitterness [8]. The usual way by which young poets at this time came into notice, was by giving public recitations. We know from Juvenal (vii. 83) that Statius invited his friends to a hearing, 'promisitque diem,' when he had completed his *Thebais*. That Martial did the same at first, is clear from his complaint [9] that the friends, who ostentatiously copied down his epigrams at the time, by way of compliment, did not show the same fondness for them afterwards. It was in this way that plagiarists used to appropriate the verses of others. This the poet charges one Fidentinus with doing (i. 29) :—

'Fama refert nostros te, Fidentine, libellos
Non aliter populo quam recitare tuos.
Si mea vis dici, gratis tibi carmina mittam;
Si dici tua vis, en, eme, ne mea sint.'

And he not unfrequently [1] jokes on *selling* to plagiarists verses of his own that have never been recited; whereby he shows up their impudence in appropriating those which had. Of criticism he was, or affected to be, very timid, and he often asks the patronage or friendly re-

[7] See iii. 95. 9, 'vidit me Roma tribunum, Et sedeo qua te suscitat Oceanus,' i. e. in the fourteen *ordines*. The privilege of the *jus trium liberorum* was this: a father of three children was free from all personal taxes, and had a prior claim to all magisterial dignities and remunerative posts in the administration; and in such posts, for which a certain age was required, each child was considered equal to one year in the computation of the age of the father.

[8] See, for example, Epp. 28, 32, 509, 511.

[9] Ep. 67. 5.

[1] E. g. Epp. 32, 672.

vision of those whose judgment and friendship he could trust[2]. Latterly, he seems to have preferred publishing a separate book on the occasion of the Saturnalia[3], which corresponded nearly with our Christmas festivities. Another constant subject of complaint is the loss of time and the weariness and unprofitableness of the city-life of a *togatus*, or client. He cannot, he says, both write epigrams and attend levées[4].

The great *reges* were probably desirous to number a man of such note as the poet among the *anteambulones* and the attendants on their sella. But he severely satirizes the smallness of the sportula, and the insult of dining with a patron at the same table indeed, but on inferior fare[5]. Of Martial's life as a 'gay man' there is, unfortunately, too much evidence, though not much of it will appear in the collection of epigrams in this volume. Of his married life we know very little. Only twice[6] he alludes, and with great affection, to Marcella, a Spanish lady; but it does not seem quite certain whether she was a first or a second wife. All we have to judge of are these words (656. 7)—

'post septima lustra reverso
Hos Marcella lares parvaque regna dedit.'

This sounds like the language of a man who is returning to the wife of his youth after thirty-five years absence. On the other hand, in 649. 7, in speaking of the same lady,

'Nec cito ridebit peregrini gloria partus,
Romanam deceat quam magis esse nurum,'

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[2] Epp. 110, 212, 340.
[3] Epp. 593, 693.
[4] Epp. 34, 55, 553.
[5] Epp. 30, 114, 149, 280, &c.
[6] Epp. 649 and 656.

he would seem to praise the good looks of a young and buxom wife. Again, in xi. 104. 1,

'Uxor, vade foras, aut moribus utere nostris,'

in which he goes on to speak with some aversion of the person meant, as a prude and uncongenial to him, a doubt remains whether the character is not merely feigned for the sake of remarks of not very moral tone. It is more probable, perhaps, that on his return to Spain without much money but with some fame, he married the widow of some honest burgher of Bilbilis. That he had no legitimate children may be inferred from Ep. 108—

'Natorum mihi jus trium roganti
Musarum pretium dedit mearum
Solus qui poterat. Valebis, uxor;
Non debet domini perire munus.'

Yet here again some allowance must be made for words of flattery; and in Ep. 288. 10, 'possunt et patres vivere, crede mihi,' the reference may be to himself as having offspring.

Among the infinity of subjects illustrating in the minutest manner the details of domestic Roman life, we have many allusions to that of books, as the transcription, the price, the bindings, the presentation copies, the booksellers' names, &c., as Secundus, Atrectus (Atrestus?), Trypho, Polius Quintus[7]. It is remarkable, that a written copy of one of Martial's books could be bought considerably cheaper than a printed one now could, viz. for about fourpence-halfpenny, and with a profit to the bookseller[8], as he expressly says.

[7] Epp. 1, 58, 62, 204, 692.

[8] Ep. 692. 3. A number of slaves called *librarii* were employed to copy at once from dictation.

Not much uncertainty exists as to the dates and places at which the books were written. The first nine were published at Rome in the course of twelve years, as the poet himself says [9], in the reign of Domitian. The first, however, seems to have been brought out after the second and third; for in ii. 93 he says to a friend, 'You ask where book i. is, when this is book ii.;' and in Ep. 109, in introducing the third book, as written in Gallia Togata, he speaks of 'librum priorem,' not as 'libros priores.' And yet in Ep. 2 he addresses his book as an author would who was about to appear first before the public. Inconsistently with this, he commences his first book with a somewhat boastful vaunt—

> 'Hic est quem legis ille, quem requiris,
> Toto notus in orbe Martialis
> Argutis epigrammaton libellis.'

From which it would seem that the first book was either brought out later, or added to in a subsequent edition. The tenth book was published in the short period (little more than a year) during which Nerva wore the imperial purple. The eleventh and twelfth appeared during Trajan's reign, the latter, as the poet distinctly says, in a letter to Priscus Terentius, prefixed to the book, after an interval of three years' idleness, 'triennis desidia.' This book was written in Spain. Some of the epigrams in the 'Book of Games' were probably written in the time of Titus, who had completed and dedicated the great

[9] Ep. 492. 9, 'omne tibi nostrum quod bis trieteride juncta Ante dabat lector, nunc dabit auctor opus.' (Lib. ix. Ep. 84.) Schneidewin (Praef. p. iii.) says, 'libri novem priores Domitiano imperante editi sunt inter annos lxxxii et xcv post Christum.' If so, we must interpret *bis juncta* by *bis geminata*, 'taken twice in couples.'

Colosseum (which appears to be referred to in Ep. 522. 7 as 'theatrum').

In writing epigrams Martial did not profess to be the founder of the style, in the sense that Horace claimed to have introduced lyric verse into Latium. On the contrary, he preferred to follow Catullus, Marsus, and Pedo Albinovanus :

> 'Sit locus et nostris aliqua tibi parte libellis,
> Qua Pedo, qua Marsus, quaque Catullus erit,'

he says (Ep. 216) in writing to a friend ; of Catullus especially he often expresses his admiration[1]. In some sense it may be said, as Dr. Smith observes (Classical Dict.), that 'he first placed the epigram upon the narrow basis which it now occupies, and from his time the term has been in a great measure restricted to denote a short poem, in which all the thoughts and expressions converge to one sharp point, which forms the termination of the piece.' In point of fact, however, many of the epigrams of Catullus resemble those of Martial both in their character and their length ; and it is but fair to regard Catullus as the first Roman epigrammatist. Martial as clearly and avowedly imitated him as Persius did Horace.

It would be unfair to regard Martial merely as a composer of lampoons in verse, or esteem him only as a satirist or a wit, though he occupies the first place in both these respects. He was a poet of more than ordinary merit, certainly the first of the age in which he lived. His style has a singular charm from its ever-varying

[1] E. g. in Ep. 568. 16. The epithets doctus, tener, argutus, facundus, &c., are applied to him.

freshness and brilliancy; in lucidness and appropriateness of expression it is surpassed by none. He is neither heavy nor turgid, as Silius Italicus, Statius, and Lucan too often are; and though he lived and wrote in what is called the Silver Age of Roman literature, the purity of the Latinity is as remarkable in Martial as in the letters of the younger Pliny. No author, perhaps, when once understood, is more likely or more deserving to become a lasting favourite with those who have a natural taste for wit, sarcasm, and repartee. The conditions of understanding Martial are an accurate and extensive knowledge of Roman topography and archaeology. To the science of these his writings in themselves contribute, as has already been intimated, as much, perhaps, as all the rest of the Roman poets taken together.

The death of the poet—or at least the report of his death—is bewailed by Pliny in an interesting letter, Epist. iii. 21. 'I hear,' he says, 'of the decease of Valerius Martialis, and am sorry for it. He was a man of genius, acute and keen, and one who in his writings showed the greatest amount of wit, gall, and yet fairness' (candoris). He quotes in this letter ten verses from book x. 19 (Ep. 522. 12—21), and concludes with these remarkable words: 'What can be given to a man greater than glory, praise, and eternity? Perhaps, however, his writings will not last for ever. *Perhaps* they will not: yet he wrote them with the impression that they would.' How justly Pliny estimated the hopes and the ambition of our poet, may be seen from Epp. 224. 4, and 389. 5, 6; 508. 7, &c. What Pliny calls his *fairness* is shown by the repeated protests which the poet makes against the charge of illnature, brought by his enemies against his more satirical epigrams. 'Absit a jocorum nostrorum simplicitate malignus interpres, nec epigrammata mea

scribat,' he says in an epistolary address or preface to the first book; and again (Ep. 509. 9)—

> 'Procul a libellis nigra sit meis fama,
> Quos rumor alba gemmeus vehit pinna.'

His death took place A.D. 102—104, in Trajan's time. The exact year it is difficult to determine. Schneidewin (Praef. p. iii.) places the date of his last work, the twelfth book, between A.D. 96 and 102, and believes that Books xiii. and xiv. were composed somewhat earlier at Rome.

M. VAL. MARTIALIS

EPIGRAMMATA

SELECTA.

EP. 1. (I. ii.)

The poet to the reader, recommending the purchase of his book for its shortness, and pointing out where it is to be bought. See Ep. 62.

Qui tecum cupis esse meos ubicunque libellos
  Et comites longae quaeris habere viae,
Hos eme, quos artat brevibus membrana tabellis:
  Scrinia da magnis, me manus una capit.
Ne tamen ignores ubi sim venalis, et erres
  Urbe vagus tota, me duce certus eris:
Libertum docti Lucensis quaere Secundum
  Limina post Pacis Palladiumque forum.

1—4.] 'You who wish to have my books ever at hand, and companions on a journey, buy those which are small, providing for the larger sort cases to contain them.'—*ubicunque*, ubique. So Hor. Sat. i. 2. 61, 'bonam deperdere famam, Rem patris oblimare, malum est ubicunque.' Compare *cuicunque* for *cuivis*, Ep. 21. 18.—*comites*, cf. Ep. 587. 1, 'i nostro comes, i libelle, Flavo.'

3.] *membrana*, the envelope in which the roll was wrapped, Ep. 32. 11. Persius iii. 10. Tibull. iii. 1. 9, &c.—*tabellis*, i. e. chartis, which are *breves*, cut into short pieces, *tomi*. (See Andrews, Dict. in v.) Generally (see Becker, *Gallus*, p. 338), thin tablets of wood, *pugillares*.—*scrinia*, the *capsa*, or circular box in which letters and MSS. were kept locked. It was precisely like the tin spice-boxes now in use, and like them, the *scrinium* seems to have been divided in compartments. See Rich, 'Companion,' &c. p. 587. Becker, *Gallus*, p. 332.

5.] *erres*, oberres, go wandering about without knowing your way.

7. *quaere*, &c.] 'Inquire for one Secundus, the freedman of the learned Lucensis.' Who the latter was, we do not know. For the form of the name, compare *Maluginensis*, Tac. Ann. iv. 16.—*Pacis*, the temple of Peace. Juv. i. 115, 'nullas nummorum ereximus aras, ut colitur Pax atque Fides.' This was the great temple built by Vespasian on the Velia, north of the Palatine. The shop therefore was 'at the back of the Temple of Peace, and the Forum Transitorium,' which is meant by *Palladium*, from a temple of Minerva in that region. It was therefore in or near the Argiletum; see the next Ep. ver. 1.

EP. 2. (I. iii.)

The poet to his book, rebuking its hurry to be published, and predicting that it will have cause to repent of it. (In a similar strain Horace writes, Epist. i. 20.)

Argiletanas mavis habitare tabernas,
Cum tibi, parve liber, scrinia nostra vacent.
Nescis, heu, nescis dominae fastidia Romae:
Crede mihi, nimium Martia turba sapit.
Maiores nusquam rhonchi, iuvenesque senesque
Et pueri nasum rhinocerotis habent.
Audieris cum grande sophos, dum basia iactas
Ibis ab excusso missus in astra sago.

1.] *Argiletanas*] 'You prefer to live in the shops of the Argiletum, though I have plenty of room for you in my book-case.' Like the *Ceramicus* at Athens, the *Argilletum* was probably, in its origin, a place where clay was dug for making amphorae,—a 'potter's field,' in fact. But by an absurd derivation it was supposed to have been named from being the scene of the death of Argus, a friend of the Arcadian Evander. See Ep. 62. 9; 74. 3. Virg. Aen. viii. 345, 'et letum docet hospitis Argi.' The booksellers appear to have had shops in this part, which lay immediately behind the Fora and near the entrance to the Subura.

3, 4. *nescis, heu*, &c.] 'You know not, alas! the difficulty of pleasing imperial Rome; believe me, the people of Mars are far too clever for you,' i.e. to be easily pleased with any but first-rate verses. Thus Aristophanes is wont to curry favour by calling his hearers δεξιοί, Nub. 521, &c.—*domina Roma*, so in Ep. 479, 513, 586, 649, &c.

5. *nusquam*, &c.] 'Nowhere are there louder sneers' (properly, *snorts*, ῥέγκειν), 'both young men and old, nay, even boys, have the nose of a rhinoceros,' i.e. the 'crispans nasus' (Pers. iii. 87), or quivering, jerking nose, which was thought to express contempt or satire. (The so-called 'horn' of the rhinoceros is only a movable cluster of hairs *connate*, or grown together.)—*majores*, as 'magnum sophos,' 'the *loud* σοφῶς,' Ep. 37. 10, 'grande sophos,' inf. and Ep. 25. 37, 'grande tonitru,' Lucret. v. 550.—Compare Ep. 212. 7, 'nec rhonchos metues maligniorum.' It is properly the snarl of a dog; whence 'canina litera,' the letter R, Pers. i. 109.

7, 8. *audieris*, &c.] 'When you have heard (i.e. in the recitation-rooms) the loud sounds of applause, and while you are throwing kisses, you will be tossed to the sky in a blanket suddenly pulled straight.' In plain words, 'you will be made sport of in spite of the praises paid you for mere compliment.'—*basia jactas* refers to the custom of kissing the roll held in the hands of hearers, and 'throwing kisses' to the reciter. Cf. Ep. 37. 13, 'at circum pulpita nostra Et steriles cathedras basia sola crepant.' 32. 7, 'chartae, quae trita duro non inhorruit mento.' 579. 6, 'nova nec mento sordida charta.'—*jactas*, as in Juv. iv. 18, 'blandaque devexae jactaret basia rhedae.'—*excusso*, 'shaken out,' made smooth. So *togula excussa* in Ep. 199. 3, and *excusso naso*, 'with the wrinkles (i.e. the sneer) smoothed out,' Pers. i. 118. —*sago* (Ep. 280. 8), a square woollen

Sed tu ne totiens domini patiare lituras
Neve notet lusus tristis harundo tuos,
Aetherias, lascive, cupis volitare per auras :
I, fuge ; sed poteras tutior esse domi.

cloth, commouly used as a soldier's cloak. The custom of tossing in a blanket is no uew one. Suet. Otho, § 2, 'ferebatur et vagari uoctibus solitus, atque iuvalidum quemque obviorum vel potulentum corripere, ac disteuto sago impositum in sublime jactare.'

9.] *lituras*, 'the author's corrections.' See Ep. 162. 7; 333. 7, 8, where *notare* is also used for the marks affixed to passages reqniring alteratiou. Hor. Ars Poet. 446, 'incomptis adlinet atrum Traverso calamo signum.'—*tristis harundo*, the ill-natured or over-critical reed-pen.

11. *volitare.*] A book, a rumour, a reputatiou, &c., is ofteu said 'to fly abroad.' Aesch. Cho. 845, *πρὸς γυναικῶν δειματούμενοι λόγοι πεδάρσιοι θρώσκουσι.* Ennius, 'volito vivu' per ora virum.' Virg. Georg. iii. 9, 'victorque virum volitare per ora.' Inf. Ep. 509. 10, 'libellis—quos rumor alba gemmeus vehit piuna.' The *scrinium* is compared to a cage, out of which the wanton book desires to fly.

12. *poteras*, &c.] 'You might have remained safer at home,' i.e. you might have staid iu the case which offered you room (ver. 2), and where you would have been safe from criticism.

EP. 3. (I. iv.)

To the Emperor Domitian, with the request thst, as Censor, he will not too severely judge the light and playful style of the poet's epigrams.

Contigeris nostros, Caesar, si forte libellos,
Terrarum dominum pone supercilium.
Consuevere iocos vestri quoque ferre triumphi
Materiam dictis nec pudet esse ducem.
Qua Thymelen spectas derisoremque Latinum,
Illa fronte precor carmina nostra legas.

2.] *dominum*, &c., from the Homeric idea of Zeus governing all thiugs by his nod, *κυανέῃσιν ὑπ' ὀφρύσι νεῦσε Κρονίων*, &c.—*pone. πρόσωπον διαγαλήνισον*, Ar. Eq. 646. Perhaps for *compone*, opposed to *contrahere ;* or as *ponere iras*, &c.

3. *vestri.*] To have said *tui* would have beeu too persoual. Fortunately for the poet, Caligula's German triumph had also beeu a laughing-stock, Suet. Cal. § 47. Pers. vi. 44. Domitian took the title of Germanicus from his expeditiou against the Catti (Suet. Dom. § vi.). Compare Ep. 64. 3; 229. 3. It appears to have been a very trifling affair.

5.] *Thymele* was a celebrated *danseuse* greatly admired by Domitian, as was Latinus the mime-actor. They are mentioned together in Juv. i. 36, 'a trepido Thymele submissa Latino,' where see Mr. Mayor's note. Ep. 691. 3, 'et possis ipsum tu deridere Latiuum.' In literary matters Domitian was a severe ceusor. Suet. Dom. § 8, 'suscepta morum correctione—scripta famosa vulgoque edita, quibus primores viri ac feminae notabantur, abolevit, nou sine auctorum ignominia.'

Innocuos censura potest permittere lusus :
Lasciva est nobis pagina, vita proba.

8. *vita proba.*] This must mean (as Martial was a sensualist of the grossest kind) that his life had not received any censorial notice; unless *proba* be taken to mean 'harmless to others,' as he professes in the dedicatory letter to this book that, 'salva infimarum quoque personarum reverentia ludat.' This is the meaning of *innocuos lusus*. Catullus has a similar sentiment, Carm. xvi. 5, 'Nam castum esse decet pium poetam Ipsum, versiculos nihil necesse est.'

EP. 4. (I. v.)

Domitian is supposed to address the poet. 'I am giving you a spectacle of a sea-fight, and you are sending me epigrams,' i. e. with an omen unfavourable to yourself. 'You shall be thrown into the water together,' and so form part of the spectacle. Compare Ep. 159. 4; 475. 8. On the *Naumachia*, a lake 'effosso et circumstructo juxta Tiberim,' see Suet. Dom. § iv. v. This was to rival a similar work by Augustus, Tac. Ann. xii. 56. (See Dr. Smith's Classical Dict., 'Roma,' § vii.)

Do tibi naumachiam, tu das epigrammata nobis :
Vis, puto, cum libro, Marce, natare tuo.

EP. 5. (I. viii.)

To his friend and countryman Decianus (Ep. 31. 10), who, while professing to follow the principles of two famed stoics of past times, Paetus Thrasea and Cato of Utica, both of whom committed suicide with a protest against tyranny, still thought it wiser and better to live, even in hard times. From i. 39, which is a eulogy on Decianus, we infer that he was a man of the old Republican stamp, learned in the eloquence both of Athens and of Latium, simple-hearted, honest, and magnanimous.

Quod magni Thraseae consummatique Catonis
Dogmata sic sequeris, salvus ut esse velis,
Pectore nec nudo strictos incurris in enses,
Quod fecisse velim te, Deciane, facis,
Nolo virum facili redimit qui sanguine famam,
Hunc volo, laudari qui sine morte potest.

1. *Catonis.*] See Ep. 38. 9. For the defiant death of Thrasea see the concluding chapter of the Annals of Tacitus.—*dogmata*, the stoic philosophy. 'You are as good a stoic as they, though you prefer life to death.'

5.] *facili sanguine*, by the easy act of shedding his own blood. He disparages the act, in order the more to praise Decianus. We do not know this man's history, and therefore the

motives he might have had for suicide are uncertain. Martial would not be likely to praise him if he had incurred the anger of Domitian. For *nolle* and *velle aliquem* cf. i. 57, 'qualem, Flacce, velim quaeris nolimve puellam,' and Ep. 60. 4.

EP. 6. (I. x.)

On the suitor of an old and ugly woman for the sake of her fortune.

Petit Gemellus nuptias Maronillae
Et cupit et instat et precatur et donat.
Adeone pulchra est? immo foedius nil est.
Quid ergo in illa petitur et placet? Tussit.

2.] *donat*, 'sends presents to,' after the custom alluded to in Juv. vii. 75 and v. 98.

3. *foedius*] *Turpis* is properly 'ugly,' *αἰσχρὸς*, whilst *foedus* is 'disgusting,' *ἀεικής*.

4.] *tussit*, *παρ' ὑπόνοιαν*. 'Her chief merit is, that she is in a consumption.' cf. ii. 26. 1, 'quod querulum spirat, quod acerbum Naevia tussit.' Propert. v. 5. 67, 'vidi ego rugoso tussim concrescere collo.' Inf. i. 19. 3, 'jam secura potes totis tussire diebus.'

EP. 7. (I. xi.)

On an eques who had made himself conspicuous for drinking great quantities of expensive wine in the theatre. See inf. Ep. 15.

Cum data sint equiti bis quina nomismata, quare
Bis deciens solus, Sextiliane, bibis?
Iam defecisset portantes calda ministros,
Si non potares, Sextiliane, merum.

1.] *bis quina nomismata*, i.e. decem nummi, or ten sestertii. There is a play on *bis quina* and *bis deciens*, and also on the *deciens* being a senator's fortune, i.e. deciens centena millia. 'Though only an eques, you drink up two senatorial fortunes.'—For refreshments at the theatre, and perhaps the circus also, a small sum was allowed to the equites; a custom that seems to have been introduced by Caligula. Suet. Cal. § 18, 'sparsit et missilia variarum rerum, et panaria cum obsonio viritim divisit,' i.e. scenicis ludis; and kept up by Nero, Tac. Ann. xiv. 15, 'dabanturque stipes, quas boni necessitate, intemperantes gloria consumerent.'

3, 4. *jam*, &c.] 'By this time hot water (for mixing) would have failed the servants who bring it, if you had not taken to drinking wine neat.'—*calda*, aqua calida; cf. Juv. v. 63, 'quando rogatus adest calidae gelidaeque minister,' where see Mr. Mayor's note. Inf. Ep. 435. 7, 'caldam poscis aquam; nondum mihi frigida venit.' Or perhaps, 'hot grog;' see Becker, Gallus, p. 493.—*defecisset*, as Ovid, Fast. iii. 665, 'defecerat illos victus.'

EP. 8. (I. xii.)

On the narrow escape of M. Regulus from the fall of a portico at his villa. See Ep. 41. This man was a famous pleader, and a friend of the poet's. See Ep. 100, and 294, from which it appears that, like the younger Pliny, he pleaded before the Centumviri. In iv. 16. 6, he is compared to Cicero in eloquence. He is repeatedly mentioned in Pliny's Epistles.

Itur ad Herculeas gelidi qua Tiburis arces
Canaque sulphureis Albula fumat aquis,
Rura nemusque sacrum dilectaque iugera Musis
Signat vicina quartus ab urbe lapis.
Hic rudis aestivas praestabat porticus umbras,
Heu quam paene novum porticus ausa nefas!
Nam subito collapsa ruit, cum mole sub illa
Gestatus biiugis Regulus esset equis.
Nimirum timuit nostras Fortuna querellas,
Quae par tam magnae non erat invidiae.
Nunc et damna iuvant; sunt ipsa pericula tanti:
Stantia non poterant tecta probare deos.

1. *Herculei*] All places that had hot or sulphur springs seem to have been under the invocation of Hercules. Arist. Nub. 1051, *ποῦ ψυχρὰ δῆτα πώποτ' εἶδες Ἡράκλεια λουτρά*; Cf. iv. 62. 1, 'Tibur in Herculeum migravit nigra Lycoris.' Propert. iii. 24. 5, and v. 7. 82.—*Albula*, an old name of the Tiber, Ovid, Fast. ii. 390, derived from its sulphur waters, whence *Albulæ* became a general name for sulphur baths, Suet. Oct. 82. So Virg. vii. 517, 'Sulphurea Nar albus aqua.'

3. *dilecta Musis*] Because Regulus was a literary man. Cf. Ep. 522. 10.—*quartus*, &c. The shorter phrase was 'rus ad quartum,' as Ep. 125. 18.

8. *cum gestatus esset*] 'When he had just left it after a drive.' Cf. Ep. 41. 5. For this use of the portico see Juv. vii. 178—181.

10. *par*, &c.] Fortune could not face the invidiousness or odium that would have attached to the loss. So 'invidia fati' in Ep. 645. 8.

11. *tanti*] The danger was worth incurring, for it proved that Providence had Regulus in its keeping, which fact would not have appeared if the roof had not fallen in. So Ep. 41. 10, 11.

EP. 9. (I. xiii.)

On the suicide of Arria, the wife of Caecina Paetus, and mother of Arria who was married to Paetus Thrasea, Tac. Ann. xvi. 34. When Paetus was being conveyed to Rome as a prisoner, charged with being implicated in the conspiracy of Scribonianus in Illyricum, his wife accompanied him and encouraged him by her own example to commit suicide. The story is fully told in Pliny, Epist. i. 16.

Casta suo gladium cum traderet Arria Paeto,
Quem de visceribus strinxerat ipsa suis,
"Si qua fides, vulnus quod feci non dolet," inquit;
"Sed quod tu facies, hoc mihi, Paete, dolet."

2. *strinxerat*] 'Had drawn from her own vitals,' as if from a scabbard thus made for it. But perhaps the better reading is *traxerat*.

4. *quod tu facies*] i. e. vulnus quod tu in teipso facturus es.

EP. 10. (I. xv.)

To Julius Martialis, an old and well-tried friend of the poet's, and a very wealthy man (see Ep. 198), urging him to leave business and enjoy life before it is too late.

O mihi post nullos, Juli, memorande sodales,
Si quid longa fides canaque iura valent,
Bis iam paene tibi consul tricesimus instat,
Et numerat paucos vix tua vita dies.
Non bene distuleris videas quod posse negari,
Et solum hoc ducas, quod fuit, esse tuum.
Expectant curaeque catenatique labores,
Gaudia non remanent, sed fugitiva volant.
Haec utraque manu complexuque assere toto:
Saepe fluent imo sic quoque lapsa sinu.

1, 2. *post nullos*, &c.] 'Who, if there is any weight in a long friendship, deservest to be celebrated the first of all my friends.' See Ep. 658. 1, 'Triginta mihi quattuorque messes Tecum, si memini, fuere, Juli.'—*cana*, vetera, as 'Cana Fides,' Virg. Acn. i. 292. 'canao Vestae,' Ep. 34. 3.

3, 4. *bis jam*, &c.] 'You are now very nearly sixty years old' (the twice-thirtieth consulship is just at hand), 'and yet your life can count but few days,' i. e. spent in such a way as to deserve the name of 'life,' or in the enjoyment of it.

5, 6. *non bene*, &c.] 'You will be wrong in putting off that (viz. the future) which you see may be denied you' and never realized, 'and in thinking that the past only is yours' (whereas *the present* also is in your actual possession, and should be enjoyed). With *ducas* supply *non bene*.

7. *catenati*] A figure from chained slaves, and in apposition with *fugitiva*.

9.] *haec*, these latter, the gaudia.—*assere*, vindica tibi. As *manum injicere* was a form of taking possession, *utraque manu* and *amplexu* implies a still stronger method of securing your own. See Ep. 27. 5.—*imo sinu*, from the bottom of the pocket, as we say; but the strict meaning is, 'embrace them, and enfold them in your toga, still they will go.'

Non est, crede mihi, sapientis dicere "Vivam:"
Sera nimis vita est crastina: vive hodie.

11. *vivam*] The point turns on the termination; 'a wise man will say *vivo*, not merely *vivam*.'

EP. 11. (I. xvii.)

A reply to one who recommended the profession of a pleader as more profitable than that of a poet. Compare Ep. 37.

Cogit me Titus actitare causas
Et dicit mihi saepe, "Magna res est."
Res magna est, Tite, quam facit colonus.

3. *res magna*, &c.] 'If mere *profit* is the question, it *pays* to be a farmer.' He intimates that credit and honour should be considered, as well as mere money.

EP. 12. (I. xviii.)

On a stingy host, who mixed bad wine with good in order to make it go further.

Quid te, Tucca, iuvat vetulo miscere Falerno
In Vaticanis condita musta cadis?
Quid tantum fecere boni tibi pessima vina?
Aut quid fecerunt optima vina mali?
De nobis facile est, scelus est iugulare Falernum
Et dare Campano toxica saeva cado.
Convivae meruere tui fortasse perire:
Amphora non meruit tam pretiosa mori.

2. *musta*] 'New wine.' All wines from the north side of the Tiber were considered inferior; but *vinum Vaticanum* was detestable stuff. See Ep. 322. 3, 'Vaticana bibis; bibis venenum.' 663. 14, 'et Vaticani perfida vappa cadi.' The *cadus* is the same as the *amphora*.—*Campano*, because all the good wines were of that kind.

3, 4. *quid*, &c.] 'What good has the bad wine done, or what harm the good wine,' that they deserve to be classed together, and their merits equalized. Cf. Ep. 304. 5, 'quid fecere mali nostrae tibi, saeve, lacernae?'

5.] *facile*, εὐχερὲς, εὐμαρὲς, a matter of indifference. 'I don't so much care about the guests being ill-treated; but it *is* a sin to murder Falernian, and to add deadly poison to the contents of a Campanian wine-jar.' So in Ep. 536. 4, bad wine from Marseilles is termed *toxica saeva*.

7.] *perire*, to be poisoned. Perhaps he alludes to the not very reputable society at Tucca's table. So *mori* in the next line refers to one wine being poisoned by the other.

EP. 13. (I. xx.)

On a gluttonous host who took to himself the chief delicacies on his own table.

Dic mihi, quis furor est? turba spectante vocata
Solus boletos, Caeciliane, voras.
Quid dignum tanto tibi ventre gulaque precabor?
Boletum qualem Claudius edit, edas.

1. *turba*, &c.] The guests invited are compared to the spectators at the amphitheatre.—*boletos*, mushrooms or truffles of the finest kind. See Ep. 149. 5. Juv. v. 147.

4. *Claudius edit*] See Tac. Ann. xii. 66, 67. He was poisoned by Messalina with this dish.

EP. 14. (I. xxv.)

To Faustinus, a wealthy literary friend, urging him to publish, and promising fame. He is often addressed by Martial, e. g. in Ep. 141. 5; 148. 1.

Ede tuos tandem populo, Faustine, libellos
Et cultum docto pectore profer opus,
Quod nec Cecropiae damnent Pandionis arces
Nec sileant nostri praetereantque senes.
Ante fores stantem dubitas admittere Famam
Teque piget curae praemia ferre tuae?
Post te victurae per te quoque vivere chartae
Incipiant: cineri gloria sera venit.

2.] *cultum*, limatum, politum, *docto pectore*, doctis curis. If we construe *profer pectore*, it will imply that the works were not written; but *tuos libellos* shows the contrary.

3. *quod nec*, &c.] Works such as Athens herself would approve, and the Roman sages would commend.

5. *Famam*] Like Plutus, to whom is said μηκέτ' ἐσίλθῃς τάδε, in Aesch. Ag. 1334, Fame is spoken of as a guest claiming admittance at the door. So Fortune, in Plaut. Aul. i. 3. 22, 'Si bona Fortuna veniat, ne intromiseris.' Compare Pindar, Pyth. vi. init.

7. *post te*, &c.] 'Let writings which are destined to live *after* you begin already to live *through* you; glory comes late when it arrives after one is dead.' Elsewhere he says, 'quodque cinis paucis, hoc mihi vita dedit.'

EP. 15. (I. xxvi.)

The same subject as in Ep. 7.

Sextiliane, bibis quantum subsellia quinque
Solus : aqua totiens ebrius esse potes ;
Nec consessorum vicina nomismata tantum,
Aera sed a cuneis ulteriora bibis.
Non haec Pelignis agitur vindemia praelis
Uva nec in Tuscis nascitur ista iugis,
Testa sed antiqui felix siccatur Opimi,
Egerit et nigros Massica cella cados.
A copone tibi faex Laletana petatur,
Si plus quam deciens, Sextiliane, bibis.

1. *subsellia quinque*] As much as five rows of equites in a *cuneus*, or block of sittings in the amphitheatre. A purposely absurd hyperbole.—*aqua*, &c., 'if your object is to get drunk, you may do that on water, if you drink it as often.'

3, 4. *nec*, &c.] 'You do not drink up merely the coins borrowed from your neighbours on the same seat, but the money collected from the *cunei* further off.' The divisions of the knights', as well as of the Senators' seats were called *cunei*, which was therefore a general term. Suet. Dom. § 4, fin., 'quinquagenas tesseras in singulos cuneos equestris ac senatoris ordinis pronunciavit.'

5—8. *non haec*, &c.] 'This is not the common vintage squeezed in the presses of the Peligni, nor does the grape you take grow on the hills of Tuscany; but a precious crock of old Opimian is drained, and the stores of Massic exhaust for you their blackened jars.' The *Tuscum vinum*, as already remarked, was very inferior, e. g. the Veientan and Vatican wines, inf. Ep. 322. Hor. Sat. ii. 3. 143.—*Opimius* was consul A.U.C. 633, and the wine of his year (if it really existed) was famed in the times of Nero and Domitian. See Ep. 85. 5; 494. 1; 546. 2. Petronius, Sat. 34, 'statim allatae sunt amphorae vitreae diligenter gypsatae, quarum in cervicibus pittacia (*labels*) erant affixa cum hoc titulo, Falernum Opimianum annorum centum.'

8. *egerit*] Promit, exhaurit. So Pers. v. 69, 'ecce aliud cras egerit hos annos.'—*nigros*, either because the wine was dark, like the Falernian (Ep. 546. 2, 'et nigro madeas Opimiano') or from the smoke, or even the age of the jar. Juv. v. 34, 'cujus patriam titulumque senectus Delevit multa veteris fuligine testae.'—*cella*, the bin. Cf. Ep. 536. 6, 'cellis setia cara suis.'

9. *a copone*] From the purveyor. *Caupo* or *copo* was the keeper of a wine-shop. See Ep. 147, and 148. 24.—*faex Laletana*, muddy Spanish wine. Ep. 361. 6, 'Et Laletanae nigra lagona sapae.' 25. 21, 'aprica repetes Tarraconis litora Tuamque Laletaniam.' The Laletani occupied the extreme N.E. angle of Spain.

10. *plus quam deciens*] i. e. more than a Senator's fortune. Ep. 7. 2.

EP. 16. (I. xxvii.)

On the danger of giving your friend an invitation to dine with you next day when sitting over your wine, lest he should accept it, and remember to come.

Hesterna tibi nocte dixeramus,
Quincunces puto post decem peractos,
Cenares hodie, Procille, mecum.
Tu factam tibi rem statim putasti
Et non sobria verba subnotasti
Exemplo nimium periculoso :
Μισῶ μνάμονα συμπόταν, Procille.

2. *quincunces*] Cups holding five-twelfths of the sextarius; like *trientes*, *sextantes*, &c.

4. *factam rem*] You took it as *un fait accompli*, i. e. as meant in earnest. So Ep. 305. 1, 'rem factam Pompullus habet.'—*subnotasti*, 'you took down,' 'made a note of,' perhaps in the 'tablets of the memory.' Cf. Ep. 317. 3, 'cum voltu digitoque subnotasset.' So the Greeks use *ὑπολογίζεσθαι*.—*exemplo*, &c., 'by a dangerous precedent,' and one that might fill your house with guests that you never really intended to ask.—*μισῶ*, &c., words from some *σκολιὸν*, or drinking-song, in which *μνάμονα* referred to the recalling and repeating on the following day words that had been uttered over the wine. Here there is a play on the sense, 'I hate a boon-companion with a memory.' Cf. Ep. 545. 24, 'nec faciunt quenquam pocula nostra reum.' So 'incaute, simpliciter cenare,' Pliny, Ep. i. 15. 4.

EP. 17. (I. xxx.)

On an unsuccessful surgeon who had turned undertaker. There is a play on the double sense of *κλίνη*, meaning the bed of a sick patient, and the *lectus*, or bier. Hence our phrase *clinical*, applied to instructions in hospitals, &c. Cf. Ep. 500. 1. The joke is not brilliant, but the poet repeats it, i. 47, 'Nuper erat medicus, nunc est vispillo Diaulus; Quod vispillo facit, fecerat et medicus.' In both there is an allusion to the doctor killing his patients; hence *quo poterat modo* means, that he was already versed in the art; that it was in his *line* to be an undertaker.

Chirurgus fuerat, nunc est vispillo Diaulus.
Coepit quo poterat clinicus esse modo.

EP. 18. (I. xxxii.)

On a daughter who pretended an affection that she did not feel for her deceased father. A clever epigram.

Amissum non flet cum sola est Gellia patrem,
Si quis adest, iussae prosiliunt lacrimae.
Non luget quisquis laudari, Gellia, quaerit;
Ille dolet vere, qui sine teste dolet.

2. *jussae*] Cf. Ovid, Heroid ii. 51, 'credidimus lacrymis; an et hae simulare docentur? Hae quoque habent artes, quaque jubentur, euut?'

EP. 19. (I. xxxvi.)

On two affectionate brothers, Domitius Tullus and Domitius Lucanus, on whom see a similar epigram, inf. 471. The grief of the survivor at the death of the other suggests a comparison with Pollux, who made a compact to live alternately with Castor. See Ep. 548. 2. Pind. Pyth. xi. fin. Pliny (Ep. viii. 18) has a long story about the wealth of the brothers, and the dutiful attentions of his wife to Tullus, who was a cripple. In Ep. 125. 17, mention is made of a park or farm belonging to them, which they seem to have thrown open to the public.

Si, Lucane, tibi vel si tibi, Tulle, darentur
Qualia Ledaei fata Lacones habent,
Nobilis haec esset pietatis rixa duobus,
Quod pro fratre mori vellet uterque prior,
Diceret infernas et qui prior isset ad umbras :
"Vive tuo, frater, tempore, vive meo."

2. *Ledaei Lacones*] The Spartan sons of Leda, Castor and Pollux.

3. *haec esset*] The contest of affection would have been, that each wished to die before the other; whereas the Dioscuri showed theirs in agreeing to live alternately on earth and in Hades. This latter compact would have been exceeded by the brother who died first, and who would have given his own share of life to the survivor, who thus would have remained on earth always.

EP. 20. (I. xl.)

To one jealous of the poet's fame.

Qui ducis voltus et non legis ista libenter,
Omnibus invideas, livide, nemo tibi.

1. *ducis vultus*] So we say 'to pull faces,' i.e. to look morose.—*ista*, the words in praise of the poet.—*invideas*, 'may you have the fortune of envy-

ing all, while none envy you,' i.e. since you possess nothing worth envying. Cf. Aesch. Ag. 939, ὁ δ' ἀφθόνητός γ' οὐκ ἐπίζηλος πέλει.

EP. 21. (I. xli.)

On a low and vulgar buffoon who thought himself a wit. (Compare Catullus, Carm. xxii, 'Suffenus iste, Vare, quem probe nosti,' &c.)

Urbanus tibi, Caecili, videris.
Non es, crede mihi. Quid ergo? verna,
Hoc quod transtiberinus ambulator,
Qui pallentia sulphurata fractis
Permutat vitreis, quod otiosae
Vendit qui madidum cicer coronae,
Quod custos dominusque viperarum,
Quod viles pueri salariorum,
Quod fumantia qui tomacla raucus
Circumfert tepidis cocus popinis,
Quod non optimus urbicus poeta,
Quod de Gadibus improbus magister.
Quare desine iam tibi videri

1.] *urbanus*, witty, refined, ἀστεῖος, whereas you are really φορτικὸς and ἄγροικος.—*verna*, like *vernaculus* in Ep. 509. 1, here means a vulgar talker, the 'vernae procaces' being somewhat free in their speech, in which habit they were indulged, as being home-bred. Cf. Tibull. i. 5. 25, 'consuescet amantis Garrulus in dominae ludere verna sinu.'

3—5. *hoc—quod*, &c.] 'You are that which the tramp is from beyond the Tiber, who exchanges sulphur matches for broken glass.' On the low and dirty region of the *Trastevérini*, see Mr. Mayor's note on Juv. xiv. 202, and on the match-sellers, *ibid.* v. 48; compare also Ep. 509. 3; 669. 14.

6. *madidum cicer*] Macerated chick-peas or lupines were sold as food to the common people; and the same may still be seen in Portuguese markets. See Ep. 52. 10.—*otiosae*, the crowd at a fair, or out on a holiday.

7. *custos*, &c.] The custom of exhibiting venomous snakes (probably with the fangs extracted) under the pretence of their being 'charmed,' is, or was till lately, common in Italian towns.—*viles pueri*, &c., the low-priced slave-boys of the sellers of salt fish, Ep. 212. 9.

9. *raucus*, &c.] All the trades here mentioned are *bawlers* by profession, the point being to call Cæcilius a *vox et praeterea nihil*, a mere talker. The man who carries smoking hot tripe (or sausages) round to the close and seething wine shops, probably supplied the want described in Hor. Sat. ii. 4. 60. 'perna magis ac magis hillis Flagitat immorsus refici.'

11.] *urbicus poeta*, a town-poet, a mere scribbler of local lampoons, &c., qui 'scribit circulis,' as Palaemon in Ep. 105. 11.

12. *magister*] The *leno*, or keeper of Spanish girls from Cadiz, who were called *Gaditanae*, Pliny, Ep. i. 15.

Quod soli tibi, Caecili, videris,
Qui Gabbam salibus tuis et ipsum
Posses vincere Tettium Caballum.
Non cuicunque datum est habere nasum :
Ludit qui stolida procacitate,
Non est Tettius ille, sed caballus.

16. *qui*, &c.] 'Cease to think yourself one who (if you had lived in the time of Augustus) might have surpassed in wit Gabba and Tettius Caballus.' For Gabba, see Ep. 585. He was a *scurra*, or jester, much liked by Augustus.

18.] *habere nasum*, to have genuine wit and critical acumen. There is a play on this sense perhaps in Ep. 684, 'Tongilianus habet nasum,' &c. —*cuicunque*, see on i. 1.

19. *ludit qui*, &c.] 'He who jokes with pointless talkativeness is a gab-all and not a cab-all.' But the joke can hardly be rendered; the meaning is obvious, he is a mere hack-horse, not a wit.

EP. 22. (I. xlii.)

On the suicide of Porcia, the daughter of Cato of Utica, and wife (by a second marriage) to M. Brutus, the assassin of Julius Caesar. 'She put an end to her own life after the death of Brutus in 42. The common tale was, that her friends, suspecting her design, had taken all weapons out of her way, and that she therefore destroyed herself by swallowing live coals. The real fact may have been that she suffocated herself by the vapour of a charcoal fire, which we know was a frequent means of self-destruction among the Romans.'—Dr. Smith's Classical Dictionary.

Coniugis audisset fatum cum Porcia Bruti
Et subtracta sibi quaereret arma dolor,
"Nondum scitis" ait "mortem non posse negari ?
Credideram, fatis hoc docuisse patrem."
Dixit et ardentes avido bibit ore favillas :
I nunc et ferrum, turba molesta, nega.

4.] *fatis*, morte sua.

6.] *i nunc*, &c., with the usual irony; the sense is, 'it is of no use for friends to interfere and remove weapons, if they leave a fire on the hearth, which will suffice for suicide.'

EP. 23. (I. xliii.)

On a stingy host, who served up to his guests nothing but a boar, and gave them very little even of that.

Bis tibi triceni fuimus, Mancine, vocati
Et positum est nobis nil here praeter aprum,

1. *bis triceni*] 'Twice thirty' is an hyperbole, doubtless. Ep. 607. 1,

Non quae de tardis servantur vitibus uvae
  Dulcibus aut certant quae melimela favis,
Non pira quae longa pendent religata genesta
  Aut imitata breves Punica grana rosas,
Rustica lactantes nec misit Sassina metas
  Nec de Picenis venit oliva cadis :
Nudus aper, sed et hic minimus qualisque necari
  A non armato pumilione potest,
Et nihil inde datum est ; tantum spectavimus omnes.
  Ponere aprum nobis sic et harena solet.
Ponatur tibi nullus aper post talia facta,
  Sed tu ponaris cui Charidemus apro.

'ignotos mihi cum voces trecentos.' These are general terms for 'a large party.'—*vocati*, viz. ad coenam.—*positum est*, the regular word for placing on the table, *παρατιθέναι*. So inf. ver. 12. Juv. i. 140, 'quanta est gula, quae sibi totos ponit apros.'

3. *tardis*] Bunches of grapes not fully ripe at the vintage were left to be gathered by the pruners, and were much prized as being rarities. See Ep. 148. 9.—*melimela*, 'honey-apples;' Hor. Sat. ii. 8. 31, 'post hoc me docuit melimela rubere minorem ad lunam delecta.' The sense is, 'You did not give us even the ordinary fare of a country gentleman's table.'

5.] *pira*, pears preserved (as some still do) by hanging them up singly by the stalks. In this case the pliant broom was used for a tie. Perhaps the poet means that the loaded boughs required to be tied up, lest they should break, a practice still common with gardeners. — *Punica grana*, pomegranates, the seeds of which in some degree resemble a red rose-bud, when the fruit is cut.—*breves*, 'short-lived,' or perhaps 'of small size.'

7. *Sassina*] A place of this name was famed for its woodland pastures and milk-cheeses. Cf. Ep. 148. 35, 'metamque lactis Sassinate de silva,' and 475. 3, 4, whence it may be inferred that Sarsina or Sassina, in the north of Umbria, is meant, famous as the birth-place of Plautus.—*metas*, cheeses of a conical shape, like the pillars at the end of the circus.

8. *cadis*] Olives were packed (perhaps pickled) in small jars, *cadi*, or sent fresh in small hampers; and the best were from the Piceni. Ep. 213. 7, 'nec rugosarum vimen breve Picenarum.'

10.] *pumilione*, by a dwarf, even without a *venabulum* or hunting-spear.

11.] *spectavimus*, we only looked at and admired it, as we should do to a boar exhibited in the amphitheatre.

14. *Charidemus*] It is not unlikely that he was a Greek Christian, who had been set to fight with a wild boar in the amphitheatre. The case seems quoted as one well known for its horrors.

EP. 24. (I. xlv.)

An apology for sometimes repeating the subject of an epigram in the present book. 'Lest,' he says, 'his pains should be lost by publishing too

short a book, he will fill it up with repetitions, like Homer's well-known verse.' Compare Ep. 7 with 15, 28 with 32, 8 with 41, 59 with 61, &c.

Edita ne brevibus pereat mihi cura libellis,
Dicatur potius Τὸν δ' ἀπαμειβόμενος.

EP. 25. (I. xlix.)

To Licinianus, a friend and countryman of the poet's, and probably a lawyer of some repute (see ver 37), if not an author (Ep. 31. 11). Pliny (Epist. iv. 11) mentions a Valerius Licinianus, as 'praetorius inter eloquentissimos causarum actores habitus,' but as having incurred the anger of Domitian and been exiled. A touching story is added, but by no means creditable to Licinianus. It is uncertain, however, if the persons are the same. He appears to have contemplated a return to Spain, and the poet congratulates him in very lively language on the pleasures that await him.

Vir Celtiberis non tacende gentibus
Nostraeque laus Hispaniae,
Videbis altam, Liciniane, Bilbilin,
Equis et armis nobilem,
Senemque Gaium nivibus, effractis sacrum
Vadaveronem montibus,
Et delicati dulce Boterdi nemus,
Pomona quod felix amat.
Tepidi natabis lene Congedi vadum
Mollesque Nympharum lacus,
Quibus remissum corpus astringes brevi
Salone, qui ferrum gelat.

1. *Celtiberis*] This people occupied the mountain country south of the Ebro, and are often mentioned in connexion with the poet's birthplace, Bilbilis, sometimes as the Celtae, sometimes as the Hiberi. See Ep. 192. 8; 558. 3, 4.—*non tacende*, multum laudande, as Ep. 31. 12.

3. *altam*] On the mountain side; 'pendula patriæ tecta,' Ep. 523. 2; and 587. 6.—*armis*, famed for the manufacture of arms from steel tempered in the river Salo, which nearly surrounded the mountain where Bilbilis stood. Cf. Ep. 648. 9. 'auro Bilbilis et superba ferro,' 192. 15. 'armorum Salo temperator.'

5. *senem*] Canum, hoary with snow. Of the local names that follow, nothing probably is known; Boterdus is mentioned in Ep. 648. 11; Gaius in 192. 2.

11. *quibus*, &c.] 'And when your body feels relaxed by them, you may brace it in the shallow Salo, which tempers steel' (and therefore would have a hardening effect on you). Cf. Pliny, Epist. v. 6. 25, 'si natare latius aut tepidius velis, in area piscina est, in proxumo puteus, ex quo possis rursus adstringi, si poeniteat teporis.'

Praestabit illic ipsa figendas prope
Voberca prandenti feras.
Aestus serenos aureo franges Tago
Obscurus umbris arborum ;
Avidam recens Dercenna placabit sitim
Et Nutha, quae vincit nives.
At cum December canus et bruma impotens
Aquilone rauco mugiet,
Aprica repetes Tarraconis litora
Tuamque Laletaniam.
Ibi illigatas mollibus dammas plagis
Mactabis et vernas apros
Leporemque forti callidum rumpes equo,
Cervos relinques vilico.
Vicina in ipsum silva descendet focum
Infante cinctum sordido;
Vocabitur venator et veniet tibi
Conviva clamatus prope;
Lunata nusquam pellis et nusquam toga
Olidaeque vestes murice;

13. *prope*] The wood Voberca will supply boars close at hand, that you can kill almost as you sit at lunch.

15. *Tago*] The sources of this river, which brought down gold dust in its waters, were not very far from Bilbilis.

22. *tuam*] Licinianus, therefore, was born among the Laletani. See Ep. 15. 9.

24. *vernas*] Bred on the estate; Cf. Juv. v. 105, where a fish (perhaps *lupus*) is 'vernula riparum.'

25. *forti*] The strength of the horse will beat the cunning of the hare.—*rumpes*, 'you will run down;' a hunting phrase, as Ep. 645. 12, 'sæpius illis, Prisce, datum est equitem rumpere quam leporem.' —*vilico*, viz. as requiring too much trouble, or involving too much danger to yourself.

27. *descendet*] The wood on the bank close by will reach down almost to your very hearth, so that fuel will be at hand. The idea perhaps is borrowed from the tale of Orpheus drawing the trees to listen. Cf. Pliny, Epist. ii. 17. 26, 'suggerunt adfatim ligna proximae silvae.'

28. *sordido*] 'Slovenly,' 'ill-clad,' or without the care and precision about dress expected in the city. Tibullus has a very similar picture of country life, the *vernæ* round the blazing hearth, ii. 1. 21—4.

30. *clamatus*] Invitatus. 'You will be at no loss for a guest, for you need not even send a messenger, but call the hunter who lives close by.' Compare *βωστρεῖν* for *καλεῖν*, Ar. Pac. 1146.

31. *lunata pellis*] The senatorial shoe with the letter C affixed. See Mayor on Juv. vii. 192.—*toga*, worn by constraint in Rome by clients, &c., but thrown off in the country. See Ep. 544. 5; 548. 6.—*vestes*, tunics dyed with the sea-purple, which had a very disagreeable odour. This is alluded to in Ar. Vesp. 1151,

Procul horridus Liburnus et querulus cliens,
Imperia viduarum procul;
Non rumpet altum pallidus somnum reus,
Sed mane totum dormies.
Mereatur alius grande et insanum sophos:
Miserere tu felicium
Veroque fruere non superbus gaudio,
Dum Sura laudatur tuus.
Non impudenter vita quod relicum est petit,
Cum fama quod satis est habet.

and frequently in Martial, e. g. iv. 4. 6, 'redolet — quod bis murice vellus inquinatum;' and Ep. 73. 3.

33. *horridus*] Rough, unkempt, or perhaps in a moral sense, 'causing dread,' as we should say 'that horrid Liburnian.' These men acted as court-ushers or messengers. See Mayor on Juv. iv. 75. — *imperia*, the imperious orders to attend upon them, sent to their clients, captatores, or salutatores.

37. *grande*] 'The loud exclamation *σοφῶς*.' See Ep. 2. 7.—*felicium*, 'those falsely called *happy*, and more deserving of your pity.' Hence *vero* in the next line, 'a real satisfaction,' is contrasted with this only nominal prosperity, and perhaps also with *laudatur* in the next line, as the Greeks use *ἔργῳ* and *λόγῳ*. —*Sura*, a friend and perhaps relation of Licinianus; at least Pliny writes to a *Licinius Sura*, Ep. iv. 30. He seems to have been a successful pleader. Others call him *Palphurius Sura*, who is mentioned in Juv. iv. 53. But he seems to have been an informer, *delator*.

41. *petit*] 'Seeks for itself,' i.e. claims to enjoy. When a man has made a reputation and a fortune, he may be allowed to enjoy the remainder of life without seeming unreasonable.

EP. 26. (I. l.)

A joke on the verse in Il. i. 465, *μίστυλλόν τ' ἄρα τἆλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν.*

Si tibi Mistyllos cocus, Aemiliane, vocatur,
Dicatur quare non Taratalla mihi?

EP. 27. (I. lii.)

The poet to his friend Quintianus, requesting him to put a stop to a plagiarist (the Fidentinus of the next Ep.), who was reciting Martial's epigrams as his own. He speaks of the said epigrams as held in durance vile, like a slave stolen from his rightful master. Compare Ep. 32. 9.

Commendo tibi, Quintiane, nostros—
Nostros dicere si tamen libellos

Possum, quos recitat tuus poeta:—
Si de servitio gravi queruntur,
Assertor venias satisque praestes,
Et, cum se dominum vocabit ille,
Dicas esse meos manuque missos.
Hoc si terque quaterque clamitaris,
Impones plagiario pudorem.

3. *tuus poeta*] Ironically, for *tibi male notus*.

5. *assertor*] A patron to claim them for another, by the formula *manum injiciendi*; a protector or deliverer. An *assertor* is defined to be 'vindex alienae libertatis;' see Andrews' Dict. *in v.*, Varro, L. L. vi. 64, and Ep. 10. 9.—*satis praestes* (more commonly *satis des*, or *satisdes*), 'give security' or bail for appearance before the praetor, who will adjudicate.

7. *manu missos*] 'Liberos,' and therefore not to be claimed as his slaves or his property by another. There is a play also on the *publishing* of the verses; cf. Ep. 2. 12.

9. *impones*, &c.] 'You will force the plagiarist to have some sense of shame.' Properly, *plagiarius* is a 'kidnapper,' from *plagium*, 'man-stealing,' possibly a word imported from a foreign dialect, hardly from πλάγιος, 'treacherous.'

EP. 28. (I. liii.)

To Fidentinus, the plagiarist, to whom also i. 29, and i. 66 and 72 are addressed.

Una est in nostris tua, Fidentine, libellis
Pagina, sed certa domini signata figura,
Quae tua traducit manifesto carmina furto.
Sic interpositus villo contaminat uncto

1. *una est*, &c.] 'You have inserted in a volume of epigrams, borrowed without acknowledgment from me, one page of your own, but that so bad, that none but a *Fidentinus* could have written it.' See Ep. 584. This page he calls 'marked by a portrait of its author,' in allusion to the custom of prefixing a painted likeness to a volume sent as a present to a friend. (This is the origin of the portraits of the evangelists in some of the early MS. Gospels.) See Ep. 487. 10, 'haec erit in chartis major imago meis,' and 377. 6, 'certior in nostro carmine vultus erit.' Lib. xiv. 186, 'Quam brevis immensum cepit membrana Maronem! Ipsius vultus prima tabella gerit.'

3. *traducit*] Arguit, 'convicts,' 'holds up to scorn.' Cf. lib. vi. 77. 5, 'rideris, multoque magis traduceris, Afer.' Juv. viii. 17, 'squalentes traducit avos.' Tac. Ann. xii. 36, 'tunc incedentibus regiis clientelis phalerae, torques, quaecuque bellis externa quaesiverat, traducta.' The word is thus properly used of captives and spoils exposed to the public gaze in a triumphal procession.—*manifesto furto*, i.e. furti manifesta; lit. 'by a proved and palpable act of theft,' as if he had added some participle like *intercepta* furto.

4. *Sic*, &c.] The sense is, 'your bad page spoils by its contact my good verses, as greasy wool spoils Tyrian dye,' &c.—*uncto*, greasy from

Urbica Lingonicus Tyrianthina bardocucullus,
Sic Arretinae violant crystallina testae,
Sic niger in ripis errat cum forte Caystri,
Inter Ledaeos ridetur corvus olores,
Sic ubi multisona fervet sacer Atthide lucus,
Improba Cecropias offendit pica querellas.
Indice non opus est nostris nec iudice libris,
Stat contra dicitque tibi tua pagina "Fur es."

not having been cleansed from the dirt, *οἰσπώτη*, or from the use of oil in weaving, in which it is still applied. To this perhaps the rather obscure verse in Od. vii. 107 allndes, *καιροσίων δ' ὀθονέων ἀπολείβεται ὑγρὸν ἔλαιον*, and Il. xviii. 595, *χιτῶνας ἰυνηήτους, ἧκα στίλβοντας ἐλαίῳ*. So *pinguis* in Ep. 168. 1, applied to a woollen rug. — *Lingonicus*, made by the *Lingones*, a people in Transalpine Gaul. In lib. xiv. 128, and Jnv. viii. 145, the 'cowl,' cucullus, or bardocucullus, is called 'Santonicus,' also from a Gallic people, the *Santones*, north of the Garonne. A coarse cloak with a hood, worn by the common people, is here meant. For a description and illustrations, see Rich's Dict. (under both words). The Celtic *bardi* or the Illyrian *Bardaei*, probably the former, gave the name.— Tyrianthina, the fine garments (probably *syntheses*) of varied Tyrian hues (*ἄνθη*), worn by rich citizens. *Urbica* is opposed to *bardocucullus*, which was used by country people (Rich, Dict. in v.).

6. *sic*, &c.] 'So the pottery made at Arretium dishonours (by its contrast or contact) the goblets of transparent glass.' For *crystallina*, see Ep. 476. 13. Arretium (*Arezzo*) was noted for a manufacture of common crockery, remains of which still exist. From Pers. i. 130 we may infer that measures of the standard capacity were made there, and destroyed if not found correct.

7—8. *Caystri*] This river was noted for its wild geese or swans, Hom. Il. ii. 461; Virg. Georg. i. 384.

9. *Atthide*] The Attic bird, Philomela; 'pellex Attica,' Ep. 548. 4. —*multisona* is *ποικιλόγηρυς*, 'with varied notes.' — *improba pica*, the pert or remorseless (or villanous) jay, clashes or jars with the plaintive strains of the nightingale. So *improbus anser*, Virg. Georg. i. 119.

11. *indice*] There is a play on the similarity of form between *indice* and *judice*. 'We need not a written title to the book, nor a prætor's decision to adjudge it to the rightful owner: your own page (of bad epigrams) confronts you, and tells you that you are a thief.' See Ep. 27. 5. —*index* (in books), was a strip of red paper hanging from a MS., and giving the title and name of the author. See Ep. 110. 11, and Rich. in v.) — *stat contra*, *ἀπαντᾷ*, as Pers. v. 96, 'stat contra ratio.'

EP. 29. (I. lv.)

To Fronto, a friend of the poet, and an *eques* and advocate of note, which is expressed in ver. 2. Probably the Fronto of Juv. i. 12, and Pliny Ep. ii. 11 and elsewhere, where he is described as a lawyer, and called Catius Fronto.

Vota tui breviter si vis cognoscere Marci,
  Clarum militiae, Fronto, togacque decus,
Hoc petit, esse sui nec magni ruris arator,
  Sordidaque in parvis otia rebus amat.
Quisquam picta colit Spartani frigora saxi
  Et matutinum portat ineptus Ave,
Cui licet exuviis nemoris rurisque beato
  Ante focum plenas explicuisse plagas
Et piscem tremula salientem ducere seta
  Flavaque de rubro promere mella cado?
Pinguis inaequales onerat cui vilica mensas
  Et sua non emptus praeparat ova cinis?
Non amet hanc vitam quisquis me non amat, opto,
  Vivat et urbanis albus in officiis.

2.] *toga* means 'eloquence,' or rather the profession of the advocate, as in Tac. Ann. xi. 7, and elsewhere. Opposed to *militia* it also means 'the life of a civilian,' i.e. peace, as in Juv. x. 8, 'nocitura toga, nocitura petuntur militia.'—*clarum*, perhaps because he was one of the *insignes* or *egregii equites*.

3.] *esse arator* seems a Grecism; or *petit* is used for *vult*.—*nec magni*, *καὶ ταῦτα οὐ μεγάλου*. So Virg. Georg. ii. 412, 'laudato ingentia rura, Exiguum colito.'—*sordida otia*, the ease of an unkempt and slovenly life; literally this has reference to the clean or soiled toga of city life or country life.

5. *quisquam*] 'Is there any one so foolish as to frequent (or court) the halls of the great, inlaid with cool Spartan marble, and to carry the morning greeting to a *levée*, when he might return home enriched with the spoils of grove and field, and open his well-filled nets before his blazing hearth?' For *quisquam* used interrogatively, see Ep. 230. 14; 546. 5; 687. 3. Propert. iii. 14. 3, 'ingenuus quisquam alterius dat munera servo?'—*frigora*, i.e. atria frigida facta per marmora, &c. The marbles of Taenarus or Taygetus are meant. Cf. Ep. 296. 11. The *verdo antico* from the Eurotas is mentioned in Ep. 486. 9.—*ante focum*, implies that the hunting was close at hand, so that the animals caught need not be taken out till the hunter got home.

9. *salientem*] *ἀσπαίροντα*, quivering on the hook.—*rubro cado*, the red jar, of the same kind, probably, as that in which foreign honey is still imported, as we see it in grocers' shops.

11. *pinguis*, &c.] The well-fed bailiff's wife loads with good cheer the rustic table, of which one leg is shorter than the rest. Cf. Ep. 87. 10, 'fulcitur testa fagina mensa mihi.' Ovid. Met. viii. 661, 'mensae sed erat pes tertius impar; Testa parem fecit.'

12. *non emptus cinis*] Charcoal made on the estate, not bought in the market. Ar. Ach. 33, *τὸν δ' ἐμὸν δῆμον ποθῶν, ὃς οὐδεπώποτ' εἶπεν, ἄνθρακας πρίω*. Eggs were sometimes roasted. So Ep. 617. 9, 'Ovaque non deerunt tenui versata favilla.'—*sua ova*, eggs produced on his own farm.

14. *albus*] 'As white as his own toga,' viz. from paleness and ill-health or over-fatigue. This seems the sense of *albus* also in Pers. i. 16. The sense is, 'I wish my enemy no worse harm than to dislike a country life, and prefer the anxiety and occupation of a city life.' For a similar wish compare Ep. 289. 10, 'qui flet [illegible] nil fleas, viator.'

BIBLIOTECA
10 EMAN

EP. 30. (I. lix.)

On the stinted allowance (*sportula*) paid to a client at Baiae, where he bathed well, but fared badly.

Dat Baiana mihi quadrantes sportula centum.
Inter delicias quid facit ista fames?
Redde Lupi nobis tenebrosaque balnea Grylli:
Tam male cum cenem, cur bene, Flacce, laver?

1. *quadrantes centum*] The usual amount of the money-dole to a client, Ep. 114. 1; Juv. 1. 120. 'But what use,' asks the poet, 'is it to live in a luxurious town and to attend your patron in costly baths, when you are remunerated by such starvation fare?' That Martial sometimes accompanied his rich patrons as a client to different watering-places, is clear from Ep. 297. 7, 'quondam laudatas quocunque libebat ad undas Currere.' Cf. Hor. Sat. i. 6. 101, 'ducendus et unus et comes alter.'

3. *Lupi*, &c.] The cheap and gloomy baths frequented by the common people. See Ep. 72. 11, 12.

EP. 31. (I. lxi.)

An enumeration of the birth-places of illustrious poets, to which the poet adds the Spanish Bilbilis both for himself and his friend and countryman Licinianus (Ep. 25. 3.)

Verona docti syllabas amat vatis,
Marone felix Mantua est,
Censetur Apona Livio suo tellus
Stellaque nec Flacco minus,
Apollodoro plaudit imbrifer Nilus,
Nasone Peligni sonant,
Duosque Senecas unicumque Lucanum
Facunda loquitur Corduba,

1. *docti vatis*] Catullus, who invented or first introduced the verse called 'hendecasyllabic.' Ovid. addresses him in the Tristia as 'docte Catulle.' Elsewhere he has a similar couplet, 'Mantua Virgilio gaudet, Verona Catullo; Pelignæ gentis gloria dicar ego.' Propert. v. 1. 64, 'Umbria Romani patria Callimachi.'

3. *Apona tellus*] A name of Patavium (perhaps as γῆ ἄπονος when first colonized). Cf. Ep. 296. 4, 'nec fontes Aponi rudes puellis.'—*censetur*, 'is celebrated for.' For the ablative compare Ep. 390. 9.—*Stella*, a wealthy knight, a friend and patron of the poet's, often mentioned by him with regard. In lib. i. 7, he is preferred to Catullus. *Flacco*, i.e. Valerio, the poet. See Ep. 37. 2.

5. *Apollodoro*] A Greek comic poet, contemporary with Menander. —*imbrifer*, the fertilizing Nile, which brings moisture amid drought.

7. *duos Senecas*] Viz. both father and son. The former had some re-

Gaudent iocosae Canio suo Gades,
Emerita Deciano meo:
Te, Liciniane, gloriabitur nostra,
Nec me tacebit Bilbilis.

pute as a rhetorician; the latter is the philosopher. In Ep. 182. 2, 'et docti Senecae ter numeranda domus,' Lucan, the nephew of the philosopher, is included.—*Corduba*, Cordova

9. *Gades*] Cadiz, Ep. 21. 12.—*jocosae*, 'sprightly,' because Canius himself was a wag (Ep. 125. 21), and lively love-ditties were called *Gaditana*, Ep. 152. 5, and Spanish girls who sang them, *Gaditanae*, Pliny, Ep. 1. 15.—*Emerita*, sc. Augusta, a province of Spain (*Merida*, on the Guadiana).—*Deciano*, see Ep. 5. 4.

12. *tacebit*] Comp. Ep. 25. 1; 586. 4.

EP. 32. (I. lxvi.)

To a plagiarist (probably the Fidentinus of Ep. 28).

Erras meorum fur avare librorum,
Fieri poetam posse qui putas tanto,
Scriptura quanti constat et tomus vilis.
Non sex paratur aut decem sophos nummis:
Secreta quaere carmina et rudes curas
Quas novit unus scrinioque signatas
Custodit ipse virginis pater chartae,
Quae trita duro non inhorruit mento.
Mutare dominum non potest liber notus.
Sed pumicata fronte si quis est nondum

1. *avare*] 'Mean,' viz. for stealing poems which he might have paid for (ironically said); cf. i. 29. 4, 'si dici tua vis, en, eme, ne mea sint.'—*tanto*, 'at so small a cost as the writing and a cheap length of paper,' i. e. the price paid for a copy to a bookseller, ver. 14—*tomus*, τόμος, whence our word *tome*, a piece cut from a roll of papyrus. Cf. Ar. Equit. 1179.

4. *sophos*] σοφῶς (Ep. 2. 7), 'popular applause is not to be had for a few sestertii' paid for copying out others' verses. For the small amount required for this purpose, see Ep. 692. 2.

5. *secreta*] 'Nondum vulgata.'—*rudes curas*, 'rough drafts, or copies.' A revision was *curae secundae*.—*scrinio*, see Ep. 2. 2.—*custodit*, as a father does a daughter, or a *custos*, a giddy wife, &c.—*pater*, the author. The language is adapted to the metaphor, but Plato calls writings τέκνα, παῖδες, or γεννήματα, and the writer πατὴρ τοῦ λόγου, &c.

8. *inhorruit*] 'Been made rough,' viz. by kissing, as was done in compliment to the author in the recitation-room, Ep. 2. 7.—*mento*, 'by the rough hairs on the chin.' The verb may also refer to the recoil of a *virgo* from a rough kiss.

9. *mutare dominum*] See Ep. 27. 6.

10. *fronte*] The *ends* in a MS. roll, or the *front* in a book of our shape, were called *frontes*, and orna

Nec umbilicis cultus atque membrana,
Mercare: tales habeo; nec sciet quisquam.
Aliena quisquis recitat et petit famam,
Non emere librum, sed silentium debet.

mented with colour, after being smoothed with pumice. The *membrana* was the envelope of parchment, the *umbilici* the hollow ends of the stick round which the paper was wrapped. The reader will find all these terms fully and accurately explained in Rich's Dictionary and Becker's Gallus. See also Ep. 110. 8. Books intended for presents to friends were generally thus got up.

12. *nec sciet quisquam*] He playfully pretends to aid and abet the fraud 'for a consideration.' Comp. Ep. 672. 7, 'sit pudor poetae, nec gratis recitet meos libellos;' lib. ii. 20, 'carmina Paulus emit, recitat sua carmina Paulus; Nam quod emas, possis jure vocare tuum.'—*librum*, viz. *notum*, ver. 9. 'He should spend his money in buying *rudes curae* under a promise of silence, not on the book itself, as procured from a bookseller.' It is clear from ver. 5 that this was what the plagiarist had done.

EP. 33. (I. lxix.)

On Canius, who was always laughing (Ep. 125). *Tarentos* was a spot consecrated to Dis in the Campus Martius; and the poet says that Canius (who seems to have taken a house near that place) may now show his face there in lieu of a statue of a laughing Pan. See on Ep. 160. 8.

Coepit, Maxime, Pana qui solebat,
Nunc ostendere Canium Tarentos.

EP. 34. (I. lxx.)

The poet to his book, which he sends to the house of his friend, Caius Julius Proculus (Ep. 608.), on the Palatine, with an apology for not going in person.

Vade salutatum pro me, liber: ire iuberis
Ad Proculi nitidos officiose lares.
Quaeris iter, dicam: vicinum Castora canae
Transibis Vestae virgineamque domum;

1. *juberis*] Viz. a Proculo. This only means that Proculus has asked for a copy of Martial's book.—*nitidos*, the well-kept, or *neat* mansion. —*officiose*, the vocative for the nominative, *officii causa*. See a similar construction in Pers. iii. 28, 9.

3. *Castora*] The temple of Castor in the Forum, near the ancient temple of Vesta, and the abode of the Vestals.—*atrium Vestae*, which was part of it, on the slope of the Palatine.

Inde sacro veneranda petes Pallatia clivo,
  Plurima qua summi fulget imago ducis.
Nec te detineat miri radiata colossi
  Quae Rhodium moles vincere gaudet opus.
Flecte vias hac qua madidi sunt tecta Lyaei
  Et Cybeles picto stat Corybante Tholus.
Protinus a laeva clari tibi fronte Penates
  Atriaque excelsae sunt adeunda domus.
Hanc pete, nec metuas fastus limenque superbum:
  Nulla magis toto ianua poste patet,
Nec propior quam Phoebus amet doctaeque sorores.
  Si dicet "Quare non tamen ipse venit?"
Sic licet excuses "Quia qualiacunque leguntur
  Ista, salutator scribere non potuit."

5. *Pallatia*] The Palatine hill. It is used in the plural by Propert. v. 1. 3, and v. 9. 3.—*sacro clivo*, in compliment to the Emperor, who resided there, as well as for the temple of the Palatine Apollo.

6.] *Plurima imago* must mean 'many a statue' of Domitian, and not 'the huge statue' or colossus mentioned below, since this latter was not on the clivus, but in the centre of the Forum Romanum, where it had been placed by Nero, but afterwards altered by Vespasian, by placing on it a head surrounded with rays, representing the sun, like the great colossus of Rhodes. Comp. Liber Spectac. 2. 1, 'hic ubi sidereus propius videt astra colossus.' To this Ep. 670. 2, probably alludes, magnaque siderei vidimus ora dei.' See also Ep. 102. 3.

7. *detineat*] Moretur te, viz. to gaze on it.—*radiata*, with rays round its head. So the sun is called *radiatus* in Lucret. v. 462, and 'radiatum insigne diei,' *ib.* 700.—*vincere*, 'to surpass in size;' this being 119 feet high, that at Rhodes 105. Pliny, N. H. 34. 7, § 41—45.

9. *madidi*] A general epithet of the tipsy god. The temple of Bacchus seems to have stood on or close to the Palatine.—*Cybeles*, probably the temple of Mater Idaea, towards the upper part of the Palatine, and near the *casa Romuli*.—*tholus*, the circular roof, painted, perhaps, internally with figures of Corybants. Schneidewin reads *torus*, which does not give a clear sense. Some think the figure or statue of a Corybant surmounting the roof is meant; we do not know the exact details of the temple, but *tholus picto Corybante* certainly is most naturally interpreted as above.

11. *a laeva*] Manu or parte. Construe *clari fronte*, 'with shining (marble) façade.' So Pindar speaks of *πρόσωπον τηλαυγὲς* of a palace, Ol. vi. init.—*Penates*, simply 'residence.'—*domus*, a town mansion or palace.—Martial himself (see Ep. 231. 4.) lived near the pila Tiburtina and the temple of Flora, at the south end of the Quirinal, in the seventh *regio* of the city.

13. *fastus*] Repulsam.—*toto poste*, like 'totas valvas resupinat,' Propert. v. 8. 51, with the door-posts fully exposed, by the door being flung back.

15. *propior*] More familiar as a friend, or one nearer and dearer to Phoebus, lit. 'for Phoebus to love.'

18. *ista*] 'Whether those verses of yours' (*liber loquitur*) be good, bad, or indifferent, tell him that they

could not have been written by one who wasted his time in *salutationes*.' Compare Ep. 553. 12, 'nec vatem talia damna decent,' viz. frequentare limina.

EP. 35. (I. lxxi.)

On the custom of invoking the names of absent mistresses (i.e. in order, by a kind of omen, to secure their presence). This was done by toasting them with as many cyathi, or ladles of wine and water, as there were letters in the name. Hence 'invocare scortum in convivio,' Plaut. Capt. 73. See inf. Ep. 424. 21; 608, 7.

Laevia sex cyathis, septem Iustina bibatur,
Quinque Lycas, Lyde quattuor, Ida tribus.
Omnis ab infuso numeretur amica Falerno,
Et quia nulla venit, tu mihi, Somne, veni.

3. *numeretur*] 'Be counted by the number of ladles,' i.e. letters in her name (as Ida, Lyde, Lycas, three, four, five, &c.). The preposition perhaps means, 'beginning the first letter of each with the first ladle;' but the exact meaning of the verse is rather obscure.

EP. 36. (I. lxxii.)

On Fidentinus the plagiarist (sup. Ep. 28).

Nostris versibus esse te poetam,
Fidentine, putas cupisque credi?
Sic dentata sibi videtur Aegle
Emptis ossibus Indicoque cornu;
Sic quae nigrior est cadente moro,
Cerussata sibi placet Lycoris.
Hac et tu ratione qua poeta es,
Calvus cum fueris, eris comatus.

3. *sic*] On the same principle, viz. of using borrowed ornaments, or being furnished with things not her own.—*dentata*, an adjective of participial form, like *togatus*, *capillatus*, &c. The use of artificial teeth is mentioned also in Ep. 650, 'dentibus atque comis, nec te pudet, uteris emptis.'

5. *moro*] A mulberry fully ripe and ready to fall, when it is nearly black.—*cerussata*, when she has used *cerussa*, ψιμύθιον, white lead, as a cosmetic. This Lycoris was a brunette beauty; but the Romans preferred the *flavi crines* and the *candor* to the bilious-looking dark complexion. Comp. iv. 62, 'Tibur in Herculeum migravit nigra Lycoris, Omnia dum fieri candida credit ibi.'

8. *cum fueris*, &c.] ὅταν γηράσκῃς. When old, you will wear false hair, and be *comatus* quite as truly as you are now *poeta*, i.e. both claims alike being shams and pretences.

EP. 37. (I. lxxvi.)

To Valerius Flaccus, the poet of Patavium (Ep. 31. 4), exhorting him, perhaps with some irony, to give up verse-writing as unprofitable, and turn lawyer.

O mihi curarum pretium non vile mearum,
Flacce, Antenorei spes et alumne laris,
Pierios differ cantus citharamque sororum;
Aes dabit ex istis nulla puella tibi.
Quid petis a Phoebo? nummos habet arca Minervae;
Haec sapit, haec omnes fenerat una deos.
Quid possunt hederae Bacchi dare? Palladis arbor
Inclinat varias pondere nigra comas.
Praeter aquas Helicon et serta lyrasque dearum
Nil habet et magnum, sed perinane sophos.
Quid tibi cum Cirrha? quid cum Permesside nuda?
Romanum propius divitiusque forum est.
Illic aera sonant: at circum pulpita nostra
Et steriles cathedras basia sola crepant.

1. *curarum pretium*] Quem coluisse operae pretium est.—*Antenorei laris*, the home or settlement founded by Antenor, Patavium. See Virg. Æn. i. 242.

4. *ex istis*] Viz. amicis or dominis tuis quas colis.

5. *arca Minervae*] The money-chest of the goddess of eloquence. The sense is, 'Poetry does not pay, the profession of an advocate does.' —*sapit*, not only as pursuing a lucrative business, but as *per se* the goddess of wisdom.—*fenerat deos*, 'lends money on security to the gods,' like the *feneratores*, or usurers. The construction is remarkable. In Ep. 42. 4, *fenerat* is used absolutely for 'lends money,' as in Petronius, Sat. § 76, 'sustuli me de negotiatione, et coepi per libertos fenerare.'

7. *hederae Bacchi*] The ivy-wreath on the busts of poets in the Palatino library, 'doctarum hederae praemia frontium,' Hor. Carm. i. 1; 'Mitolia ex hedera porrige, Bacche, tua,' Propert. v. 1. 62.

8. *varias comas*] Because the under side of the olive leaf is of a light dusky colour. The fruit, when ripe, is of a very deep green, almost brown colour. Hence *pondere nigra*, weighed down by the load of dark berries.

10. *magnum sophos*] Grande, Ep. 2. 7, 'loud.'

11. *Cirrha*] Sacred to Apollo, near Delphi, and the port of it. Juv. vii. 64, 'dominis Cirrhae Nysaeque trahuntur Pectora nostra.'—*Permesside*, the spring of the river Permessus (or Termessus) rising in Mount Helicon.—*nuda*, because it has nothing to bestow, ψιλῇ.

12. *divitius*] Ditius, because the pleadings took place in the Forum and the basilica near it.—*propius*, nearer home, more easy of access than Helicon.

13. *sonant*] Opposed to *crepant* in the next verse. 'Here you have money jingling; there (i. e. in the auditorium of us poets) only kisses cluck,' i. e. the MSS. creak and flutter when kissed in compliment, Ep. 2. 7. But *crepare* is also used of the chink of

money in Ep. 229. 14, 'qui crepet aureolos, forsitan unus erit,' and 659. 3, 'aureolos manu crepantes.—*cathedrae*, the seats set out in the recitation-room, Juv. vii. 47 and 203. *Cathedra* was either a lady's seat or a professorial chair; whence the phrase *ex cathedra* for an authoritative decision.

EP. 38. (I. lxxviii.)

On the suicide of one Festus, when afflicted by an incurable malady.

Indignas premeret pestis cum tabida fauces
  Inque suos voltus serperet atra lues,
Siccis ipse genis flentes hortatus amicos
  Decrevit Stygios Festus adire lacus.
Nec tamen obscuro pia polluit ora veneno
  Aut torsit lenta tristia fata fame,
Sanctam Romana vitam sed morte peregit
  Dimisitque animam nobiliore via.
Hanc mortem fatis magni praeferre Catonis
  Fama potest: huius Caesar amicus erat.

1. *pestis tabida*] Perhaps some cancerous affection, or *necrosis* of the jaw-bone.—*indignas*, immeritas, deserving of a better fate.—*suos*, of which it had taken possession. See on Ep. 57. 1—4.

4. *decrevit*, &c.] Announced to them his intention of committing suicide.

5. *obscuro*] 'Nigrorem faciente.' Cf. Juv. i. 72, 'nigros efferre maritos.'—*polluit*, as Tac. Ann. xiii. 17, 'supremum Claudiorum sanguinem . . . veneno pollutum.'—*pia ora*, honesta.—*lenta fame*, inedia, by starving himself.—*torsit fata*, bring on death by a protracted suffering.

7. *Romana morte*] Viz. by the use of the sword, this kind of suicide requiring more courage and being thought more noble.

9. *Catonis*] Sc. Uticensis; cf. Ep. 5. 1.—*hujus*, &c. i.e. he had not, like Cato, incurred the dislike of the ruling powers, and therefore he had not the same cogent motive. Indirectly, this is a compliment to Domitian.

EP. 39. (I. lxxix.)

A play on the various senses of the word *agere*, intended to ridicule a pragmatical fellow of whom nothing is known.

Semper agis causas et res agis, Attale, semper:
  Est, non est quod agas, Attale, semper agis.

2. *est, non est*, &c.] Sive habeas sive non, quod agas. The four meanings of agere are, 'to plead causes,' 'to do business,' 'to drive mules,' 'to breathe out your life.' Schrevelius well compares Seneca, Ep. 26, 'quid egeris tunc apparebit, cum animam ages.'

Si res et causae desunt, agis, Attale, mulas.
Attale, ne quod agas desit, agas animam.

EP. 40. (I. lxxxi.)

On one Canus, who was so eager to obtain the client's *sportula*, that he sent to ask for it when *in extremis*, and died of vexation for thinking it might be his last. A satire on the eagerness with which this dole was sought, 'turbae *rapienda* togatae,' Juv. i. 96.

Sportula, Cane, tibi suprema nocte petita est.
Occidit puto te, Cane, quod una fuit.

EP. 41. (I. lxxxii.)

On the narrow escape of Regulus, for which see Ep. 8. A very elegant epigram.

Haec quae pulvere dissipata multo
Longas porticus explicat ruinas,
In tanto iacet absoluta casu.
Tectis nam modo Regulus sub illis
Gestatus fuerat recesseratque,
Victa est pondere cum suo repente;
Et postquam domino nihil timebat,
Securo ruit incruenta damno.
Tantae, Regule, post metum querellae
Quis curam neget esse te deorum,
Propter quem fuit innocens ruina?

1. *dissipata pulvere*] Poeticè for *disjecta ruina*.—*longas*, because the whole length of roof suddenly fell in. —*explicat*, as cenam, convivium, Ep. 48. 13; 52. 8, 'lays open to view.'

3. *absoluta*] 'Acquitted (from the charge of doing mischief) in so great a downfall.'

5. *gestatus fuerat*] See Ep. 8. 8. —*recesserat*, he had just retired before it gave way.

8. *securo damno*] A kind of oxymoron, lit. 'with a damage that had no further care or concern about the consequences.

9—11. *tantae*, &c.] 'After the fright we have had of so heavy a loss (or cause of complaint), who can say the gods do not care for you, on whose account they prevented the fall from doing any harm?'

EP. 42. (I. lxxxv.)

On an auctioneer who (as the proverb says) 'let the cat out of the bag' in selling a pestilential estate.

Venderet excultos colles cum praeco facetus
  Atque suburbani iugera pulchra soli,
"Errat" ait "si quis Mario putat esse necesse
  Vendere: nil debet, fenerat immo magis."
"Quae ratio est igitur?" "Servos ibi perdidit omnes
  Et pecus et fructus, non amat inde locum."
Quis faceret pretium nisi qui sua perdere vellet
  Omnia? Sic Mario noxius haeret ager.

1. *excultos*] 'Highly tilled.' Propert. v. 1. 130, 'abstulit excultas pertica tristis opes.' So ἀγρὸν εὖ ἐξεργασμένον, Herod. v. 29.—*facetus*, 'smart,' nimis garrulus, officiosus.—*pulchra jugera*, what we call 'a fancy property.' Pliny, Ep. vii. 18. 4, 'cum pulcherrimi agri pretium necessitas vectigalis infregerit.' Inf. Ep. 61. 2, 'culti jugera pulchra soli.'

3. *Mario*] The owner. Anxious to show that he was solvent, and not driven through poverty to sell, the auctioneer reveals the truth, that the farm is liable to the malaria; and therefore he does not get a bid. —*fenerat*, see Ep. 37. 6.

5. *quae ratio*, &c.] The question of a bystander.

6. *fructus*] Because there was no one to gather the crops.

7.] *facere pretium*, like *licitari*, and *digitum tollere*, is 'to make a bid.' See Ep. 257. 4; 476. 20.—*sua*, emphatic; '*his* property too (as well as the present owner's).'

8. *noxius*] A play on the double sense of 'pestilential' and 'troublesome,' 'hard to be rid of.'

EP. 43. (I. lxxxvi.)

On the inhospitality of a next-door neighbour.

Vicinus meus est manuque tangi
De nostris Novius potest fenestris.
Quis non invideat mihi putetque
Horis omnibus esse me beatum,
Iuncto cui liceat frui sodale?
Tam longe est mihi quam Terentianus,
Qui nunc Niliacam regit Syenen.
Non convivere, nec videre saltim,

2. *tangi*] He lives so near, that I may shake hands with him out of window. But it is rather doubtful (as Becker remarks, *Gallus*, p. 277), "whether we are to imagine an *angiportus*, or the windows of one house."

5. *juncto*] Tam propinquo, with a play on the sense of *tam familiari*. Hesiod, Opp. 343, τὸν δὲ μάλιστα καλεῖν ὅστις σέθεν ἐγγύθι ναίει.

6. *tam longe mihi*] Tam remotus a me.—Terentianus, the governor or prefect of Aegypt, of which, as a Roman province, Syene was the extreme southern town; hence called 'porta Syenes,' Juv. xi. 124.

8. *convivere*] Convictus habere.—*saltim*, γοῦν, i.e. 'quod saltim fieri debebat.'

Non audire licet, nec urbe tota
Quisquam est tam prope tam proculque nobis.
Migrandum est mihi longius vel illi.
Vicinus Novio vel inquilinus
Sit, si quis Novium videre non volt.

11. *migrandum*, &c.] 'Either he or I must move further off,' viz. if we are to see each other often; a playful paradox.—*vel illi* should more properly be *aut illi*.

12. *inquilinus*] Incolinus, 'an inmate of the same house,' 'a lodger.' Suet. Nero, § 44, 'inquilinos privatarum aedium.' There is much wit in *si quis*, &c., by which it is intimated that the acquaintance of Novius is by no means desirable, and the best way of avoiding it is to live under the same roof, since his hospitality to his friends is in the inverse ratio to his nearness.

EP. 44. (I. lxxxviii.)

On the grave of a favourite boy (probably a *verna*), who had died young in the poet's house. An epigram distinguished for pathos and elegance.

Alcime, quem raptum domino crescentibus annis
Lavicana levi cespite velat humus,
Accipe non Pario nutantia pondera saxo,
Quae cineri vanus dat ruitura labor,
Sed faciles buxos et opacas palmitis umbras
Quaeque virent lacrimis roscida prata meis.
Accipe, care puer, nostri monimenta doloris:
Hic tibi perpetuo tempore vivet honor.
Cum mihi supremos Lachesis perneverit annos,
Non aliter cineres mando iacere meos.

2. *Lavicana*] The soil on the via Labicana, or way to Labicum (Virg. Aen. vii. 796). 'Issuing from the Porta Esquilina, and passing Labicum, it fell into the via Latina at the station *ad Bivium*, thirty miles from Rome.' Dr. Smith's Class. Dict.

3. *nutantia*] 'Tottering,' as if the structure were overbalanced by its own weight.—*ruitura*, 'destined to become ruinous,' as so many of the ancient monuments did become, chiefly through earthquakes.

5. *faciles*] 'Yielding,' not stiff and sturdy like the olive, &c.—*palmitis*, the vine-shoot in spring, Virg. Georg. ii. 364. Petronius, Sat. § 71, 'omne genus poma volo sint circa cineres meos, et vinearum largiter.'

8. *hic honor*] The shady trees and the green turf, which will last longer than the *ruitura monumenta* of marble.

9. *perneverit*] διακλώσῃ, when the Fate has completed the thread of life.—*non aliter*, &c. The sense is, that he gives his favourite boy as good a tomb as he desires for himself.

EP. 45. (I. lxxxix.)

On one with an inveterate habit of *whispering*, when no concealment was required.

Garris in aurem semper omnibus, Cinna,
Garris et illud teste quod licet turba.
Rides in aurem, quereris, arguis, ploras,
Cantas in aurem, iudicas, taces, clamas,
Adeoque penitus sedit hic tibi morbus,
Ut saepe in aurem, Cinna, Caesarem laudes.

2. *quod licet*] Viz., *libere profari*, 'even about things you might speak of before the public.'

3. *rides*, &c.] These are examples of emotions which from their very nature are commonly expressed openly. Some suppose that the various feelings shown in the theatre or circus are here alluded to.

4. *judicas*] 'You give your opinion about persons and things in a whisper.' The notion attaching to *judicium* is that of a public arbitration or tribunal.—*taces, clamas*, 'speak in a low or a louder tone.' The point here is in the antithesis, or in the paradox, *tacere in aurem*.

5. *morbus*] νόσος, 'bad habit.'—*Caesarem laudes*, i. e. whereas the praises of Caesar should be as public as possible. But there is also an allusion to his being a fulsome flatterer.

EP. 46. (I. xciii.)

On the death of two friends who had held the same rank in the army.

Fabricio iunctus fido requiescit Aquinus,
Qui prior Elysias gaudet adisse domos.
Ara duplex primi testatur munera pili:
Plus tamen est, titulo quod breviore legis:
Iunctus uterque sacro laudatae foedere vitae,
Famaque quod raro novit, amicus erat.

1. *junctus*] 'Proxime sepultus,' with the notion also of 'junctus amicitia.' — *gaudet*, 'gavisus est:' who found a consolation in his death that his friend survived him.

3. *ara duplex*] κοινοβωμία, a monument shaped like an altar, containing the names of both, and recording that they were centurions *primi pili*, or *primipilares*.

5. *sacro foedere*] The *sacramentum* of a military life, which, from its high repute, is called *laudata*; or *vinculo probae, spectatae, honestae* vitae.—*amicus*, viz. alteri. The sense seems to be, that centurions of the same rank were apt to be jealous of each other.

EP. 47. (I. xcvii.)

On an advocate who would only speak amidst noise and clamour, so that no one could fairly judge of his real talent.

Cum clamant omnes, loqueris tunc, Naevole, tantum,
Et te patronum causidicumque putas.
Hac ratione potest nemo non esse disertus.
Ecce, tacent omnes : Naevole, dic aliquid.

EP. 48. (I. xcix.)

On one who grew more stingy as he became richer.

Non plenum modo viciens habebas,
Sed tam prodigus atque liberalis
Et tam lautus eras, Calene, ut omnes
Optarent tibi centiens amici.
Audît vota deus precesque nostras
Atque intra, puto, septimas Kalendas
Mortes hoc tibi quattuor dederunt.
At tu sic quasi non foret relictum,
Sed raptum tibi centiens, abisti
In tantam miser esuritionem,
Ut convivia sumptuosiora,
Toto quae semel apparas in anno,
Nigrae sordibus explices monetae,
Et septem veteres tui sodales

1. *plenum viciens*] 'The full sum of 2,000,000 sestertii, or 2000 sestertia. The singular is used as in the phrase *sestertio deciens*, &c., to express an aggregate sum. In Ep. 180. 4, we have 'trieiens soldum;' in 127. 2, 'centiens laxum;' and in 264. 2, 'plenum centiens.' In 490. 5, 'bis tuum deciens.' 'With the comparatively small fortune (ironical) of less than 17,000*l.*, you were so generous and hospitable, that your friends wished you might have five times that amount.'—*lautus*, 'luxurious.'

6. *intra*, &c.] 'Within seven months or so four legacies were left you, making up that amount.'

8—13. *at tu*, &c.] 'You, however, as if you had lost that sum, and had not gained it, went off into such a starving diet, that you spend only a few pence on your grand (more expensive) annual dinner.'—*explices*, 'lay out;' see Ep. 52. 8, and sup. 41. 2.—*nigrae monetae*, copper money, which leaves a stain, or turns discoloured. Cf. Ep. 671. 11, 'non parca manus largaeque nomismata mensae.'

14. *septem*] The triclinium or three lecti together held nine; the circular seat, adapted to the *citrei orbes*, held seven guests. Ep. 545. 6, 'sep-

Constemus tibi plumbea selibra.
Quid dignum meritis precemur istis ?
Optamus tibi miliens, Calene.
Hoc si contigerit, fame peribis.

tem sigma capit; sex sumus: adde Lupum.' There may be an allusion to the curtailing even the number of the guests.—*plumbea*, 'a half-pound of adulterated silver,' πονηρὰ χαλκία, Ar. Ran. 725. Cf. Ep. 565. 4, 'centum merebor plumbeos die toto,' i. e. 'quadrantes.'

17. *miliens*] Supply 'centena millia,' nearly a million of our money. 'If you get *that*, according to the analogy of your present conduct, you will die of hunger.' *Quod velim* is in the poet's mind.

EP. 49. (I. c.)

On a 'middle aged' lady, who spoke of 'papa' and 'mamma,' in order to appear young, though old enough to be a great grandmother ('great mamma of mammas'). Müller observes, in his Lectures on Languages, vol. i. p. 50, that in Friesland a father is called 'täte' (a word resembling the dental sound of infants, *tat-tar*).

Mammas atque tatas habet Afra, sed ipsa tatarum
Dici et mammarum maxima mamma potest.

EP. 50. (I. ci.)

On the death of Demetrius, the poet's attached and faithful amanuensis.

Illa manus quondam studiorum fida meorum
Et felix domino notaque Caesaribus,
Destituit primos viridis Demetrius annos :
Quarta tribus lustris addita messis erat.
Ne tamen ad Stygias famulus descenderet umbras,
Ureret implicitum cum scelerata lues,

1. *manus*] 'The copyist, transcriber of my books.' So *latus* is used for one *a latere*, a companion, vi. 68. 4.—*felix*, 'lucky,' or 'bringing luck;' he attributes the success of his epigrams in part to the clear and accurate way in which they were written.—*Caesaribus nota*, familiar to Titus and Domitian.

3. *destituit*] ἀπέλιπε, has left his early years uncompleted, as it were.—*quarta*, &c., an elegant phrase for expressing 'nineteen years of age,' or 4 + 15.

5. *ne tamen*, &c.] 'Cavimus (manumissione provisimus) ne famulus moreretur.'

6. *lues*] Some pestilential sore, perhaps of a cancerous nature.—*implicitum*, so caught and entangled by it, as it were, that he could not extricate himself. So *veneno illigatus*, Tac. Ann. vi. 32. Virg. Aen. vii. 355, 'prima lues—ossibus implicat ignem.' The metaphor is from a hunter's net. Cf. Ep. 633. 5, 'horrida vultus Abstulit, et tenero sedit in ore lues.'

Cavimus et domini ius omne remisimus aegro :
Munere dignus erat convaluisse meo.
Sensit deficiens sua praemia meque patronum
Dixit ad infernas liber iturus aquas.

7. *remisimus*] We resigned all right over him as his master, i. e. formally and legally manumitted him.—*dignus erat*, &c., he deserved not only to be made free, but to be made well (had that been possible) by my gift. In other words, 'I should have been glad if he had lived to enjoy his freedom.'

9. *sensit*] Though dying, he showed that he was conscious of the honour and the privilege granted him, by addressing me as 'patrone mi.' This was the formula used by a libertus, e. g. Plaut. Rudens, 1266.

EP. 51. (I. cii.)

Qui pinxit Venerem tuam, Lycori,
Blanditus, puto, pictor est Minervae.

1. *Venerem tuam*] Perhaps a portrait of Lycoris, the brunette (Ep. 36. 6), dressed as a Venus. 'The painter,' says Martial, 'in making it so ugly, must have intended a compliment to Minerva,' who was the patroness of art generally. The allusion is to the judgment of Paris, before whom these two goddesses stood as rival beauties. Cf. Ep. 246.

EP. 52. (I. ciii.)

The subject is the same as Ep. 48, though respecting a different person.

"Si dederint superi deciens mihi milia centum"
Dicebas nondum, Scaevola, iustus eques,
"Qualiter o vivam, quam large quamque beate!"
Riserunt faciles et tribuere dei.
Sordidior multo post hoc toga, paenula peior,
Calceus est sarta terque quaterque cute :
Deque decem plures semper servantur olivae,
Explicat et cenas unica mensa duas,

1. *deciens*, &c.] A senator's fortune.—*nondum justus eques*, before you were a regular knight, or possessed of the full equestrian census, quadraginta sestertia.

4. *riserunt*] Arriserunt optanti.—*faciles*, 'good-natured,' as Juv. x. 7, 'evertere domos totas optantibus ipsis Dii faciles.' Ep. 642. 10, 'et dare quae faciles vix tribuere dei.'

5. *sordidior*] Less frequently sent to the *fullo* to be cleaned.—*paenula* (91. 3), an outer mantle, or walking-cloak, which is well explained and illustrated in Rich's Dict. in v.—*pejor*, tritior, more shabby.—*sarta*, 'cobbled up,' patched three, or even four times, or with three or four patches.

7. *de decem*] sc. olivis, *plures*.

Et Veientani bibitur faex crassa rubelli,
Asse cicer tepidum constat et asse Venus.
In ius, o fallax atque infitiator, eamus :
Aut vive aut deciens, Scaevola, redde deis.

major pars, in posterum diem *servantur*. To place on the table ten olives, and put by six of them, was the extreme of niggardliness.—*explicat*, see Ep. 48. 13. 'One spread furnishes two dinners,' or one cooking serves twice.

9. *Veientanum*] From Veii, north of the Tiber, and therefore inferior, as *Tuscum vinum*. See Ep. 12. 2; 90. 4. This was a coarse and cheap red wine. Pers. Sat. v. 147, 'Veientanumque rubellum Exhalet vapida laesum pice sessilis obba.' Hor. Sat. ii. 3. 143, 'Veientanum festis potare diebus Campana solitus trulla.'—*cicer tepidum*, chick-peas macerated in warm water, or 'pea-soup.' See Ep. 21. 6; and 269. 21, 'et fervens cicer et tepens lupinus.—*Venus*, scortum asse conductum. Cf. Ep. 90. 7.

11. *infitiator*] The blessings of life are regarded as a deposit, which a dishonest man is said *infitiari*, to disown, or declare that he has never received. Juv. xiii. 60, 'nunc, si depositum non infitietur amicus.' Cic. de Orat. i. 37, § 168, 'si ille infitiator probasset judici ante petitam esse pecuniam, quam esset coepta deberi.'—*eamus in jus*, let us go, as if before the practor, to determine whether you ought to hold the said blessings, or resign them.—*vive*, vita fruere, a common sense of the word in Martial. So *vita*, in Ep. 10. 4. Cf. 106. 3.

EP. 53. (I. 104.)

A description of the feats performed by trained beasts in the amphitheatre, in compliment to Domitian, who was fond of being present, Suet. Dom. § 4.

Picto quod iuga delicata collo
Pardus sustinet improbaeque tigres
Indulgent patientiam flagello,
Mordent aurea quod lupata cervi,
Quod frenis Libyci domantur ursi
Et, quantum Calydon tulisse fertur,

1. *quod*, &c.] 'The fact that the leopard bears a gay yoke on its spotted neck, and savage tigers lend a ready obedience to the whip,' &c. The apodosis is at ver. 11, 'all this is a sight fit for gods to see.'—*delicata*, a toy or fancy yoke, elegantly fashioned or adorned with colours, ribands, &c., ποικίλα ζυγά, Eur. Bacch. 1056.—*improbae*, naturally relentless, but submitting to draw a Bacchic car.

4. *lupata*] Hor. Carm. 1. 8. 6, a jagged bit, such as trainers use for breaking in horses. See Rich's Dict. in v.

6. *quantum*] 'As huge as the Calydonian boar of the fable.' So Ep. 625. 10, 'quantus erat, Calydon, aut, Erymanthe, tuus.' 601. 18, 'colono tanquam sus Calydonius timetur.'—*capistris*, 'halters.'

Paret purpureis aper capistris ;
Turpes esseda quod trahunt bisontes
Et molles dare iussa quod choreas
Nigro belua non negat magistro :
Quis spectacula non putet deorum ?
Haec transit tamen, ut minora, quisquis
Venatus humiles videt leonum,
Quos velox leporum timor fatigat.
Dimittunt, repetunt amantque captos
Et securior est in ore praeda,
Laxos cui dare perviosque rictus
Gaudent et timidos tenere dentes,
Mollem frangere dum pudet rapinam,
Stratis cum modo venerint iuvencis.
Haec clementia non paratur arte,
Sed norunt cui serviant leones.

8. *turpes*] The ugly or unsightly aurochs (bison Europaeus), still existing in the forests of Lithuania. Virg. Georg. iii. 51, 'optuma torvae Forma bovis, cui turpe caput.'

10. *belua*] The elephant, called *Gaetula* in Juv. x. 158. — *molles*, soft, light, and not such as a creature of huge bulk could naturally give. — *nigro*, its black keeper. — *spectacula*, 'pageants.'

12. *transit ut minora*] Wonderful as these sights are in themselves, they are nothing to the feats performed by the lions.

14. *leporum timor*] The timid speed of the hare fatigues the lion, who is taught to catch it and play with it, as a cat does with a mouse, and probably by the same feline instinct. — *amant*, they hug, fondle them when caught, ἀγαπῶσι, caress them. — *securior*, 'feels safer,' is 'more fearless,' an hyperbole. The hare feels itself safer, because better protected, in the lion's mouth; for it holds its teeth loosely closed, and so that the hare can get through them, as if fearful of doing harm. So Lucretius says of the hound fondling its young, v. 1069, 'suspensis teneros imitantur dentibus haustus.'

20. *stratis juvencis*] 'After laying low heifers, it is ashamed to crunch the bones of a hare.' ταυροκτόνων λεόντων ἔφεδρε, Soph. Phil. 400. — *arte*, educatione. The lions, he says, with servile flattery, know that they are serving a clement master. Note, that *cui* is a dissyllable (˘˘). So perhaps in Juv. iii. 49, 'quis nunc diligitur, nisi conscius, et cui fervens,' &c. Ep. 425. 3, 'Drusorum cui contigere barbae.'

EP. 54. (I. cvii.)

The poet's reply to his friend Lucius Julius (Martialis? Ep. 198), who had urged him to attempt some great work, to which he rejoins, that he will write like Horace and Virgil, when he has found as liberal a patron as they had.

Saepe mihi dicis, Luci carissime Iuli,
"Scribe aliquid magnum: desidiosus homo es."
Otia da nobis, sed qualia fecerat olim
Maecenas Flacco Vergilioque suo:
Condere victuras temptem per saecula curas
Et nomen flammis eripuisse meum.
In steriles nolunt campos iuga ferre iuvenci:
Pingue solum lassat, sed iuvat ipse labor.

3. *da*] Si des, scribam, &c.—*otia*, the leisure resulting from easy circumstances.

7, 8.] A very elegant couplet. Even oxen prefer to plough a soil which gives some return for their labour, though the exertion tries them. Thus, the poet argues, I am reluctant to work without pay.

EP. 55. (I. cviii.)

A witty reply to an illiberal patron, who had endeavoured to enlist the poet as a client. He pleads the distance, and (indirectly) his occupation as an author.

Est tibi sitque precor multos crescatque per annos
Pulchra quidem, verum transtiberina domus:
At mea Vipsanas spectant cenacula laurus,
Factus in hac ego sum iam regione senex.
Migrandum est, ut mane domi te, Galle, salutem:
Es tanti, vel si longius illa foret.
Sed tibi non multum est, unum si praesto togatum:
Multum est, hunc unum si mihi, Galle, nego.

2. *domus*] A town-house or mansion across the Tiber, a low and disagreeable part of the city, Ep. 21. 3.

3. *Vipsanas laurus*] The bay-trees in the garden, where stands the *porticus Vipsana*, the site of which unfortunately appears to be unknown. The poet says that his rich friend has a fine house in a dull part, while he lives in a garret in a pretty part; and he intimates that he should not like to change his abode, which he must do to become a daily *salutator*.

4. *regione*] Viz. urbis, this division or district of the city. Perhaps the seventh, where was the 'pila Tiburtina,' near the poet's residence (the present Piazza Barberina, Becker, Gallus, p. 191).—*senex*, not literally; but perhaps he means prematurely, from fatigue.

6. *es tanti*] Ironically, 'you are quite worth the trouble, even if your mansion were further off.'

7, 8. *sed tibi*, &c.] 'But, though it is of no great importance to you, if I add one to the number of your clients, it *is* a great matter to me, not to allow myself to go.'—*nego mihi*, i. e. 'nolo fieri cliens, nolo addere hunc unum ceteris.' But others explain, 'me ipsum negligo, otium scribendi omitto,' i. e. 'si non mihi vaco, si nego mihi meipsum.'

Ipse salutabo decima te saepius hora :
Mane tibi pro me dicet AVETO liber.

9.] *ipse*, 'in person,' as contrasted with *liber*.—*decima hora*, at the late dinner hour, i. e. I will come as often as you like, if you will ask me to dinner. The general hour was *nona*, Ep. 161. 6. But cf. Ep. 627. 1. Hor. Ep. i. 5. 3, 'supremo te sole domi, Torquate, manebo.' — *liber* viz. as a *salutator*, Ep. 34. 2. Understand, 'quem non scripsissem, si ipse salutator venissem.'

EP. 56. (I. cix.)

A very elegant description of a pet lap-dog. The Romans were fond of these little creatures. On one of the Roman monuments in the British Museum is an elegiac inscription to a dog called 'Margarita,' which is also the name of a 'catella nigra atque indecenter pinguis,' in Petronius, Sat. § 64. In Propertius, v. 3. 55, a little pet dog, Glaucis, is described as lying on the bed of its mistress. Inf. Ep. 379. 3, 'Publius exiguae si flagrat amore catellae.'

Issa est passere nequior Catulli,
Issa est purior osculo columbae,
Issa est blandior omnibus puellis,
Issa est carior Indicis lapillis,
Issa est deliciae catella Publi.
Hanc tu, si queritur, loqui putabis ;
Sentit tristitiamque gaudiumque.
Collo nixa cubat capitque somnos,
Ut suspiria nulla sentiantur ;
Et desiderio coacta ventris
Gutta pallia non fefellit ulla,
Sed blando pede suscitat toroque

1. *nequior*] 'More full of mischief;' nequitia, *ἀλιτρία*, Ar. Ach. 907.—*passere*, the well-known and anciently very celebrated epigram, 'Passer deliciae meae puellae,' &c. Cf. sup. i. 7, 'Stellae delicium mei columba—vicit, Maxime, passerem Catulli.'

3. *blandior*] 'More winsome,' fascinating, or coaxing.—*Indicis*, &c., a general term for 'gems,' including even pearls.

5. *deliciae Publi*] This is the climax: 'in fine, Issa is the pet of my Publius.' Indirectly, this is a compliment to his friend's taste and love of beauty.

8. *collo*] Viz. domini. It sleeps on its master's neck so gently, that you cannot hear it breathe, i. e. it is careful not to disturb him, who, perhaps, is himself sleeping.

11. *pallia*] 'The counterpane.' *χλαῖναν*. Propert. v. 3. 31, 'Tum queror in toto non sidere pallia lecto' (viz. that, in the absence of the husband, only half the bed is covered).—*fefellit*, 'proves false to,' inquinat.

Deponi monet et rogat levari.
Castae tantus inest pudor catellae,
Ignorat Venerem ; nec invenimus
Dignum tam tenera virum puella.
Hanc ne lux rapiat suprema totam,
Picta Publius exprimit tabella,
In qua tam similem videbis Issam,
Ut sit tam similis sibi nec ipsa.
Issam denique pone cum tabella :
Aut utramque putabis esse veram,
Aut utramque putabis esse pictam.

20. *tam similis sibi*] 'The picture is so like the original, that the original itself is less like itself,'—a graceful hyperbole in compliment to the painter. Cf. Plaut. Amphitr. 443, 'tam consimilist atque ego,' 'he's as like me as I am like myself.'

21. *pone*] 'Compone,' *παράβαλλε*. You cannot, he says, decide between the portrait and the reality. If one is a picture, then certainly the other is so too.

EP. 57. (I. cxi.)

To Regulus (Ep. 8), with a present of the book of epigrams, and some frankincense, which the poet says are appropriate gifts to one famed at once for wisdom and for piety to the gods (since *thura* were used in offerings).

Cum tibi sit sophiae par fama et cura laborum,
Ingenio pietas nec minor ipsa suo :
Ignorat meritis dare munera, qui tibi librum
Et qui miratur, Regule, tura dari.

1—4.] 'Since you are not less reputed for wisdom than for painstaking in your literary labours, and your piety is as great as the genius that exercises (or prompts) it ; that man knows not how to make presents to those deserving of them, who is surprised that a book and some frankincense is given to you.' —*suo ingenio*, as Ep. 38. 2.

EP. 58. (I. cxiii.)

An answer, apparently, to some one who had asked the poet where his early writings were to be had.

Quaecunque lusi iuvenis et puer quondam
Apinasque nostras, quas nec ipse iam novi,

1. *juvenis et puer*] 'When a grown up youth, and even when a boy.'—*apinas*, 'whims,' 'trifles,' *λήρους*. Ep. 693. 7, 'sunt apinae tricaeque

Male collocare si bonas voles horas
Et invidebis otio tuo, lector,
A Valeriano Polio petes Quinto,
Per quem perire non licet meis nugis.

et si quid vilius istis.' These were the names of two ancient and depopulated towns in Apulia; hence they came to mean 'res nihili.' So *merae tricae*, Petronius, Sat. § 53.—*nec ipse*, ne ipse quidem; which I have myself forgotten, or should fail to recognize as my own.

3. *male*] 'If you want to make a bad use of valuable time, and are disposed to grudge your own leisure (i. e. desirous to abuse it), you may ask for them from Quintus (a bookseller), who does not allow my early trifles to be forgotten.'—*per quem*, the usual idiom with *licet*, as 'per me licet,' &c.

EP. 59. (I. cxiv.)

This and Ep. 61 are addressed to Martial's wealthy friend Faustinus (Ep. 148), and contain a somewhat disguised request, that he will not acquire possession of a small farm, in which Fenius Telesphorus, who was probably a *libertus*, had buried a favourite daughter. From Ep. 193, it is inferred that the estate of Faustinus was at Tibur.

Hos tibi vicinos, Faustine, Telesphorus hortos
Faenius et breve rus udaque prata tenet.
Condidit hic natae cineres nomenque sacravit
Quod legis Antullae, dignior ipse legi.
Ad Stygias aequum fuerat pater isset ut umbras:
Quod quia non licuit, vivat, ut ossa colat.

1. *tibi*] Agro tuo.—*Faenius*, the praenomen, taken by the slave when emancipated, Pers. v. 78. — *tenet*, 'holds as his own,' possidet.

4. *dignior legi*] As the senior, it was more fitting that his name should be inscribed on the tomb than his daughter's.

5. *aequum fuerat*] εἰκὸς ἦν. As the law of Fate decreed that the father should survive the child, says the poet, may he live on—not indeed to enjoy life, but—to bring offerings to her tomb. These terse expressions have great pathos, which suffers by the rendering.

EP. 60. (I. cxv.)

A joke designed to tease a jealous lover.

Quaedam me cupit, invide Procille,
Loto candidior puella cygno,

2. *loto cygno*] The Romans admired *candor* in women, and therefore compared female beauty with white objects. A 'washed swan'

Argento, nive, lilio, ligustro :
Sed quandam volo nocte nigriorem,
Formica, pice, graculo, cicada.
Iam suspendia saeva cogitabas :
Si novi bene te, Procille, vives.

and a 'hoary swan' (Ep. 243. 1) were hyperbolical expressions. — *ligustro*, the privet-flower, used by Virgil in tho same comparison, Ecl. ii. 18.

4. *quandam volo*] See Ep. 5. 5. The sense is, 'a fair girl loves me; but fear not, *I* love a dark brunette.' The point probably lies in using tho very terms of endearment by which Procillus had described his *candida puella*.

5. *graculo*] 'A jackdaw.'—*cicada*, from the dusky or ash-coloured appearance, τέττιγες ἀϐαλίωνες, Theocr. vii.

7. *si novi*] If you are the man I take you for, i. e. one attached to the pleasures of life, you will think better of it, and not hang yourself through jealousy, when your mind is relieved of its misgivings.

EP. 61. (I. cxvi.)

Hoc nemus aeterno cinerum sacravit honori
Faenius et culti iugera pulchra soli.
Hoc tegitur cito rapta suis Antulla sepulcro,
Hoc erit Antullae mixtus uterque parens.
Si cupit hunc aliquis, moneo, ne speret agellum :
Perpetuo dominis serviet iste suis.

2. *jugera pulchra*] See on Ep. 42. 2.

4. *hoc*, &c.] 'In hoc sepulcro Antullae parentes cum ejus ossibus mixti jacebunt.' So Propert. v. 7. 94, 'mecum eris, et mixtis ossibus ossa teram.'

5. *aliquis*] Meaning Faustinus (Ep. 59). The student will remember that 'aliquis' means 'somebody,' not 'any body.' The Romans generally say *si quis;* but occasionally, when a definite person is in view, *si aliquis*. So in Ep. 76. 6; 256. 6.

6. *serviet*] Lands were often charged with the performance of annual *sacra*, which was called a *servitus*. When no such chargo existed, a field was said, *servire domino suo*, as Ep. 224. 7, 'magnaque Niliacae servit tibi gleba Syenes.'

EP. 62. (I. cxvii.)

A witty reply to a stingy friend who had asked for the *loan* of Martial's book. He tells him where with small trouble and cost he may *buy* it. Tho man hides his meanness under a pretended compliment.

Occurris quotiens, Luperce, nobis :
"Vis mittam puerum" subinde dicis,
"Cui tradas epigrammaton libellum,
Lectum quem tibi protinus remittam ?"
Non est quod puerum, Luperce, vexes.
Longum est, si velit ad Pirum venire,
Et scalis habito tribus, sed altis.
Quod quaeris propius petas licebit.
Argi nempe soles subire letum :
Contra Caesaris est forum taberna
Scriptis postibus hinc et inde totis,
Omnes ut cito perlegas poetas.
Illinc me pete, nec roges Atrectum,—
Hoc nomen dominus gerit tabernae,—
De primo dabit alterove nido
Rasum pumice purpuraque cultum

2. *vis mittam*, &c.] He professes to save the author unnecessary trouble. This passage well shows the genius of the Latin subjunctive; 'Shall I send you' (you say) 'my slave, to whom you may give your book of epigrams, that I may read them, and send them back directly?

5. *vexare* is ἐνοχλεῖν, to give needless trouble to.—*ad Pirum*, 'to the pear-tree,' a well-known mark, perhaps (like the 'ficus Ruminalis,' or the κοίλη ἄχερδος, near Athens, Soph. Oed. Col. 1596), but now unknown. For the poet's place of residence, see Ep. 55. 4.

7. *scalis tribus*] 'Up three pairs of stairs, and those high ones.' This is wittily said. Such a lodging would give trouble to the slave, but it also indicates that the lodger is poor, and would prefer to sell rather than to lend his books.

8. *propius*] See Ep. 37. 12.—*nempe soles*, 'of course you are in the habit of going near the *Argiletum*,' where the book-shops were to be found; see Ep. 2. 1. (The poet means, that of course the man never went near them at all, but lived on borrowing.)

10. *contra*] καταντικρύ, right over against the Forum Julii.—*scriptis*, &c., 'with both its door-posts written all over' with the names of the authors sold within. This curious custom is perhaps mentioned only here. It was a ready advertisement, and could be consulted without entering the shop.

13. *illinc*] Viz. from the lists on the door-posts. —*nec roges*, 'don't ask the owner of the shop, Atrectus' (Atrestus? ἄτρεστος), viz. whether he keeps *Martial* in his stores. He pretends to show how the man may save himself trouble. Or perhaps (though this is a less common use of *rogare*), 'don't ask for Atrectus' (i. e. where he lives), 'for his name is written up outside.'

15. *nido*] The compartment or *pigeon-hole* in which MS. books were kept. Cf. Ep. 333. 5, 'hos nido licet inseras vel imo.' Hence it appears that the 'first or second' compartment was a place of dignity, and the poet thereby intimates that his epigrams were in request.—*rasum pumice*, &c., see Ep. 32. 10.—*purpura*, the coloured (often *bicolor*, Pers. iii. 10) *membrana*, or envelope. The meaning is, 'he will

Denaris tibi quinque Martialem.
"Tanti non es" ais? Sapis, Luperce.

sell you a copy handsomely bound for *only* five denarii (about four shillings). This is a sly stroke; for the cost of the mere MS. was much less (Ep. 692. 1). See also Ep. 32. 4, and especially Catullus, Carm. 22.

18. *sapis*] Either because, if he had bought it, he would not have appreciated it, or 'wise' in borrowing to save him from spending so large a sum, as it would appear to a stingy man.

EP. 63. (II. i.)

The poet to his book, with an apology for its shortness. Compare Ep. 1.

Ter centena quidem poteras epigrammata ferre,
Sed quis te ferret perlegeretque, liber?
At nunc succincti quae sint bona disce libelli.
Hoc primum est, brevior quod mihi charta perit;
Deinde, quod haec una peragit librarius hora,
Nec tantum nugis serviet ille meis;
Tertia res haec est, quod si cui forte legeris,
Sis licet usque malus, non odiosus eris.
Te conviva leget mixto quincunce, sed ante
Incipiat positus quam tepuisse calix.
Esse tibi tanta cautus brevitate videris?
Hei mihi, quam multis sic quoque longus eris!

1, 2. *poteras ferre*] 'You might indeed have borne (i. e. been made to contain) three hundred epigrams; but (in that case) who would bear *you*, and read you through?' A play on the double sense of *ferre*.

3. *at nunc*, &c.] 'But now hear what are the advantages of a small book: — first, I spoil less paper; secondly, my amanuensis has time for other writings; thirdly, readers will not be utterly wearied, even if the subject of it is dull.'—*perit*, 'is wasted.' So Juv. i. 18, 'perituraе parcere chartae.' Ep. 690. 3, 'perdite Niliacas, Musae, mea damna, papyros.'

5. *peragit*] 'Gets through,' perscribit.—*nec tantum*, &c., 'he will not have to work at, or give his service to, my trifles only,' but will have time to copy other and more useful books.

8. *usque*] 'Even to the end.'

9. *quincunx*] A cup holding five-twelfths of a sextarius (pint), or five cyathi.—*mixto*, viz. with *calda*; 'he will read you through before his grog is cool enough to drink.' It was sometimes mixed very hot. Plaut. Mil. 835, 'nimis calebat, amburebat gutturem.' Tac. Ann. xiii. 16, 'praecalida et libata gustu potio traditur Britannico; dein, postquam fervore aspernebatur, frigida in aqua adfunditur venenum.' —*Tepesco* is 'to grow cool.' So in iii. 17. 5, 'illa quidem tepuit, digitosque admittere visa est.'

11. *cautus*] 'Protected by.' More commonly impersonal, 'videturne tibi satis cautum esse brevitate, ne odiosus sis?' — *longus*, viz. quia insulsus.

EP. 64. (II. ii.)

On the title or agnomen *Germanicus* assumed by Domitian. See Ep. 3. 3.

Creta dedit magnum, maius dedit Africa nomen,
  Scipio quod victor quodque Metellus habet;
Nobilius domito tribuit Germania Rheno,
  Et puer hoc dignus nomine, Caesar, eras.
Frater Idumaeos meruit cum patre triumphos,
  Quae datur ex Chattis laurea, tota tua est.

1. *Creta*] Quintus Caecilius Metellus took the title of *Creticus*, from the conquest of the island after a war of three years' duration. He was consul B.C. 69.—*Africa*, from which Scipio Africanus gained his honours.

4. *et puer*] Suet. Dom. § 2, 'ob haec' (the expedition against the Germans) 'correptus, quo magis *et aetatis* et conditionis admoneretur, habitabat cum patre una.'—*dignus eras*, dignum te ostendisti.

5. *Frater*] 'Your brother Titus won his triumph over Judaea with the aid of his father Vespasian; but the victory over the Chatti was all your own.' Suet. Dom. § 6, 'de Chattis Dacisque post varia proelia duplicem triumphum egit.'

EP. 65. (II. iii.)

To Sextus, who was really insolvent, while he boasted that he had no debts. A *debtor* implies a *creditor;* and trusting or lending money implies that the borrower at least has the means, if not always the will, to repay.

Sexte, nihil debes, nil debes, Sexte, fatemur,
  Debet enim, si quis solvere, Sexte, potest.

EP. 66. (II. v.)

An apology to Decianus for not visiting him more frequently, on the plea of distance, and because he was so seldom 'at home' to his friends. Compare Ep. 55. This can hardly be the Decianus mentioned in Ep. 31. 10.

Ne valeam, si non totis, Deciane, diebus
  Et tecum totis noctibus esse velim.
Sed duo sunt quae nos disiungunt milia passum:
  Quattuor haec fiunt, cum rediturus eam.

4. *cum rediturus eam*] 'Quia mihi redeundum est;' not 'quotiens eo rediturus.' 'We live two miles apart, and these become four, since I have to make the return journey.'

Saepe domi non es, cum sis quoque, saepe negaris:
  Vel tantum causis vel tibi saepe vacas.
Te tamen ut videam duo milia non piget ire,
  Ut te non videam quattuor ire piget.

6. *causis—tibi*] 'To the professional visits of clients, or to your own studies.'—*tantum*, i. e. 'such is tho answer given;' 'he can only see callers on business,' &c.

EP. 67. (II. vi.)

To Severus, a critic (to whom also Ep. 271 is inscribed), with a complaint that he is the first to grow tired over the epigrams, though he had urged their publication, and had always professed great admiration for them. The poet seems to have sent him a copy to peruse, which he had kept for three days before returning it. He satirizes the man's insincerity in praising the epigrams only in the author's sight and hearing.

I nunc, edere me iube libellos
Lectis vix tibi paginis duabus
Spectas eschatocollion, Severe,
Et longas trahis oscitationes.
Haec sunt, quae relegente me solebas
Rapta excribere, sed Vitellianis.
Haec sunt, singula quae sinu ferebas
Per convivia cuncta, per theatra,
Haec sunt aut meliora si qua nescis.
Quid prodest mihi tam macer libellus,

1. *I nunc*] With the nsual irony, as the Greeks say, τοῦτ' ἐκεῖνο.—*eschatocollion*, the last page, τὴν ἐσχάτην κολληθεῖσαν, either to lengthen the roll, or as the last folded sheet or *quaternion*, if a book of our modern shape be meant. From this root our term *protocol* is derived.

5. *haec sunt*] 'Yet these are the epigrams which, when I read them over' (perhaps after dinner), 'you used to copy down, caught up, as it were, from my mouth, and that too on a note-book of the best kind.'—*Vitelliani* (pugillares) were tablets, so called, either from their inventor Vitellius, or from *vitellus*, tho yolk of an egg, on account of their colour. Tho former seems more probable. Lib. xiv. 8, 'nondum legerit hos licet puella, Novit quid capiant Vitelliani.' They were therefore used for amatory messages. See Becker's *Gallus*. p. 338.

7. *sinu*] In the pocket or fold of your toga—*per convivia*, cf. Pers. i. 30, 'ecce inter pocula quaerunt Romulidae saturi, quid dia poemata narrent,' and Ep. 63. 9.—*singula*, separately, copied out singly on strips of paper.

9. *aut meliora*] Or perhaps some even better than they, which you have not yet seen.

10. *quid prodest*, &c.] 'What benefit is it to me that the book is so thin as scarcely to exceed the

Nullo crassior ut sit umbilico,
Si totus tibi triduo legatur?
Nunquam deliciae supiniores.
Lassus tam cito deficis viator,
Et cum currere debeas Bovillas,
Interiungere quaeris ad Camenas?
I nunc, edere me iube libellos.

thickness of the stick it is wrapped round, if it takes you three days to read through the whole of it?'—For *umbilici*, see Ep. 32. 11. The cup-like and painted hollows at the ends of the stick may be meant, though *crassior* is more suited to the stick itself.

13. *nunquam*, &c.] 'Never were pet verses more leisurely and lazily read through.' Severus had called the epigrams 'delieiae meae,' and he is now taunted with conduct inconsistent with the expression.

15. *currere*, &c.] A metaphor from a carriage-drive. 'When you ought to go on at a smart pace as far as Bovillae' (some ten miles from Rome), 'do you want to change horses (or bait) at the temple of the Camenae?' which was just outside the Appian gate. Cf. Ep. 155. 7, 'et hora lassos Interjungit equos meridiana.'

EP. 68. (II. vii.)

On one who did many things passably or indifferently well (*belle*), but nothing thoroughly (*bene*).

Declamas belle, causas agis, Attice, belle,
Historias bellas, carmina bella facis,
Componis belle mimos, epigrammata belle,
Bellus grammaticus, bellus es astrologus,
Et belle cantas et saltas, Attice, belle,
Bellus es arte lyrae, bellus es arte pilae.
Nil bene cum facias, facias tamen omnia belle,
Vis dicam quid sis? magnus es ardalio.

1. *belle*] See Ep. 152, on a *bellus homo*, and i. 9, 'bellus homo et magnus vis idem, Cotta, videri; sed qui bellus homo est, Cotta, pusillus homo est.' Pers. i. 48, 'sed recti finemque extremumque esse recuso Euge tuum et belle.' The word was rather a compliment, or ὑποκόρισμα, than a term of real praise. So Ep. 543, 'Omnia vis belle, Matho, dicere. Die aliquando Et bene; die neutrum; die aliquando male.'

6. *pilae*] 'Playing at ball.'

8. *ardalio*] A sciolist, a dabbler; a meddler (πολυπράγμων); 'a great humbug,' is our nearest phrase. Cf. Ep. 208. 9, 'deformius, Afer, omnino nihil est ardalione sene.'

EP. 69. (II. viii.)

An apology, addressed to the reader, for the mistakes of a hasty and careless transcriber, but in joke, as the faults mentioned could not really be referred to that cause.

Si qua videbuntur chartis tibi, lector, in istis
  Sive obscura nimis sive latina parum,
Non meus est error: nocuit librarius illis
  Dum properat versus annumerare tibi.
Quod si non illum, sed me peccasse putabis,
  Tunc ego te credam cordis habere nihil.
"Ista tamen mala sunt." Quasi nos manifesta negemus:
  Haec mala sunt, sed tu non meliora facis.

1. *istis*] Those which you hold in your hand.

4. *annumerare*] To supply you with a certain *number* of verses, as if that were his principal duty, and the object of his care.

5. *quod si*, &c.] This is slily said, the poet knowing very well that *he*, and not the transcriber, would be really to blame.—*nihil cordis*, to be heartless, *ἀγνώμονα*, *ἀσυγγνώμονα*, one who makes no allowance for error. Or perhaps, 'to have no sense,' as Ep. 631. 17.

7. *ista*] 'But (you insist) those verses of yours are bad.—As if I denied what is plain on the face of it. Mine *are* bad; but you don't make better,' and therefore have no right to complain.

EP. 70. (II. xi.)

On a dinner-hunter (*captator cenae*, *cenipeta*), who finds himself compelled to dine at home. See Ep. 72. 77. 682.

Quod fronte Selium nubila vides, Rufe,
Quod ambulator porticum terit seram,
Lugubre quiddam quod tacet piger vultus,
Quod paene terram nasus indecens tangit,
Quod dextra pectus pulsat et comam vellit:
Non ille amici fata luget aut fratris,

1. *quod vides*] The apodosis is at ver. 6, 'ejus rei causa est, non quod fata luget,' &c.—*nubila fronte*, as Eur. Electra, 1078, *συννεφοῦσαν ὄμματα*. — *terit*, &c. 'the reason why he is taking a late stroll in that piazza,' e. g. the porticoes mentioned in Ep. 72. 5—10, which were public promenades.

3. *quod tacet*] 'That his dull countenance maintains a lugubrious silence,' i. e. that he is not bright and merry, and chatting with others. —*indecens nasus*, 'his ugly nose.' This is a common meaning of *indecens*, e. g. Ep. 225. 7; 243. 12.

5. *pectus pulsat*] As if a *κομμός*, or in lamentation for a death. Cf. Ep. 243. 19, 'pectusque pulsans pariter et comam vellens.'

Uterque natus vivit et precor vivat,
Salva est et uxor sarcinaeque servique,
Nihil colonus vilicusque decoxit.
Maeroris igitur causa quae? Domi cenat.

8. *et uxor*] 'Etiam uxor.' (The student will not construe 'et uxor sarcinaeque.')—*sarcinae*, 'his chattels,' properly such smaller wares as can be carried by hand. See Ep. 657. 2; and Mayor on Juv. iii. 161.

9. *nihil*, &c.] 'Nothing has been squandered away by his tenant or his bailiff.' A metaphor from boiling down wine. Cf. Pers. v. 57, 'hunc alea decoquit.' Ib. i. 125, 'aspice et haec, si forte aliquid decoctius audis,' 'more refined,' with the grosser parts skimmed off.

10. *maeroris*] Luctus, *πένθους*, words properly applied to the grief for the loss of a friend.—*domi cenat*, he has obtained no invitation to dine out. Cf. Ep. 269. 1, 'si tristi domicenio laboras.' 98. 4, 'cum cenaret erat tristior ille domi.'

EP. 71. (II. xiii.)

Advice to a friend to pay his just debts to the creditor at once, or he will have to bribe the judge, and pay the advocate to boot, if the matter comes into court.

Et iudex petit et petit patronus.
Solvas censeo, Sexte, creditori.

EP. 72. (II. xiv.)

The same subject as Ep. 70.

Nil intemptatum Selius, nil linquit inausum,
Cenandum quotiens iam videt esse domi.
Currit ad Europen et te, Pauline, tuosque
Laudat Achilleos, sed sine fine, pedes.
Si nihil Europe fecit, tum Septa petuntur,
Si quid Philyrides praestet et Aesonides.

2. *jam videt*] 'When he sees that nothing now remains for him but to dine at home.'

3. *Europen*] The porticus Europae, one of the many public piazzas at Rome, for which the student may refer to Dr. Smith's Classical Dict., 'Rome,' § x. This was famed for a statue of Jupiter, in the form of a bull, carrying Europa: it was 'probably at the foot of the Pincius, in which foot-races took place.' Here therefore Selius finds Paulinus, a rich acquaintance, and tries what a little flattery will do. —*sed sine fine*, 'and that without stopping,' or moderation.

5. *Septa*] See on Ep. 476. 1.—*Philyrides*, &c. Figures of Chiron and Jason were frescoed on the portico of the temple of Neptune, near the *Septa*, in the Campus Mar-

Hinc quoque deceptus Memphitica templa frequentat,
  Assidet et cathedris, maesta iuvenca, tuis.
Inde petit centum pendentia tecta columnis,
  Illinc Pompei dona nemusque duplex.
Nec Fortunati spernit nec balnea Fausti,
  Nec Grylli tenebras Aeoliamque Lupi:
Nam ternis iterum thermis iterumque lavatur.
  Omnia cum fecit, sed renuente deo,
Lotus ad Europes tepidae buxeta recurrit,
  Si quis ibi serum carpat amicus iter.
Per te perque tuam, vector lascive, puellam,
  Ad cenam Selium tu rogo, taure, voca.

tius. Selius then goes thither, in the hope that these heroes may do him some good, i. e. that he may there obtain an invitation.

7. *Memphitica templa*] The temple of Isis, also in the Campus Martius. — *deceptus*, 'disappointed,' σφαλεὶς τῆς ἐλπίδος. — *cathedris*, the seats of the female worshippers in the temple. He gets as near as he can to them, in hopes of being invited, perhaps, to attend them home. — *juvenca*, Isis or Io, 'Pharia juvenca,' Ep. 545. 1.

9. *Inde*, &c.] 'Next he goes to the *porticus Vipsania*, vaulted or balanced above on a hundred pillars.' See Ep. 124. 1. The site of this piazza does not seem to be known. That it is not the same as the portico round the temple of Neptune (mentioned in ver. 7), as some have supposed, seems clear from the present passage. — *Pompeii dona*, the portico presented to the public by Pompey, next the theatre which bore his name. It had a garden or plantation on each side, *nemus duplex*. Perhaps from this feature it was commonly called 'Pompeii umbra,' Ep. 221. 5; Propert. v. 8. 75. Catullus calls it 'Magni ambulatio,' Ep. lv. 6.

11. *Grylli*, &c.] See Ep. 30. 3. These were the names of the keepers of inferior baths; and Selius thinks an invitation to a second-rate table is better than none at all. So the parasite in the *Stichus* of Plautus, 228, goes to the baths to seek for invitations.

13. *ternis thermis*] 'He bathes again and again with three hot baths at each place.' This was done, that he might offer his services to bathers. One hot bath a day was 'satis superque;' but Selius does not mind a little personal inconvenience.

15. *Europes*] See ver. 3. — *tepidae*, a play on two senses, 'warmed by the sun,' and 'by love.' Compare Ep. 344. 12, 'aut ubi Sidoneo Taurus amore calet.' Ep. 125. 12, 'delicatae sole rursus Europae Inter tepentes post meridiem buxos.'

17. *vector lascive*] 'Amorous carrier of Europa,' Jupiter in the form of a bull. The allusion is to the sport of the *pilae*, stuffed figures tossed by bulls, on which see Ep. 87. The sense then is, 'do ask him to dine with you, and give him such a hearty reception (by tossing and shaking), that he will never trouble us more.'

EP. 73. (II. xvi.)

On a rich man who feigned illness, merely that his friends who visited him might admire his costly bed-furniture. Compare Ep. 204 and 647

Zoilus aegrotat: faciunt hanc stragula febrem.
Si fuerit sanus, coccina quid facient?
Quid torus a Nilo, quid Sidone tinctus olenti?
Ostendit stultas quid nisi morbus opes?
Quid tibi cum medicis? dimitte Machaonas omnes.
Vis fieri sanus, stragula sume mea.

1. *stragula*] στρώματα, the counterpane or coverlet (Becker, p. 287). — *si fuerit*, &c., 'if he is *not* ill, what is the fine scarlet-dyed bed covering to do,' viz. in order to be seen and admired. Lib. xiv. 147, 'Stragula purpureis lucent villosa tapetis.'

3. *torus*] The mattrass, or rather the stuffing of it (*tomentum*, toromentum), made of the heads of papyrus, from Alexandria. But *torus tinctus Sidone* seems to mean the Tyrian-dyed *torale*, or valance. Hence *purpureus torus* is sometimes used. Ep. 647. 8.—*olenti*, see Ep. 25. 32.

4. *quid*, &c.] 'What but illness shows a fool's wealth?' He must sham illness, or his fine chamber-fittings and bed-furniture will remain unseen.

6. *vis*] Si vis. 'If you really wish to be well, take a poor man's bed-linen, and you will not be tempted to make the same display.' Lucret. ii. 34, 'nec calidae citius decedunt corpore febres, Textilibus si in picturis ostroque rubenti Jacteris, quam si plebea veste cubandum est.' In *sanus* there is perhaps a double meaning, 'et mente et corpore.'

EP. 74. (II. xvii.)

On a rapacious damsel, wife or mistress of a *tonsor*, who 'shaves,' i. e. robs, her victims.

Tonstrix Suburae faucibus sedet primis,
Cruenta pendent qua flagella tortorum
Argique letum multus obsidet sutor.
Sed ista tonstrix, Ammiane, non tondet,
Non tondet, inquam. Quid igitur facit? Radit.

1. *Suburae*] The low part (or 'slums') of Rome, near the Argiletum, at the entrance between the Viminal and Esquiline hills. It was noted for houses of ill-fame; 'vigilacis furta Subnrae,' Propert. v. 7. 15.—*sedet*, sits as a Harpy or a Cerberus. Virg. Aen. vi. 273, 'Vestibulum ante ipsum primisque in faucibus Orci,' &c.

2. *flagella*] Instruments used by the executioners, and hung up perhaps *in terrorem* at the entrance of this low and turbulent part of Rome. —*Argi letum*, Ep. 2. 1.

4. *ista*] He intimates that Ammianus was familiar with her.—*radit*, ξυρεῖ ἐν χρῷ, 'scrapes the very skin,' i. e. she does more than plunder, she beggars you.

EP. 75. (II. xviii.)

To a *rex*, or wealthy citizen, who courted still richer people, just as he was himself courted by those below him. The poet shows that the great man is therefore himself, after all, only a client. Compare Ep. 516.

Capto tuam, pudet heu, sed capto, Maxime, cenam,
Tu captas aliam: iam sumus ergo pares.
Mane salutatum venio, tu diceris isse
Ante salutatum: iam sumus ergo pares.
Sum comes ipse tuus tumidique anteambulo regis,
Tu comes alterius: iam sumus ergo pares.
Esse sat est servum, iam nolo vicarius esse.
Qui rex est, regem, Maxime, non habeat.

1. *capto*] 'I use every art to be asked to dine with you, though I am half-ashamed to avow it; you do the same to others; so in this respect we are quits.' He uses *pares* to vex Maximus, who thought himself far above Martial, and by no means on a level.

3. *diceris*] Viz. by the servants at your house. 'You are also, he says, an attendant at the *levees* of the great; so am I: so here again we are equals.' The *salutator* was virtually a client; and even though holding the highest office, did not disdain the *sportula*, Juv. i. 96.

5. *comes*] Viz. as a client.—*anteambulo*, see Ep. 114. 2; 565. 3. Juv. x. 44, 'praecedentia longi Agminis officia,' in reference to clients walking before the *sella* of the patron; and *ib.* vii. 142, 'togati antepedes.'—*regis*, the great man,' viz. yourself, Ep. 229. 13, 'tumidique vocant haec munera reges.'—*pares*, a third point of resemblance or parity.

7. *sat est*] 'It is bad enough to be a slave oneself. I don't like to be the slave of a slave. A man who is a *rex* must not have another rex over him, or he is no *rex*, but a *servus*.' Compare Ep. 97, and ii. 32. 7, 'non bene, crede mihi, servo servitur amico: Sit liber, dominus qui volet esse meus.' *Vicarius* was an under slave, or helper of an upper slave, ordinarius. See Becker, *Gallus*, p. 204. Hor. Sat. ii. 79, 'sive vicarius est, qui servo paret,—seu conservus.'

EP. 76. (II. xxiv.)

To Candidus, who had professed great friendship (Ep. 87), and made many liberal offers, but done nothing. This is a rather obscure epigram: it turns on the doctrine of the ἔρανος (Dem. Mid. p. 547), viz. that every man is entitled to receive from others the aid and the sympathy that he has himself afforded.

Si det iniqua tibi tristem fortuna reatum,
Squalidus haerebo pallidiorque reo:

1—4. *si det*, &c.] These four lines appear to be the actual words, or at least the profession of what Martial would do for Candidus, if in

Si iubeat patria damnatum excedere terra,
  Per freta, per scopulos exulis ibo comes.
Dat tibi divitias. "Ecquid sunt ista duorum?"
  Das partem? "Multum est." Candide, das aliquid?
Mecum eris ergo miser: quod si deus ore sereno
  Annuerit, felix, Candide, solus eris.

trouble.—*reatum*, the condition of a *reus*, who was called *squalidus*, from his neglected dress and dismal appearance.—*comes*, so Ep. 652. 6, 'exilio comitem quaeris? agellus eat.'

5. *dat tibi*, &c.] 'But fortune has *not* given you such ill luck; on the contrary, she has given you wealth. Now, am I to share in the good, as I was willing to share in the evil? You make all kinds of excuses.'—*ecquid sunt*, &c., 'You ask, is this property of yours (*ista*) the property of two?' i. e. how can *you* put in a claim for a share? This is said in reference to the favourite saying of Candidus (Ep. 87), κοινὰ φίλων.—*das partem*, 'Well, do you give me any portion of them?—'Tis too much, you reply. —Then, Candidus, do you give me any thing at all?' lit. '(even) something.' (For *aliquid*, see on Ep. 61. 5.)

8. *mecum eris*] 'Then, I suppose, you will be with me (or share your fortunes with me) when badly off; but if the god kindly assents to your prayers, you will keep your prosperity all to yourself.' The sentiment of Alcibiades is similar, in Thuc. vi. 16, ἐπεὶ καὶ ὁ κακῶς πράσσων πρὸς οὐδένα τῆς ξυμφορᾶς ἰσομοιρεῖ.

EP. 77. (II. xxvii.)

On the *captator* Selius (Ep. 70).

Laudantem Selium cenae cum retia tendit
  Accipe, sive legas, sive patronus agas:
"Effecte! graviter! cito! nequiter! euge! beate!"
  Hoc volui. Facta est iam tibi cena, tace.

2. *accipe*] παραλάμβανε, 'take him with you, and accept his proposed services to applaud' (Pliny, Epist. ii. 14).—*cenae*, 'when he lays his snares to catch a dinner.' These men were nick-named *laudiceni*, 'praisers for a dinner,' Pliny, l. l.—*legas*, viz. in the recitation-room; see Mr. Mayor on Juv. iii. 9.

3. *nequiter*, as we should say of a well-pointed satire, 'that's too bad,' or 'a hard hit, that.' On the praises of interested friends on these occasions, see Pers. i. 49. 84. 87. These are specimens of the language Selius was wont to use on such occasions.—*hoc volui*, 'thank you! That's just what I wanted. You have earned your dinner, and now—hold your tongue.' He does not want his conversation, and only invites him because he must.

EP. 78. (II. xxix.)

On a libertus, originally a branded slave, but now a senator. Compare Tac. Ann. xiii. 27, 'Quippe late fusum id corpus' (viz. liberti),—'et plurimis equitum, plerisque senatoribus, non aliunde originem trahi.'

Rufe, vides illum subsellia prima terentem,
  Cuius et hinc lucet sardonychata manus
Quaeque Tyron totiens epotavere lacernae
  Et toga non tactas vincere iussa nives,
Cuius olet toto pinguis coma Marcelliano
  Et splendent volso brachia trita pilo;
Non hesterna sedet lunata lingula planta,
  Coccina non laesum pingit aluta pedem,
Et numerosa linunt stellantem splenia frontem.
  Ignoras quid sit? splenia tolle, leges.

1. *subsellia prima*] From *lunata planta*, in ver. 7, it is clear that a senator, and not an eques, is meant. Tho 'first seats' mean therefore the *προεδρία*, or the lowest tier of all.—*et hinc lucet*, 'is seen to glitter even from where we sit.'—*sardonychata*, 'adorned with a sardonyx in his ring.' An adjective formed like coccinatus, amethystinatus, Canusinatus, capillatus, togatus, &c.

3. *totiens*, &c.] The most costly specimens of cloth were dipped more than once in the sea-purple, and called *dibapha*. — *epotavere*, 'have drained,' 'drunk up all Tyre,' or the stores of Tyrian dye. Juv. x. 176, 'eredimus altos defecisse amnes epotaque flumina Medo prandente.' These *lacernae* (mantles worn over the toga) were often very expensive. Ep. 196. 5, 'millibns decem dixti Emptas lacernas munus esse Pompnllae.'

4. *jussa*] Viz. by express orders given to the *fullo*.

5. *Marcellianum*] Like Cosmianum, Capellianum (Ep. 603. 17), which were compounds bearing the name of the inventor.—*volso pilo*, 'tho hairs being pulled out' with the tweezers, *volsellae*. This was a common custom with Roman fops, or a depilatory was used, e. g. resin. See Ep. 558. 8; 657. 21.

7. *lingula*, 'the latchet,' so called from its tongue-shape. A fresh riband or shoe-tie was used by this man every day; hence *non hesterna*, &c. (Rich, however, in v. *ligula*, says it means "the lapelle or lappet on each sido of a shoe, through which tho strings that tied it on to the feet were passed." This explanation does not seem to suit the present passage.) For the red shoe, or rather boot, of the senator, with the C or crescent affixed, see Mr. Mayor's learned and copious note on Juv. vii. 192. — *coccina*, dyed with, or rather of the colour of, tho preparation from the oak-gall, *coccus* (*φοινικίς*). Our red morocco, perhaps, represents it. Red boots and red hose continued throughout the middle ages as a badge of honour, and are very often seen in stained glass.

9. *splenia*] Ep. 410. 22. Small patches or plasters, like gold-beaters' skin (so called from their supposed resemblance to the shape of the spleen), worn to hide any sore or defect on the face. They appear also to have been worn as ornamental, or to set off the features, like the absurd 'beauty-

spots worn at the court of Queen Anne. Pliny, Ep. vi. 2.2, 'candidum splenium in hoc aut in illud supercilium transferebat. — *stellantem*, 'starred with them.' So Ep. 476. 17, 'et virides pieto gemmas numeravit in auro,' i. e. painted with the gems.

10. *quid sit*] 'What is the reason,' viz. of his wearing them. 'Take away the plasters,' he adds, 'and you will read.' The letters FUR or FUG (fugitivus), or F. H. E. (*fugitivus hic est*; see Mr. Mayor on Juv. xiv. 24), were branded on his forehead, which he had taken this method of concealing. Petronius, Sat. § 103, 'implevit Eumolpus frontes utriusquo ingentibus litteris, et notum fugitivorum epigramma per totam faciem liberali manu duxit.' Ep. 126. 1, 'proscriptum famulus servavit fronte notata.' Hence 'homo trium literarum,' for a branded slave.

EP. 79. (II. xxx.)

On the refusal of a rich man to lend the poet money, and the offer of advice instead, how to get rich.

Mutua viginti sestertia forte rogabam,
  Quae vel donanti non grave munus erat.
Quippe rogabatur felixque vetusque sodalis
  Et cuius laxas arca flagellat opes.
Is mihi "Dives eris, si causas egeris" inquit.
  Quod peto da, Gai: non peto consilium.

2. *vel donanti*] Etiam si dono dedisset.

3. *felix*] ὄλβιος, *beatus*.—*flagellat*, 'premit,' Ep. 136. 2; 224, 6, 'et libertinas arca flagellat opes.' The phrase seems derived from shutting the lid down on a full money-chest, and striking or patting down the *loose* coins to allow it to close. But *laxas* here is obscure, since in Ep. 127. 2, we have 'centiens laxum,' which must be opposed to 'plenum centiens,' in Ep. 48. 1. It may mean here, 'a chest so large that it has ample room for yet more.'

EP. 80. (II. xxxv.)

A joke on a bandy-legged man, who, the poet says, might have washed his feet in a drinking-horn of a curved shape. (See Rich's Dict. in v., for an illustration.)

Cum sint crura tibi simulent quae cornua lunae,
  In rhytio poteras, Phoebe, lavare pedes.

EP. 81. (II. xxxvi.)

On one, who, though he affected the roughness and untidiness of the early republican men, was still at heart effeminate, and only assumed this guise as a mask to his real character. There is a similar epigram, lib. i. 96.

Flectere te nolim, sed nec turbare capillos,
Splendida sit nolo, sordida nolo cutis;
Nec tibi mitrarum nec sit tibi barba reorum:
Nolo virum nimium, Pannyche, nolo parum.
Nunc sunt crura pilis et sunt tibi pectora setis
Horrida, sed mens est, Pannyche, volsa tibi.

1. *flectere*] Viz. calamistro, to curl your hair with the tongs.—*splendida*, cf. Ep. 78. 6.

3. *mitrarum*] The *mitra* was an eastern head-dress or cap, worn by women, and generally by Asiatics. (See Rich's Dict. in v.) Here it seems to stand for *μιτροφόρος*, 'Phrygiae neque enim Phryges,' Aen. ix. 617.—*reorum*, i. e. squalida, Ep. 76. 1, 2.

6. *volsa*] Effeminata.

EP. 82. (II. xxxvii.)

On the custom of Roman clients stealthily carrying off food from the patron's table. Compare Ep. 335, and also Arist. Equit. 280—283. Martial himself speaks as one of the superior guests.

Quidquid ponitur hinc et inde verris,
Mammas suminis imbricemque porci
Communemque duobus attagenam,
Mullum dimidium lupumque totum
Muraenaeque latus femurque pulli
Stillantemque alica sua palumbum.
Haec cum condita sunt madente mappa,
Traduntur puero domum ferenda.
Nos accumbimus otiosa turba.
Ullus si pudor est, repone cenam:
Cras te, Caeciliane, non vocavi.

1. *ponitur*] Ep. 23. 1. 'You sweep off into your napkin from both sides of you whatever is placed on the table; the teats of a sow's paunch, the vertebrae from a chine of pork, a woodcock ('wood-hen') intended for two, half a mullet, and a whole lupus' ('*spigola*').—*mammas*, see lib. xiii. 44, 'esse putes nondum sumen; sic ubere largo Et fluit et vivo lacte papilla tumet.'—*imbricem*, the overlapping processes on the vertebrae. Ep. 335. 14, 'rosos tepenti spondylos sinu condit.' Whether these are mentioned as delicacies, or rather as scraps left, seems uncertain.

4. *totum*] Because this fish was inferior (Juv. v. 104), and therefore not touched by the guests.

6. *alica*] 'White sauce.' Properly a kind of drink, like barley-water, Plin. Ep. i. 15.—*palumbum*, *φάτταν*, a wood-pigeon.

9. *otiosa*] Having nothing to do, because there is no supper left us to eat.

11. *cras*] 'I did not invite you for a dinner to-morrow,' i. e. but only *hodie*. There is a joke in the use of the past tense with this word.

EP. 83. (II. xxxviii.)

To Linus, who was an objectionable character. *Nomentanus ager* was a farm of the poet's among the Sabino hills, rather bleak and not very productive.

Quid mihi reddat ager quaeris, Line, Nomentanus?
Hoc mihi reddit ager: te, Line, non video.

EP. 84. (II. xxxix.)

On one who made costly presents to a common prostitute, and whom he advises to send a *toga*, which was the proper dress of harlots. (Becker, *Gallus*, p. 435.)

Coccina famosae donas et ianthina moechae:
Vis dare quae meruit munera, mitte togam.

1. *ianthina*] 'Violet-coloured,' one of the many hues of the Tyrian dye. Like *Tyrianthina*, in Ep. 28. 5, the word is formed as if compounded of ἄνθος, the first part of the compound being *ἴον*.

EP. 85. (II. xl.)

On a rich man who feigned illness that his *captatores* might send him delicacies.

Uri Tongilius male dicitur hemitritaeo.
Novi hominis fraudes: esurit atque sitit.
Subdola tenduntur crassis nunc retia turdis,
Hamus et in mullum mittitur atque lupum.
Caecuba saccentur quaeque annus coxit Opimi,
Condantur parco fusca Falerna vitro.

1. *hemitritaeo*] A semi-tertian fever. See Ep. 686. 2.—*esurit*, 'so far is he from being an invalid, that he has an excellent appetite.' A secondary sense is latent, 'his reason for feigning illness is his appetite.'

3. *retia*] 'Now he is laying cunning snares for fat field-fares, and throwing out hooks for mullets,' i.e. is himself playing the *caenipeta*. This was a favourite expression. See Ep. 228. 7; 308. 5.

5. *saccentur*] 'Be strained,' or passed through the bag or colander. Cf. Ep. 670. 9, 'turbida sollicito transmittere Caecuba sacco.' Becker, *Gallus*, p. 489. This is an ironical invitation on the part of the poet to the rich man's friends, whom he calls *stulti* below.—*Opimi*, see Ep. 15. 5.—*coxit*, either 'has mellowed,' or for *decoxit*, 'boiled down.'

6. *parco*] A small, a tiny glass; as if only a very little of the precious liquor could be taken.—*fusca*, because Falernian was a dark red wine; 'nigra Falerna,' Ep. 616. 7.

Omnes Tongilium medici iussere lavari:
O stulti, febrem ereditis esse? Gula est.

7. *lavari*] It appears from a very similar passage in Persius, iii. 93, 'de majore domo modice sitiente' (i. e. *parca*) 'lagena Lenia loturo sibi Surrentina rogabit,' that the medical treatment of a tertian fever was to take a bath after a draught of wine.

8. *gula est*] 'It's only gluttony.' Ep. 632. 6, 'non est haec tussis, Parthenopaae; gula est.'

EP. 86. (II. xli.)

On a not very young lady, who was in the habit of simpering and showing discoloured teeth.

"Ride si sapis, o puella, ride"
Pelignus, puto, dixerat poeta,
Sed non dixerat omnibus puellis.
Verum ut dixerit omnibus puellis,
Non dixit tibi: tu puella non es,
Et tres sunt tibi, Maximina, dentes,
Sed plane piceique buxeique.
Quare si speculo mihique credis,
Debes non aliter timere risum,
Quam ventum Spanius manumque Priscus,
Quam cretata timet Fabulla nimbum,
Cerussata timet Sabella solem.
Vultus indue tu magis severos,

2. *Pelignus, puto*, &c.] 'It was Ovid, I think, who said,' &c. The exact passage alluded to, if now extant, is uncertain: perhaps the poet's memory deceived him.

4. *ul*] 'Quamvis dixerit.' *Puellis* has emphasis, and so *tibi* in the next verse.

7. *picei*, &c.] 'As black as pitch, or as yellow as box-wood.'

9. *timere risum*] 'To fear the effect produced by your laughing.'

10. *ventum*, &c.] A fop with delicately curled locks fears the wind which may disarrange them; another, with very white toga or very costly purple-dyed mantle (lacerna), is not less afraid of the contact of a dirty hand.

11. *cretata*] 'Powdered with chalk' (sifted white earth, from *cerno, cretus*); Ep. 410. 17, 'crassior in facie vetulae stat creta Fabullae.' This was to produce artificially the *candor*, which the Romans so much admired. — *nimbum*, 'a storm of rain.' — *cerussata*, 'painted (enamelled) with white lead,' which would turn brown by the sun's rays.

13. *tu*] Emphatic. 'You must not laugh, but, on the contrary, look grave and prim as old Hecuba, or the prudish Andromache' (lit. the wife of Priam's eldest son).—*severus* properly means 'fixed,' whence 'astra severa, pelago severa,' in Lucretius; and *persevero*, to stick to or stand by a thing till it is done.

Quam coniunx Priami nurusque maior.
Mimos ridiculi Philistionis
Et convivia nequiora vita
Et quidquid lepida procacitate
Laxat perspicuo labella risu.
Te maestae decet assidere matri
Lugentive virum piumve fratrem,
Et tantum tragicis vacare Musis.
At tu iudicium secuta nostrum
Plora, si sapis, o puella, plora.

16. *vita*] 'Avoid pantomimes and dinner parties where reserve is thrown aside, and, in fact, whatever by witty chit-chat makes one open the lips, so that the teeth may be seen' (*perspicuo*).

19. *Te*, &c.] '*You* ought to sit by a mourning mother, or a bereaved wife or sister, and to devote your hours of leisure to the tragic muse,' —which occupations are the reverse of merry. Cf. Catull. 39. 4, 'si ad pii rogum fili Lugetur, orba cum flet unicum mater, Renidet ille.'

22. *At tu*] There is some ellipse, '(Ovid, then, said *ride, puella*); but do you follow *my* advice, and weep rather than laugh.'

EP. 87. (II. xliii.)

To Candidus, on whom see Ep. 76. His vain professions of liberality and real selfishness are again severely satirized.

Κοινὰ φίλων haec sunt, haec sunt tua, Candide, κοινά,
Quae tu magnilocus nocte dieque sonas:
Te Lacedaemonio velat toga lota Galaeso
Vel quam seposito de grege Parma dedit,
At me quae passa est furias et cornua tauri,
Noluerit dici quam pila prima suam.

1. *haec tua*] 'This property of yours (you say) is common to your friends, as you are always boasting by night and by day.' Or perhaps, 'These are your words, Candidus, even these, which you are always boastfully uttering, "*My goods are all my friends', all my friends'.*"' It was a proverb, κοινὰ γὰρ τὰ τῶν φίλων. See Plat. Phaedr. fin.

3. *te toga*, &c.] 'And yet *you* are clad in a toga of white Tarentine wool.' — *lota*, as if the sheep had washed itself white in the clear river Galaesus. Cf. Ep. 243. 2; 407. 6, 'Baetis in hesperia te quoque lavit ove.' 672. 3, 'albi quae superas oves Galaesi.' Hor. Carm. ii. 6. 10, 'dulce pellitis ovibus Galaesi flumen.' The wool from Parma was also considered very choice; see Ep. 180. 5; 224. 8.—*seposito*, 'reserved for the owner's special use,' ἐκκρίτῳ.

5. *at me*, &c.] 'But *I* am dressed in a ragged togá, which has been torn in a thousand holes by the horns of a bull.' The *pilae* (see Ep. 72. 17) were straw figures,

Misit Agenoreas Cadmi tibi terra lacernas:
Non vendes nummis coccina nostra tribus.
Tu Libycos Indis suspendis dentibus orbes:
Fulcitur testa fagina mensa mihi.
Immodici tibi flava tegunt chrysendeta mulli:
Concolor in nostra, cammare, lance rubes.
Grex tuus Iliaco poterat certare cinaedo,
At mihi succurrit pro Ganymede manus.
Ex opibus tantis veteri fidoque sodali
Das nihil et dicis, Candide, κοινὰ φίλων?

dressed like men ('dummies,' or scare-crows), which were thrown to bulls in the amphitheatre, perhaps (like the straw figures called *Argei*, annually thrown into the Tiber, Ovid, Fast. v. 621, and even like the custom of jumping through bonfires at the *Palilia*), symbolical of the cruel punishments and human sacrifices of a remote barbarism. Liber Spectac. xxii. 5, 'namque gravem cornu gemino sic extulit ursum, Jactat ut impositas taurus in astra pilas.'—*pila prima*, 'a first-class dummy,' as we should say, i. e. a toga, only good enough for a second-rate one.

7. *Agenoreas*] i. e. Tyrias, purpura tinctas.—*coccina* (Ep. 78. 8), the inferior gall-dyed cloth.

9. *suspendis*] 'Balance,' because the wooden *orbes citrei* were not fastened to, but laid upon, the legs made of elephant's tusks, Ep. 476. 7, 8.—*testa*, &c., 'I have only an oaken table propped by a crock.' This may mean, and probably does, that he has a board (which is properly *mensa*) supported on a jar or panikin of crock; or it may refer to propping an unequal leg with a piece of tile; see Ep. 29. 12.

11. *immodici*] 'Enormous,' the cost of the mullet rising at a high ratio with its size, Juv. iv. 15.—*chrysendeta*, a kind of plate, made of gold lines or spangles, inserted in silver, an imitation of which was the 'parcel-gilt' plate of the middle ages. Ep. 181. 7, 'nec quae Callaico linuntur auro.' These dishes seem to have been specially used for bringing to table large mullets. Lib. xiv. 97, 'Grandia ne viola parvo chrysendeta mullo. Ut minimum, libras debet habere duas.' See Becker, Gallus, p. 302.

12. *cammare*] Juv. v. 84, 'A red crab on a red plate' is the fare of the poor client.

13. *grex*] 'Your company of slaves might vie in beauty with the Trojan Ganymede, whereas I must help myself if I want any thing.' Compare Juv. v. 59, seqq., 'tu Gaetulum Ganymeden Respice cum sities,' &c. Ep. 424. 18, 'non grege de domini, sed tua, Ceste, manus.' Inf. Ep. 91. 5, 'quem grex togatus sequitur.'

16. *et dicis*] 'Et tamen dicis.'

EP. 88. (II. xliv.)

On the crafty device of a money-lender to avoid being asked for a loan.

Emi seu puerum togamve pexam

1. *emi*, &c.] 'If I have bought either a slave, or a long-napped toga, or (say) three or four pounds (of pepper or frankincense), that

Seu tris, ut puta, quattuorve libras,
Sextus protinus ille fenerator,
Quem nostis veterem meum sodalem,
Ne quid forte petam timet cavetque,
Et secum, sed ut audiam, susurrat:
"Septem milia debeo Secundo,
Phoebo quattuor, undecim Phileto,
Et quadrans mihi nullus est in arca."
O grande ingenium mei sodalis!
Durum est, Sexte, negare, cum rogaris,
Quanto durius, antequam rogaris!

usurer, Sextus (my old friend, as you know,) is afraid I should ask him for some assistance, and begins to take precautions that I may not,' viz. by muttering audibly some complaints about his difficulties.—*toga pexa*, opposed to *toga rasa*, was a more expensive article, made of the long wool, and with the nap not cut close. A person so clad was said to be *pexatus*, Ep. 92. 1. With *libras* it seems necessary to supply some genitive, which is very harsh. Cf. Ep. 186. 7, 'et turis piperisque tres selibrae.' Here perhaps we should read, 'seu *turis* puta quattuor selibras.'

10. *grande ingenium*] 'Large mind of one who calls himself my friend!' (ver. 4.)

EP. 89. (II. xlvi.)

To a wealthy but mean *patronus*, who would not give even a cast-off cloak to a client.

Florida per varios ut pingitur Hybla colores,
Cum breve Sicaniae ver populantur apes,
Sic tua suppositis collucent praela lacernis,
Sic micat innumeris arcula synthesibus,
Atque unam vestire tribum tua candida possunt,
Appula non uno quae grege terra tulit.

2. *ver*] Veris opes; vel e vernis floribus hauriunt.—*collucent*, 'glisten with the bright colours of the lacernae placed under them.' Propert. i. 2. 13, 'litora nativis collucent picta lapillis.' See also Cic. de Nat. D. ii. § 99. The *praela* (like our *press*) was a kind of cupboard or box, with pierced doors, to admit the air. Precisely such were used in the middle ages, and are still used, for keeping church vestments.

4. *synthesibus*] 'Dinner-suits.' The word implies a *set*; and it seems to have been the custom of wealthy guests to change this costly kind of purple-dyed dress several times in the course of the meal, one of a different hue being substituted each time. See Ep. 199. 4; 270. 2. Becker, Gallus, p. 420.

5. *tua candida*] 'You have moreover white mantles (togas) enough to clothe a whole tribe, made of the finest Apulian (Tarentine) wool from

Tu spectas hiemem succincti lentus amici
Pro scelus! et lateris frigora trita times.
Quantum erat, infelix, pannis fraudare duobus,—
Quid metuis?—non te, Naevole, sed tineas?

more than one flock.' Compare the story of Lucullus, in Hor. Ep. i. 6. 40, who, being asked to lend 100 military scarfs to the theatre, wrote to say that he had 5000 at home, and they might take as many as they pleased.

7. *tu*, &c.] 'You look with indifference at the shivering form of your poor friend in his scanty toga, and even fear to come near the worn rags that scarcely protect his side from the cold.' What the rich man *feared*, was the contact with the dirty toga (Ep. 86. 10).

9. *quantum erat*] 'What would it have been to you, you miser! to defraud of a couple of old rags—not indeed yourself, who could never have used them, but the moths who would have eaten them.'

EP. 90. (II. liii.)

On the enslavement of the many to their passions and appetites. Compare Persius, v. 91, seqq.

Vis fieri liber? mentiris, Maxime, non vis:
Sed fieri si vis, hac ratione potes.
Liber eris, cenare foris si, Maxime, noles,
Veientana tuam si domat uva sitim,
Si ridere potes miseri chrysendeta Cinnae,
Contentus nostra si potes esse toga,
Si plebeia Venus gemino tibi vincitur asse,
Si tua non rectus tecta subire potes.
Haec tibi si vis est, si mentis tanta potestas,
Liberior Partho vivere rege potes.

3. *cenare foris noles*] If you are content with a 'triste domicenium,' Ep. 269. 1.—*Veientana*, the common wine of Tuscany; see Ep. 52. 9.

5. *miseri*] 'Miscalled *beatus*, but in reality wretched.'—*chrysendeta*, Ep. 87. 11.—*nostra toga*, trita, brevi, &c., not *pexa*, Ep. 88. 1.

7. *vincitur*] 'Is prevailed upon.'—*gemino asse*, see Ep. 52. 10.—*non rectus*, 'in a stooping posture,' i. e. if you are content to live in a low and humble dwelling.

9.] *Potestas* is hardly the right word for *vis* or *continentia*. 'If your mind has so much *authority* over itself.'—*Partho rege*, because the long and successful resistance of the Parthians to Rome had made them, as it were, proverbial for love of freedom.

EP. 91. (II. lvii.)

On a fop who wished to be thought rich, but had not wherewithal to buy a dinner without going to the pawnbroker. (Or perhaps on one who had suddenly become rich, and made a foolish display of his wealth.)

Hic quem videtis gressibus vagis lentum,
Amethystinatus media qui secat Septa,
Quem non lacernis Publius meus vincit,
Non ipse Cordus alpha paenulatorum,
Quem grex togatus sequitur et capillatus
Recensque sella linteisque lorisque:
Oppigneravit modo modo ad Cladi mensam
Vix octo nummis anulum, unde cenaret.

2. *amethystinatus*] Dressed in a lacerna of amethyst dye, a variety of the sea-purple something like our *mauve*, and very costly. Juv. vii. 136, 'purpura vendit causidicum, vendunt amethystina.' From i. 96. 7, amethystinasque mulierum vocat vestes,' it appears that this colour was regarded by some as foppish and effeminate.—*septa*, Ep. 72. 5.

3. *Publius*] Ep. 56. 5.—*Cordus*, some rich man who prided himself on the elegance of his walking-cloak. Martial calls him jocosely 'A. no. 1' (as we say) of the wearers of this kind of mantle, which somewhat resembled our 'Inverness;' and it gave great offence to Cordus, as appears from Ep. 235. For a description and illustration of the Paenula, see Rich, in v., Becker, Gallus, p. 418.

5. *grex togatus*] 'A company of clients in (clean) togas, and with long hair,' i. e. 'honesti clientes.'—*grex*, see Ep. 87. 13. So 'quinque comati' (comites), Ep. 676. 9.

6. *sella*] 'A sedan-chair,' the linings and leathern straps of which were new, or had been recently replaced. Perhaps the *lora* are the straps which the carriers place across the shoulders, and affix to the pole-handles, to assist in carrying.

7. *Cladi*] The money-table of Cladius, some pawnbroker or usurer. —*modo modo*, πρώην, 'only the other day.'—*vix*, as if he had difficulty in borrowing even eight sestertii on such a trumpery article. The inference perhaps is, that the man has become suddenly rich from some mysterious and not creditable cause.

EP. 92. (II. lviii.)

On a vain man, probably a libertus, who wore expensive dresses which he did not pay for, while he ridiculed the poorer dresses of those who did.

Pexatus pulchre rides mea, Zoile, trita.
Sunt haec trita quidem, Zoile, sed mea sunt.

1. *pexatus*] See Ep. 88. 1.

EP. 93. (II. lix.)

On a banqueting-room, built by Domitian in the Campus Martius, so as to command a view of the Mausoleum of Augustus through one of its windows. See Ep 259. It was called *Mica*, 'the little' (*μικὺς = μικρός*). The intention was, to invite people, through the view of a great man's tomb, 'to eat and drink; for to-morrow we die.'

Mica vocor: quid sim cernis, cenatio parva:
Ex me Caesareum prospicis ecce tholum.
Frange toros, pete vina, rosas cape, tingere nardo:
Ipse iubet mortis te meminisse deus.

1. *cenatio*] A dinner-hall. Juv. vii. 183, 'algentem rapiat cenatio solem' (where Mr. Mayor's note supplies other examples of the word). —*ex me*, &c., 'You behold, from me, the dome of Caesar's Mausoleum.' For *tholus*, see Ep. 34. 10. Tac. Ann. i. 8, 'ne — Augustum in foro potius quam in campo Martis, sede destinata, cremari vellent.' Suet. Oct. § 100, 'Reliquias (ejus) legerunt primores equestris ordinis, tunicati et discincti pedibusque nudis, ac Mausoleo condiderunt. Id opus inter Flaminiam viam ripamque Tiberis sexto suo consulatu exstruxerat, circumjectusque silvas et ambulationes in usum populi tunc jam publicarat.'

3. *frange toros*] 'Press down the mattrasses' on the lecti. Ep. 161. 6, 'imperat exstructos frangere nona toros.'—*tingere*, tinge te, *ἀλείφου*. This line is a general exhortation to enjoy life. Compare the splendid passage in Lucret. iii. 914, seqq.

4. *deus*] Viz. Augustus. The sense is, 'when even a god has died, we may indeed bethink ourselves of death.'

EP. 94. (II. lxiv.)

To a friend, who long hesitated what profession he should choose.

Dum modo causidicum, dum te modo rhetora fingis
Et non decernis, Laure, quid esse velis,
Peleos et Priami transît et Nestoris aetas
Et fuerat serum iam tibi desinere.
Incipe, tres uno perierunt rhetores anno,
Si quid habes animi, si quid in arte vales.

1. *fingis*] Facere vis.

3. *transît*] The final *i* is often made long in perfects contracted from *-ivit*. So Ovid has 'flamma petît altum,' and 'nec quae praeteriît iterum revocabitur unda,' &c. —*Peleos*. Peleus is represented as aged, yet vigorous, in the Andromache of Euripides.—*serum desinere*, 'late even to leave off,' much more to begin. —*fuerat*, here for *fuit*; unless we should read *fuerit*, *εἴη ἄν*.

5. *tres rhetores*] The deaths of three teachers of rhetoric in a single year, have made a fine opening for that profession.

Si schola damnatur, fora litibus omnia fervent,
Ipse potest fieri Marsua causidicus.
Eia age, rumpe moras: quo te sperabimus usque?
Dum quid sis dubitas, iam potes esse nihil.

7. *schola*] Viz. rhetorum; compare 'schola poetarum,' Ep. 125. 8; 196. 3, 'If you dislike the technicalities of the art, and the duties of a teacher, there is plenty of work for you as a pleader.'

8. *Marsua*] For Marsuas, on the same principle that ἱππότα stands for ἱππότης, *Glaucia* for *Glaucias*, Ep. 290. 4; *Mena* for *Menas*, Hor. Ep. i. 7. 61. There was a statue of Marsyas near the Rostra, in the Forum Romanum, whence he is here jocosely said to hear all the pleadings. Hor. Sat. i. 6. 120, 'obeundus Marsya, qui se Vultum ferre negat Noviorum posse minoris.'

9. *quo te*, &c.] 'Quousque sperabimus (tantum) te (facturum esse aliquid).'—*esse nihil*, a play on the two senses, 'you can be nothing' (i. e. you are too old to be of any profession), and 'you may be dead.'

EP. 95. (II. lxv.)

A witty satire on the feigned grief of one who had just buried a rich wife. Compare Ep. 243. 23.

Cur tristiorem cernimus Saleianum?
"An causa levis est?" inquis, "extuli uxorem."
O grande fati crimen! o gravem casum!
Illa, illa dives mortua est Secundilla,
Centena deciens quae tibi dedit dotis?
Nollem accidisset hoc tibi, Saleiane.

5. *centena deciens*] A senatorial fortune.—*nollem*, &c., ambiguously said, between 'I am sorry for your loss,' and 'I am sorry so much good luck has befallen you.'

EP. 96. (II. lxvi.)

A touching and beautiful epigram on the cruel punishment of a slave-girl for some trifling oversight in dressing her mistress's hair.

Unus de toto peccaverat orbe comarum
Anulus, incerta non bene fixus acu.

1. *unus*, &c.] 'One single ringlet of all the circle of curls had got out of place from being badly fastened with an unsteady hair-pin.' The *acus* was a long bodkin fastening the back hair; see Rich's Dict. in v. Inf. lib. xiv. 24, 'splendida ne madidi violent bombycina crines, Figat acus tortas sustineatque comas.' It is still worn by Italian women. — *incerta*, not firmly fastened or passed through the curl.

Hoc facinus Lalage, speculo quod viderat, ulta est
Et cecidit saevis icta Plecusa comis.
Desine iam, Lalage, tristes ornare capillos,
Tangat et insanum nulla puella caput.
Hoc salamandra notet vel saeva novacula nudet,
Ut digna speculo fiat imago tuo.

Propert. v. 3. 5, 'aut si qua incerto fallet te litora tractu.'

3. *Lalage*] The mistress. The girl's name, Plecusa, πλέκουσα, implies that she was a slave, a κομμώτρια, or tire-woman.—*quod viderat*, 'which she had seen in her mirror,' held out to her while having her hair dressed (Propert. v. 7. 76). Another reading is *quo viderat*, and *sectis comis*, 'she struck her on the head with the mirror in which she had seen the misdeed, and Plecusa fell with her hair (i. e. scalp) cut.' This seems more consistent with ver. 8. — *Saevis comis* probably means, not a whip made of hair, but 'by the cruelty of the (offended) hair,' i. e. the wearer of it. Compare Ep. 219. 12. Juv. vi. 491, 'altior hic quare cincinnus? Taurea punit Continuo flexi crimen facinusque capilli.'

7. *salamandra*] The Romans fancied that hair would drop off wherever it was touched by this lizard. Pliny, N. H. x. 67, 'ejus sanie quacunque parte corporis humani contacta toti defluunt pili.' Petron. § 107 fin., 'quae Salamandra supercilia tua excussit?'—*notet*, 'disfigure,' 'leave its mark upon it.' Callimachus, Hymn. Dian. 78, ὡς ὅτε κόρση φωτὸς ἐνιδρυθεῖσα κόμην ἐπενείματ' ἀλώπηξ. —*novacula*, i. e. 'may your head be shaved by a razor,' for being a maniac.—*digna*, &c., 'that a savage-looking head may be seen in so savage a mirror.'

EP. 97. (II. lxviii.)

The subject is similar to Ep. 75.

Quod te nomine iam tuo saluto,
Quem regem et dominum prius vocabam,
Ne me dixeris esse contumacem:
Totis pilea sarcinis redemi.
Reges et dominos habere debet
Qui se non habet, atque concupiscit

1. *nomine tuo*] i. e. *Ole*, not *Domine mi*.

3. *contumacem*] 'Despising your authority,'—a term applied to unruly slaves.

4. *redemi*, &c.] 'I have purchased my liberty at the cost of all my chattels.' A metaphor from a slave who buys his freedom by selling his *peculium*. 'I have given up every thing to be free' means, that he has resigned the profits of the sportula, &c. Hence Ep. 149. 1, 'cum vocer ad cenam non jam venalis.'—*pilea*, the cap of liberty, worn to conceal the shorn hair of a newly manumitted slave. So 'pileata Roma,' Ep. 593. 4, is 'Rome in the season of the Saturnalia.'

6. *se non habet*] 'That man ought to have kings and masters (i. e. to be the slave of wealthy patrons),

Quod reges dominique concupiscunt.
Servum si potes, Ole, non habere,
Et regem potes, Ole non habere.

who does not possess himself (has not control over his desires), and covets what great men covet,' viz. wealth and influence.

8. *servum non habere*] 'To help yourself,' 'to do without a slave in your household.' The sense is, 'one who is independent in his own family, need not be dependent on others without.'

EP. 98. (II. lxix.)

On a diner-out, who pretended that he disliked dinner parties.

Invitum cenare foris te, Classice, dicis:
Si non mentiris, Classice, dispeream.
Ipse quoque ad cenam gaudebat Apicius ire:
Cum cenaret erat tristior ille domi.
Si tamen invitus vadis, cur, Classice, vadis? 5
"Cogor" ais: verum est; cogitur et Selius.
En rogat ad cenam Melior te, Classice, rectam.
Grandia verba ubi sunt? si vir es, ecce, nega.

3. *ipse Apicius*] 'Even that prince of gourmands, Apicius, liked to dine out, and was dismal when he had to dine at home. Why, then, should you be ashamed to confess the truth?' For Apicius, see Ep. 127. 1.

6. *cogor*] Viz. by a pressing invitation, or by his own gluttony, or by the fear of offending a patron. — *et Selius*, Ep. 70. 72. The *captator* Selius also pleads that he is forced; but he is no more *forced* than you are.'

7. *Melior*] See Ep. 289. 1.— *rectam*, 'a regular dinner of all the courses,' Becker, Gallus, p. 457. 'Suppose now you are invited to a particularly good dinner at a great house. Where are all your fine words about *not liking to go?* If you have any courage, say *no;* and then perhaps we may believe your assertions.'

EP. 99. (II. lxxi.)

On one who pretended to praise, but in reality was jealous of Martial's poetic skill.

Candidius nihil est te, Caeciliane: notavi,
Si quando ex nostris disticha pauca lego,

1. *candidius*] Ironically, i.e. 'more sly.'—*lego*, viz. to a few friends, or at a dinner-table.—*Marsi*, the well-known epigram writer, Ep. 102. 5; 216. 6.

Protinus aut Marsi recitas aut scripta Catulli.
Hoc mihi das, tanquam deteriora legas,
Ut collata magis placeant mea? Credimus istud:
Malo tamen recites, Caeciliane, tua.

4. *mihi das*] ἐμοὶ χαρίζει. 'Is this intended as a compliment to me, that my own verses may please me by your reading aloud worse? We believe you, of course' (ironically). 'I had rather, however, you would recite your own.' This is very witty. The real intention was the ill-natured one, that Catullus' and Marsus' epigrams should seem better. But Martial pretends to believe him, and suggests that a better contrast of badness might be found in Caecilianus' own verses.

EP. 100. (II. lxxiv.)

On a pretentious advocate, who made a great display on borrowed money. Compare Juv. vii. 124—145.

Cinctum togatis post et ante Saufeium
Quanta reduci Regulus solet turba,
Ad alta tonsum templa cum reum misit,
Materne, cernis? invidere nolito.
Comitatus iste sit precor tuus nunquam.
Hos illi amicos et greges togatorum
Fuficulenus praestat et Faventinus.

1. *togatis*] 'Clients dressed in (clean) toga.' Juv. vii. 142, 'an post te sella, togati ante pedes.'—*et ante*, viz. by clients called *anteambulones*, Ep. 114. 2.—*Regulus*, see Ep. 8.—*reduci*, &c., 'more numerous than the crowd which escorts Regulus to his house, when he has sent an accused client (to pay his vows) at the high temple (of Jupiter on the Capitoline), with trimmed hair,' i.e. when he has succeeded in procuring the acquittal of a culprit, who forthwith clips and combs his *squalidi crines* and *promissa barba*, and wends his way to the capitol to return thanks. The *turba* is here the friends of the accused.

5. *tuus nunquam*] Viz. because it is obtained by money borrowed from the usurers, named in the last verse.

EP. 101. (II. lxxv.)

On a trained lion that had killed two boys in the arena of the amphitheatre.

Verbera securi solitus leo ferre magistri
Insertamque pati blandus in ora manum

1—4. *verbera*, &c.] 'A lion, accustomed to bear blows from its fearless master, and gentle enough to allow his hand to be inserted in

Dedidicit pacem subito feritate reversa,
Quanta nec in Libycis debuit esse iugis.
Nam duo de tenera puerilia corpora turba,
Sanguineam rastris quae renovabat humum,
Saevus et infelix furiali dente peremit:
Martia non vidit maius harena nefas.
Exclamare libet: "crudelis, perfide, praedo,
A nostra pueris parcere disce lupa!"

its mouth, forgot its peaceful habit, by a sudden return of fierceness, such as it ought not to have displayed even in its native Libyan hills.'

6. *quae*, &c.] A party of boys were sent into the arena during the interludes to rake over and smooth down the sand, obliterating any marks of bloodshed.—*infelix*, 'ill-starred,' *κακοδαίμων*.—*Martia*, i. e. Romana, as Ep. 2. 4.

9. *libet*] 'One is tempted to exclaim, "Cruel, treacherous plunderer, go and learn from our she-wolf how to spare boys!"' A very elegant way of saying that the wolf which suckled Romulus and Remus had a more humane disposition.

EP. 102. (II. lxxvii.)

Cosconius appears to have been a critic, who found fault with the length of some of Martial's epigrams; and the poet retorts with a joke about the man's speed. Compare Ep. 470.

Cosconi, qui longa putas epigrammata nostra,
Utilis ungendis axibus esse potes.
Hac tu credideris longum ratione colosson
Et puerum Bruti dixeris esse brevem.
Disce quod ignoras: Marsi doctique Pedonis
Saepe duplex unum pagina tractat opus.

2. *potes*, &c.] 'You may (if you want employment) make yourself useful in oiling the wheels of the racing-cars in the circus.' A jocose way of saying, 'You are the man to make things go along.'

3. *hac ratione*] 'On this principle, viz. of measuring all things by the rule of the thumb, you would consider the colossal statue of Domitian (Ep. 34. 7) to be long, and the statuette of Brutus' boy to be short.' He means, that Cosconius measures only by inches, and does not take into account merit and wit, by which even a long epigram may seem short. On the *Bruti puer*, which was famed as a work of art, see Ep. 470. 5, and lib. xiv. 171, 'Gloria tam parvi non est obscura sigilli: Istius pueri Brutus amator erat.'

5. *quod ignoras*] This is a hard hit at the critic's ignorance of the most notorious literary truth.—Marsus and Celsus Pedo Albinovanus were well-known writers of epigrams. See Ep. 99. 3. Hor. Epist. i. 3. 15; and 8. 1.—*duplex pagina*, 'two pages treat of one subject,' i. e. a single epigram extends to two pages.

Non sunt longa quibus nihil est quod demere possis,
Sed tu, Cosconi, disticha longa facis.

8. *disticha*] 'You make epigrams of two lines seem long,' viz. from their dulness. Compare Ep. 309.

EP. 103. (II. lxxxi.)

Laxior hexaphoris tua sit lectica licebit:
Cum tamen haec tua sit, Zoile, sandapila est.

1. *laxior*] 'More roomy.' "The *lecticae*" (a kind of palanquin) "were borne by fewer or more slaves, according as they varied in size. An *ingens lectica* required six or eight *lecticarii*, and was called *hexaphoron* or *octophoron*" (Becker, Gallus, p. 344).—*sandapila est*, "the rich were carried out to burial on a lectus or lectica funebris; the poor in a coffin (*sandapila*)." Mayor on Juv. viii. 175. The sense is, that Zoilus is such a worthless fellow, a γῆς ἄλλως ἄχθος, and as it were a mere *vile cadaver* (Ep. 439. 9), that his fine *lectica* becomes a pauper's *sandapila* by the mere fact of containing him.

EP. 104. (II. lxxxv.)

Vimine clusa levi niveae custodia coctae,
Hoc tibi Saturni tempore munus erit.
Dona quod aestatis misi tibi mense Decembri,
Si quereris, rasam tu mihi mitte togam.

1. *vimine*, &c.] A flask enclosed in wicker-work, and designed to keep boiled or melted snow-water cool for summer drink, is sent as a present at the Saturnalia (our 'Christmas-tide').—*niveae*, perhaps 'cooled with snow,' Juv. v. 50.

3. *dona quod*, &c.] 'If you complain that I have sent you in the cold season a present more fitted for summer, you may retort by sending me, though more fit for summer wear, a toga with short, well-clipped nap.' The *rasa* toga was opposed to *pexa*, which had long silky nap, Ep. 88. 1. The Greek ξυστὶς seems to have been of a similar kind of cloth, Ar. Nub. 70.

EP. 105. (II. lxxxvi.)

The poet defends himself against the charge, that he could not write verses of more complex and curious metrical peculiarities.

Quod nec carmine glorior supino

1. *supino*] 'Which reads backwards as well as forwards.' Of which an example is given by the commentators in the verse, *Roma tibi subito motibus ibit amor*; for it matters not at which end we begin

Nec retro lego Sotaden cinaedum,
Nusquam Graecula quod recantat echo
Nec dictat mihi luculentus Attis
Mollem debilitate galliambon:
Non sum, Classice, tam malus poeta.
Quid, si per graciles vias petauri
Invitum iubeas subire Ladan?
Turpe est difficiles habere nugas
Et stultus labor est ineptiarum.
Scribat carmina circulis Palaemon,
Me raris iuvat auribus placere.

to read it.—*supino*, 'backward;' so ἐξ ὑπτίας νεῖν, in Plato, Phaedr. p. 264. A. Schrevelius quotes Ovid, Ep. do Ponto, iv. 5, 'Fluminaque in fontes cursu reditura supino.'

2.] *Sotades* was a lascivious Alexandrine poet, for whom the student may refer to Dr. Smith's Classical Dict. *in v.* Tho allusion in *retro lego* is not certain, as the poems are lost. Thc meaning probably is, 'that I do not write verses which will read backwards like tho Sotadean ditties.' (To 'read Sotades backwards,' is to read his verses in the manner they were intended to admit of.) Pliny, Ep. v. 2, 3, 'comoedias audio et specto mimos et lyricos lego et Sotadicos intelligo.' *Ib.* viii. 4. 3, 'non nullus et in illo labor, ut barbara et fera nomina,—Graecis versibus non resultent.'

3. *Graecula echo*] The diminutive seems to imply contempt. The poet is speaking of verses, the cadence or *refrain* of which at the end was consonant with the beginning of the next. The lines of George Herbert are similar, "Temple," 161, "O who will show me those delights on high? Echo; *I*." "Thou echo, thou art mortal, all men know. Echo; *no*." Or the verse we call *leonine*, as "Moribus ornata jacet hic bona Bertha Rosata," &c.

4. *luculentus*] 'Well written.' The galliambics of Catullus on Atys or Attis are very celebrated, and indeed beautiful; but from their metre as well as their subject they are here called 'effeminate.'

6. *non sum*, &c.] Because I do not do all this, I am not therefore so bad a poet as you think.

7. *quid, si*, &c.] 'What if you should bid Ladas the runner (see Ep. 584. 5) to pass along the narrow rim of tho *petaurum* against his will?' i. e. it would be just as foolish to require me, who have gained some credit in one kind of writing, to try another, in which I have not. For *petaurum* and the *petauristae*, performers on a revolving wheel, see Mr. Mayor on Juv. xiv. 265. Rich's Dict. in v.

9. *turpe est*, &c.] 'It is a discredit to have (for a profession) nonsensical performances which are only difficult; and tho pains spent on fooleries are themselves foolish.'

11. *circulis*] For the common people; for the crowds that listen to an *urbicus poeta*, Ep. 21. 11.—*Palaemon*, apparently the same as the Palaemon in Juv. vii. 219, where he is mentioned as a Grammarian, and also by Suetonius, De Illustr. Gram. § 23, who says, 'necnon etiam poemata faciebat ex tempore. Scripsit variis nec vulgaribus metris.'

12. *raris*] 'The ears of the few.'

EP. 106. (II. xc.)

To Quintilian, the famous rhetorician. See Juv. vii. 186, and Mr. Mayor's note. He would seem to have rebuked the poet for wasting his time on verses.

Quintiliane, vagae moderator summe iuventae,
Gloria Romanae, Quintiliane, togae,
Vivere quod propero pauper nec inutilis annis,
Da veniam: properat vivere nemo satis.
Differat hoc patrios optat qui vincere census
Atriaque immodicis artat imaginibus.
Me focus et nigros non indignantia fumos
Tecta iuvant et fons vivus et herba rudis.
Sit mihi verna satur, sit non doctissima coniunx,
Sit nox cum somno, sit sine lite dies.

1. *moderator*] Rector, magister. —*vagae*, 'unsettled,' 'fickle.' Propert. v. 1. 71, 'Quo ruis imprudens vage dicere facta Properti?'—*togae*, 'of the profession of eloquence,' Ep. 29. 2.

3. *vivere*] 'If I am in haste to enjoy life before my fortune is made, but also before I am useless through age, pardon me; (in my opinion) no man is in the haste that he should be for enjoying life.' Cf. Ep. 52. 12; and 230. 14, 'quisquam vivere cum sciat, moratur?' Catull. v. 1, 'vivamus, mea Lesbia, atque amemus.'

5. *differat*, &c.] 'Let that man postpone it, who is anxious to surpass his father's fortune, and who crams his hall with ancestral busts without number.' Cf. Juv. viii. 19, 'tota licet veteres exornent undique cerae Atria,' i. e. cerae imagines.

7. *nigros*, &c.] The old kind of atrium is meant, in which the focus was placed under the roof-aperture, itself, no doubt, originally a smoke-hole. See on Ep. 147. 22; and Hor. Carm. iii. 1. 45.—*fons vivus*, a spring rising out of the ground on the spot, not conveyed from the aqueducts in pipes.

9. *verna*] See Becker, Gallus, p. 202.—*conjux*, &c., Juv. vi. 448, 'non habeat matrona, tibi quae juncta recumbit, dicendi genus,— nec historias sciat omnes.'

EP. 107. (II. xci.)

The poet petitions the Emperor Domitian to allow him the privileges attaching to a family of not less than three children, though he had not in fact that number. (See Becker, Gallus, p. 177.) Pliny, Ep. ii. 13. 8, 'equidem juvenis statim juveni, quantum potui per aetatem, avidissime contuli, et nuper ab optimo principe trium liberorum jus impetravi.' Pliny obtained this privilege from Trajan, by special favour, for Suetonius also (Ep. ad Traj. 94 and 95).

Rerum certa salus, terrarum gloria, Caesar,
Sospite quo magnos credimus esse deos,
Si festinatis totiens tibi lecta libellis
Detinuere oculos carmina nostra tuos,
Quod fortuna vetat fieri, permitte videri,
Natorum genitor credar ut esse trium.
Haec, si displicui, fuerint solatia nobis;
Haec fuerint nobis praemia, si placui.

1. *certa*] On whom we rely with confidence, as *servator civium*. — *sospite*, 'whose preservation to us is itself a proof of the existence of the gods.' Cf. Ep. 8. 12.

3. *si*, &c.] 'If, as they so often have, my verses amuse you, read in hastily written books, allow that to *seem* to be, which fortune allows not *really* to be, viz. that I may be believed to be the father of three sons,' i. e. may have the same privileges as if I were.—*festinatis* might also mean 'hastily composed,' or 'hastily read' by the Emperor. The poet himself, however, took great pains to polish his epigrams. Probably, therefore, the speed of the *librarius* or copyist is meant.

EP. 108. (II. xcii.)

On the same subject as the preceding.

Natorum mihi ius trium roganti
Musarum pretium dedit mearum
Solus qui poterat. Valebis, uxor.
Non debet domini perire munus.

1. *roganti*] See Ep. 501. 6.— *pretium*, &c., as an acknowledgment or return-gift for my sending him my poems.

3. *valebis*] 'I will have nothing further to do with you, wife; if I have three children by you, the privilege of the Emperor will be thrown away,' viz. because it will then become a *right*. From lib. xi. 104, it would seem that the poet did not much like his first wife.

EP. 109. (III. i.)

The poet addresses the reader, to whom he sends his third book from Forum Cornelii (inf. Ep. 111), in Gallia Cisalpina, or Togata.

Hoc tibi quidquid id est longinquis mittit ob oris
Gallia Romanae nomine dicta togae.
Hunc legis et laudas librum fortasse priorem:
Illa vel haec mea sunt, quae meliora putas.

3. *hunc legis*, &c.] The meaning is rather obscure. 'This book you read, and perhaps you approve (rather) the former one,' viz. as being

Plus sane placeat domina qui natus in urbe est:
Debet enim Gallum vincere verna liber.

written at Rome, and not in a provincial town. 'Either this or that, whichsoever you think the better, is mine.' He seems to say, 'if you blame me for some, remember that I am also the author of those which please you,' and so weigh one against the other. Cf. Ep. 67. 9, 'haec sunt, aut meliora, si qua nescis.'

ib. *priorem*] It appears from i. 1. 3, 'Hic est quem legis, ille quem requiris, Toto notus in orbe Martialis Argutis epigrammaton libellis,' and ii. 93, 'Primus ubi est, inquis, quum sit liber iste secundus?' that the first book was not edited till after the third, at all events.

5. *placeat*] Placere possit.—*domina*, see Ep. 2. 3.

6. *verna*] 'Home-bred.' See Ep. 21. 2; so a real Roman is 'verna Numae,' in Ep. 566. 4; and we have 'lupos vernas,' in 531. 21. 'Tiberinus vernula riparum,' Juv. v. 105. Inf. xiii. 43, 'vernae tubercs.'—*Gallum*, librum Gallicum; but the poet speaks of the book as a person. There may be a joke on the unmanly *Galli* (Ep. 439).

EP. 110. (III. ii.)

The book is asked what patron it will select, and is praised for naming Faustinus (Ep. 14 and 148).

Cuius vis fieri, libelle, munus?
Festina tibi vindicem parare,
Ne nigram cito raptus in culinam
Cordylas madida tegas papyro
Vel turis piperisve sis cucullus.
Faustini fugis in sinum? sapisti.
Cedro nunc licet ambules perunctus

1. *cujus vis*, &c.] i. e. cui vis donari? So Catullus, Carm. 1, asks, 'Quoi dono lepidum meum libellum?' &c.—*vindicem*, 'a patron,' assertorem, Ep. 27. 5.

3. *ne*, &c.] 'Lest you be quickly carried off (as waste paper) into the grimy kitchen, and make a cover for tunny-fry with your greasy paper, or a funnel for incense or pepper.'—*cordyla* is the young fry of the *thynnus*, or what we might call 'white-bait.' Pliny, N. H. ix. § 47, 'cordyla appellatur partus qui fetas redeuntis in mare autumno comitatur.' So Ep. 690. 1, 'ne toga cordylis et paenula desit olivis.' Compare 143. 9; 212. 8; 305. 8; 617. 7. Persius, i. 43, 'linquere nec scombros metuentia carmina nec thus.' Catull. 95. 8, 'annales Volusi—laxas scombris saepe dabunt tunicas.' Hor. Epist. ii. 1, ult., 'et piper et quidquid chartis amicitur ineptis.'

5. *cucullus*] A screw-paper, such as is still used for wrapping tobacco, sugar, &c.

6. *fugis in sinum*] Like a timid bird taking refuge. There is also an allusion to the fold of the toga in which books were carried. Cf. Ep. 67. 7; 112. 7.

7. *cedro*] 'Oil of cedar,' used at once as an antiseptic (against moths, &c.), and to colour the back. See

Et frontis gemino decens honore
Pictis luxurieris umbilicis,
Et te purpura delicata velet
Et cocco rubeat superbus index.
Illo vindice nec Probum timeto.

Becker, *Gallus*, p. 328. Hor. Ars Poet. 331, 'speramus carmina fingi posse linenda cedro et levi servanda cupresso.' Ovid, Trist. iii. 1. 13, 'quod neque sum cedro flavus nec punice levis.' *Ib.* i. i. 7, 'nec titulus minio nec cedro charta notetur.' Pers. i. 42, 'cedro digna locutus.'

8. *frontis*] The two ends of the roll were smoothed with pumice, and stained black, the hollow and painted cavity in the stick or cylinder round which it was wrapped appearing as a centre ornament. These are the *umbilici*, of which Rich in his 'Dictionary' gives a more accurate account than Becker in his 'Gallus,' pp. 328, 329.—*luxurieris*, 'revel in,' luxuriose orneris.

10. *purpura*] Ep. 62. 15: the *membrana* or parchment envelope, generally of two colours, purple and yellow. Tibullus, iii. 1. 9. Inf. viii. 72. 1, 'nondum murice cultus asperoque Morsu pumicis aridi politus.' Ep. 579. 4, 'nondum vulgata Sabinae Carmina, purpurea sed modo culta toga.'

11. *index*] The slip of red paper which contained the title of the book, and appears to have been affixed to the end of the roll. See Becker, Gallus, p. 329.

12. *vindice*] Patrono. — *nec*, ne Probum quidem. M. Valerius Probus, of Berytus (*Beirut*), according to Suetonius, De Illust. Gram. cap. xxiv., was a critic, who employed himself chiefly in emending and commenting on the older and less popular books. He lived in the time of Nero, and seems here quoted as the type of a severe critic.

EP. 111. (III. iv.)

This also is addressed to the book, and gives a reason why the author is absent from Rome.

Romam vade, liber: si, veneris unde, requiret,
Aemiliae dices de regione viae.
Si, quibus in terris, qua simus in urbe rogabit,
Corneli referas me licet esse Foro.
Cur absim, quaeret: breviter tu multa fatere:
"Non poterat vanae taedia ferre togae."
"Quando venit?" dicet: tu respondeto: "Poeta
Exierat: veniet, cum citharoedus erit."

1. *requiret*] Viz. Roma.—*Aemiliae viae*, the road to Bologna; see Ep. 319. 6.

4. *me esse*] Me nunc commorari. Forum Cornelii was a town to the south of Bononia (now *Imola*), so called from Cornelius Sylla.

5. *quaeret*] Si quaeret. — *vanae togae*, the profitless life of a *togatus*, or client.

8. *veniet*] ἥξει, *redibit*. The sense is, 'he will come back when

he has found some profession more lucrative than that of a poet, — a player on the harp.' This, of course, is a satire on the small profits of a literary life. Cf. Ep. 254. 8, 'artes discere vult pecuniosas? Fac discat citharoedus aut choraules.' The citharoedi and tibicines at this time were well paid. Juv. iii. 62, 'jam pridem Syrus in Tiberim defluxit Orontes, Et linguam et mores et cum tibicine chordas obliquas — vexit.' Suet. Vesp. 19, 'Terpno Diodoroque citharoedis ducena, nonnullis centena—dedit.'

EP. 112. (III. v.)

Another epigram to the book, commending it to the favourable notice of Julius Cerealis, to whom also Ep. 10. 617 and 658 are addressed. This was probably written to accompany a copy sent as a present. The formal dedication to Faustinus in Ep. 110 is therefore different.

Vis commendari sine me cursurus in urbem,
Parve liber, multis, an satis unus erit?
Unus erit, mihi crede, satis, cui non eris hospes,
Iulius, assiduum nomen in ore meo.
Protinus hunc primae quaeres in limine Tectae:
Quos tenuit Daphnis, nunc tenet ille, lares.
Est illi coniunx, quae te manibusque sinuque
Excipiet, tu vel pulverulentus eas.
Hos tu seu pariter sive hanc illumve priorem
Videris, hoc dices "Marcus avere iubet,"
Et satis est: alios commendet epistola: peccat
Qui commendandum se putat esse suis.

1. *sine me*] Viz. while the author remains in Gallia Togata, Ep. preced.

3. *hospes*] Ignotus. Again the book is addressed as a person, and now as a stranger looking for hospitality.

5. *protinus*, &c.] 'You shall find him (inquire for him) at the very entrance of the *via Tecta*; he lives in the house formerly occupied by Daphnis,' i. e. the one known at present as 'Daphnidis domus.' The Via Tecta was a covered way leading from Porta Capena to the temple of Mars; see Ovid, Fast. vi. 191. Inf. Ep. 439. 2.

8. *pulverulentus*] 'All dusty and squalid,' like a traveller just arrived. —*eas*, venias.

9. *pariter*] Simul.—*illumve*, sive illum.—*Marcus*, viz. Martialis, the author.

11. *alios*] Sc. quam hospites, alienos. 'Let others bring a letter of introduction; it is a mistake to think that one wants a recommendation to one's own friends.'

EP. 113. (III. vi.)

To a friend, Egnatius Marcellinus (to whom also vi. 25 is inscribed), on the birthday of his father, and likewise the anniversary of his own

initiation to manhood by the ceremony of cutting the beard for the first time. This man is mentioned with praise by Pliny, Epist. iv. 12.

Lux tibi post Idus numeratur tertia Maias,
Marcelline, tuis bis celebranda sacris.
Imputat aetherios ortus haec prima parenti,
Libat florentes haec tibi prima genas.
Magna licet dederit iucundae munera vitae,
Plus nunquam patri praestitit ille dies.

1. *tertia*, &c.] The 18th of May.

3. *haec prima*] 'This was the birthday of him who begot you;' lit. 'this is the day which first conferred on your parent the blessing of being born into the light of heaven.' Or perhaps, 'godlike birth.' —*imputare*, as in Ep. 210. 2; 663. 13. Juv. v. 14, means 'to charge to one's account,' as a favour done and received. So Tac. H. i. 38, 'hoc solum erit certamen, quis mihi plurimum imputet.' — *libat*, &c., 'takes the first offering from your blooming cheeks.' The ceremony was called 'barbam primam ponere,' Suet. Nero, § 12, and 'crinem deponere.' Juv. iii. 186, where see Mr. Mayor's note. In *libare*, perhaps, is implied the custom of dedicating the hair to some god.

5. *magna*, &c.] 'Though that day gave a blessing to the father, in being born to a happy life, it never gave more to him, as a father, than when it saw his son arrived at manhood.' Probably there is an allusion to the birthday gifts sent by friends.

EP. 114. (III. vii.)

On the restoration of the *cena recta* (full dinner) in place of the client's *sportula*, by order of Domitian. On this head several changes seem to have been made. The subject is well discussed in Becker's *Gallus*, p. 229. Suet. Nero, § xvi.. 'publicae cenae ad sportulas redactae.' *Ibid.* Dom. § vii., 'sportulas publicas sustulit, revocata cenarum rectarum consuetudine.' But all that the poet seems here to say is (as Becker well puts it), that 'since the money-sportula is done away with, a fixed salary must be supplied by the patron, in order to enable his clients to live.' Of course, there is irony in making such a supposition, as the patrons were notoriously mean.

Centum miselli iam valete quadrantes,
Anteambulonis congiarium lassi,

1. *centum*, &c.] See Juv. i. 120. Ep. 30 and 321. 4.—*anteambulonis*, the client who walked before his patron's sella or lectica; Juv. vii. 142; x. 54. Ep. 75. 5; 504. 3.—*congiarium*, 'the dole,' properly the largess of corn and wine given by the emperors to the people; Tac. Ann. iii. 29; xii. 41; xiii. 31.

3. *dividebat*, &c.] 'Which small sum was shared by the parboiled bathkeeper,' i. e. attendance on the patron at the bath cost the client something (quadrans, Ep. 132. 4).

Quos dividebat balneator elixus.
Quid cogitatis, o fames amicorum?
Regis superbi sportulae recesserunt.
Nihil stropharum est: iam salarium dandum est.

4. *quid*, &c.] 'What do you intend to do next, you starvers of your friends? The great man's sportulae are gone, and nothing remains but to give us a fixed money-allowance.'—*regis*, cf. Ep. 75. 5; 321. 2, where *dominus* is similarly used. The *sportulae* seems to mean the centum quadrantes, for nothing in fact is said of the *recta cena*, which is that described in Juv. v.

6. *nihil stropharum*] 'There is no way of getting out of it,' lit. no turns and twists, such as a wrestler uses to slip from his adversary's grasp. So xi. 7. 4, 'jam stropha talis abit.' Pliny, Ep. i. 18. 6, 'ego aliquam stropham inveniam agamque causam tuam, ut ipsam agere tu, cum voles, possis.'—*salarium*, properly 'salt-money,' came to signify 'official pay,' whence our word *salary*. Suet. Tib. § 46, 'pecuniae parcus ac tenax, comites peregrinationum expeditionumque nunquam salario, cibariis tantum, sustentavit.' Tac. Agric. 42, 'salarium proconsulari solitum offerri et quibusdam a se ipso concessum Agricolae non dedit.' Augustus introduced the practice of paying salaria to public officers. Suet. Oct. § 36, 'auctor fuit ut proconsulibus ad mulos et tabernacula, quae publice locari solebant, certa pecunia constitueretur.' Pliny, Ep. iv. 12, 'cum in provinciam quaestor exisset, scribamque qui sorti obtigerat ante legitimum salarii tempus amisisset.'

EP. 115. (III. viii.)

Thaïda Quintus amat, quam Thaïda? Thaïda luscam.
Unum oculum Thaïs non habet, ille duos.

1. *luscam*] See on Ep. 315. 2.—*duos*, supply *non habet*. 'He has no eyes at all, for taking a fancy for such a woman.' But it may mean, by an intentional ambiguity, 'ille duos habet,' 'he is wide awake for marrying Thaïs for the sake of her fortune.' Cf. Ep. 6.

EP. 116. (III. x.)

On a prodigal son, to whom his father allowed a monthly income, payabl by a fixed sum daily.

Constituit, Philomuse, pater tibi milia bina
Menstrua perque omnes praestitit illa dies,
Luxuriam premeret cum crastina semper egestas
Et vitiis essent danda diurna tuis.

1. *constituit*] 'Settled on you,' 'agreed to pay,' 2000 sestertii per month, or somewhere about half a guinea a day.

3. *premeret*] Urgeret. 'Since the prodigality of one day was always

Idem te moriens heredem ex asse reliquit:
Exheredavit te, Philomuse, pater.

followed by want on the morrow, and your follies required daily (instead of monthly) allowance.'

5. *ex asse*] To the full amount of his fortune. — *exheredavit*, 'disinherited,' i. o. virtually, by foolishly giving you absolute possession, by which you soon beggared yourself.

EP. 117. (III. xi.)

An answer to one Quintus, who seems to have been offended by Ep. 115, and who denied that the object of his affection was one-eyed, or her name *Thais*. The poet argues that *Thais* has only a fancied resemblance to the name *Lais*, and he jocosely adds, that if Quintus does not like Thais, Sextus may take her, by which he means, that the public will equally guess who is meant, whether he be called Quintus or Sextus.

Si tua nec Thaïs nec lusca est, Quinte, puella,
Cur in te factum distichon esse putas?
Sed simile est aliquid: pro Laide Thaïda dixi.
Dic mihi, quid simile est Thaïs et Hermione?
Tu tamen es Quintus: mutemus nomen amantis:
Si non vult Quintus Thaïda, Sextus amet.

3. *simile est*] Granted, however, that there is *some* resemblance; I did use 'Thais,' which sounds like 'Lais,' viz. to avoid identity.—*Hermione*, if I had called her so, no one would have suspected any such allusion. Others, less correctly, explain, 'Thais is no more the same person as Lais, than Hermione is.'

6. *Sextus*] If you still think that the name *Quintus* fixes the allusion on you, we will call you *Sextus*.

EP. 118. (III. xii.)

Against a stingy host, who while he attended to the minor wants of his guests, gave them nothing to eat.

Unguentum, fateor, bonum dedisti
Convivis here, sed nihil scidisti.
Res salsa est bene olere et esurire.
Qui non cenat et ungitur, Fabulle,
Hic vere mihi mortuus videtur.

1. *unguentum*] Used after the bath, which the Romans took immediately before dinner.

2. *scidisti*] Carpsisti, 'carved,' i. e. you left the joints on the table untouched. Compare Ep. 23. 11.

3. *res salsa*] 'A droll thing.' Catull. xii. 4, 'hoc salsum esse putas?' Hence *insulsum*, ineptum.

5. *mortuus*] Because the dead were not only anointed, but had a mock feast (silicernium) spread

out before them, which was afterwards burnt on their tombs; the *feralis cena* of Juv. v. 84. For the *pollinctores*, slaves who anointed corpses, see Plaut. Asin. v. 2. 60. Poen. Prol. 63. Hor. Sat. ii. 5. 85, 'cadaver unctum oleo largo.'

EP. 119. (III. xiii.)

On a mean host, who spared his viands, under pretence that they were underdone.

Dum non vis pisces, dum non vis carpere pullos
Et plus quam putri, Naevia, parcis apro,
Accusas rumpisque cocum, tanquam omnia cruda
Attulerit. Nunquam sic ego crudus ero.

1. *carpere*] 'To carve.' There is a play between this word and *rumpere*; 'while you hesitate to cut a piece out of a hare, you are willing to cut the cook in pieces,' in pretended anger at having sent up the food half raw. The meaning is clear from Ep. 157. 2, 'mavis, Rufe, cocum scindere quam leporem.'

2. *plus quam putri*] 'Which is more than overdone,' or (as we say), 'which is done to rags.' The proper sense of *putris* is 'softened by heat,' as ripe fruit, Ovid, Met. vii. 585, 'putria motis Poma cadunt ramis.'

4. *crudus*] 'Troubled with indigestion.' So Ep. 679. 2, 'ebrius et crudus nil habet agricola.'

EP. 120. (III. xiv.)

Becker, *Gallus*, p. 228: "Many came to Rome from a distance in hopes of obtaining such (i. e. a client's) employment; as the *esuritor* Tuccius, ridiculed by Martial, who had come from Spain, and, upon hearing that the *sportula* yielded so little profit, turned back again, at the Pons Mulvius, a little distance from Rome" (on the Via Flaminia).

Romam petebat esuritor Tuccius
Profectus ex Hispania.
Occurrit illi sportularum fabula:
A ponte rediit Mulvio.

EP. 121. (III. xv.)

Plus credit nemo quam tota Cordus in urbe.
"Cum sit tam pauper, quomodo?" Caecus amat.

1. *credit*] A play on the double sense of 'owes money,' and 'takes on trust,' as a blind man must take the charms of a woman. Perhaps *caecus* may only mean 'morally blind,' and this may be the man mentioned in Juv. iii. 208, 'nil habuit Codrus, quis enim negat?'

EP. 122. (III. xvi.)

On a rich but ambitious shoemaker, who had ruined himself by giving a show of gladiators, probably at Bologna; see inf. iii. 59, 'Sutor cerdo dedit tibi, culta Bononia, munus, Fullo dedit Mutinae: nunc ubi copo dabit?' For the wealth acquired by cobblers, see Ep. 484: also Ep. 158.

Das gladiatores, sutorum regule, cerdo,
  Quodque tibi tribuit subula, sica rapit.
Ebrius es: neque enim faceres hoc sobrius unquam,
  Ut velles corio ludere, cerdo, tuo.
Lusisti corio: sed te, mihi crede, memento
  Nunc in pellicula, cerdo, tenere tua.

1. *regule*, &c.] 'You cobbler-prince of shoemakers.' The combination is the more pointed, because *cerdo* (*κέρδων*) was a term for the lowest kind of tradesman; see Pers. iv. 51, 'tollat sua munera cerdo;' Juv. iv. 153; viii. 182.—*quodque*, &c., 'and what you gained by the awl, you have lost by the gladiator's knife,' i. e. by the lives sacrificed in the amphitheatre. For *sica*, a sharp-pointed and curved knife, see Rich's Dict. in v.

4. *corio ludere*] These words are ambiguously used, (1) for *ludo consumere* or *perdere*; (2) in allusion to the proverb 'de alieno corio liberalis,' i. e. impensa aliena. Compare vii. 10. 2, 'Ole, quid ad te, De cute quid faciant ille vel ille sua?' Of course, there is also an allusion to the leather used in the trade. So also in *pellicula*, which at the same time refers to the fable of the ass in the lion's skin, and to the proverb 'Ne sutor ultra crepidam.'

EP. 123. (III. xviii.)

Perfrixisse tuas questa est praefatio fauces.
  Cum te excusaris, Maxime, quid recitas?

1. *praefatio*] 'You complain in your opening address that you have a cold in your throat.' Juv. vii. 194, 'et si perfrixit, cantat bene' (perfrigesco).—*quid recitas*, i. e. we can willingly excuse you from reading your book to us at all. Cf. Ep. 183. 295.

EP. 124. (III. xix.)

On a boy who was bitten by a viper, that lurked in a bush cut into the shape of a bear. See Becker, *Gallus*, p. 360. (If, however, *aere* be read for *ore*, in ver. 5, we must assume that a bronze figure is meant.)

Proxima centenis ostenditur ursa columnis,
  Exornant fictae qua platanona ferae.

1. *centenis*, &c.] The porticus Vipsana; see Ep. 72. 9.—*ostenditur*, 'is shown as one of the sights in the plane-grove (*πλατανών*, *platane-*

Huius dum patulos alludens temptat hiatus
Pulcher Hylas, teneram mersit in ora manum.
Vipera sed caeco scelerata latebat in aere
Vivebatque anima deteriore fera.
Non sensit puer esse dolos, nisi dente recepto,
Dum perit: o facinus, falsa quod ursa fuit!

tum). Pliny, Ep. v. 6. 16, 'ante porticum xystus in plurimas species distinctus concisusque buxo.' Hence *fictae*, 'shaped' by the *ars topiaria* ont of a shrub.

3. *temptat*] 'Pretends in sport to make it bite him.'

6. *anima*] 'With a life more pernicious than the beast itself,' i. e. than the bear, if it had been really alive. The viper bit the boy, which even a live bear would not have donc.

8. *falsa*] 'What a pity the bear was not a real one, for then no harm would have ensued.'

EP. 125. (III. xx.)

On Canius Rufus, of Cadiz (Ep. 31. 9), a man of varied talents as a writer, and popular in the recitation-rooms (iii. 64. 5), but constantly laughing. Compare Catull. Carm. 39, 'Egnatius, quod candidos habet dentes, Renidet usque quaque,' &c.

Dic, Musa, quid agat Canius meus Rufus:
Utrumne chartis tradit ille victuris
Legenda temporum acta Claudianorum?
An quae Neroni falsus astruit scriptor?
An aemulatur improbi iocos Phaedri?
Lascivus elegis an severus herois?
An in cothurnis horridus Sophocleis?
An otiosus in schola poetarum
Lepore tinctos Attico sales narrat?
Hinc si recessit, porticum terit templi

2. *utrumne*] 'Is he committing to paper which will survive him the history of Claudius' times, or the exaggerated stories told about Nero?' i. e. is he engaged in examining and refuting these? Cf. Tac. Ann. i. 1, 'Tiberii, Gaique et Claudii ac Neronis res florentibus ipsis ob metum falsae, postquam occiderunt, recentibus odiis compositae sunt.'

5. *improbi*] 'Naughty,' whence it would seem that some loose stories or anecdotes were attributed to this writer.

7. *cothurnis*] The tragic buskin. Cf. Virg. Ecl. viii. 10, 'sola Sophocleo tua carmina digna cothurno.' —*horridus*, 'all dishevelled,' like the genius of tragedy.

8. *schola*] Apparently a sort of λέσχη or club, where poets could meet and converse at leisure, or recite their compositions. See 196. 3.

10. *templi*] Viz. Isidis; Ep. 72. 7.

An spatia carpit lentus Argonautarum?
An delicatae sole rursus Europae
Inter tepentes post meridiem buxos
Sedet ambulatve liber acribus curis?
Titine thermis an lavatur Agrippae
An impudici balneo Tigillini?
An rure Tulli fruitur atque Lucani?
An Polionis dulce currit ad quartum?
An aestuantes iam profectus ad Baias
Piger Lucrino nauculatur in stagno?
"Vis scire quid agat Canius tuus? Ridet."

11. *spatia*] Perhaps the *septa*, by the temple of Neptune, and the porticus Argonautarum (Ep. 72).

12. *sole*] Must be construed with *tepentes*, and *Europae* with *buxos*. The box-garden, where the porticus Europae stood, was warmed by the rays of the afternoon sun. Hence 'Europes tepidae buxeta.' Ep. 72. 15.

15. *Titi*, &c.] Cf. Sueton. Tit. § 7, 'amphitheatro dedicato thermisque juxta celeriter extinctis.'—*Agrippae*, see Ep. 55. 3; 134. 6. Becker, *Gallus*, p. 391.

16. *impudici*, &c.] Sophonius Tigellinus, a freedman of Nero, is mentioned frequently by Tacitus, as a shameless flatterer. Cf. Hist. i. 72, 'Soph. Tigellinus obscuris parentibus, foeda pueritia, impudica senecta, praefecturam vigilum et praetorii et alia proemia virtutum quia velocius erat vitiis adeptus, crudelitatem mox, deinde avaritiam et virilia scelera exercuit.'

17. *Tulli*, &c.] Seo Ep. 19. 1.

18. *dulce*] Supply *rus* from the preceding *rure*.—Ad quartum, sc. lapidem.

20. *nauculatur*] 'Rows in his gondola.' See Ep. 531. 13.

21. *ridet*] παρὰ προσδοκίαν. 'Doing! why laughing, of course.' Cf. Ep. 31. 9.

EP. 126. (III. xxi.)

On a branded slave, who had saved his master's life, and thereby returned good for evil by a noble example.

Proscriptum famulus servavit fronte notata.
Non fuit haec domini vita, sed invidia.

1. *proscriptum*] Viz. dominum, his master when condemned by the proscription of the triumviri. The story is told of one Antius Restio, by Seneca, De Benef. iii. 23. When the soldiers sent to arrest Antius pursued him so closely that he could not escape, the slave, finding a dead body, lit a funeral pile, and put it thereon, telling the soldiers as they came up, 'This is my master: I have punished him for his cruelty to me.'—*fronte notatus*, branded on the forehead; see Ep. 78. 10; 249. 9.

2. *vita*] There is a play on the similar sound in *invidia*. What the master really gained, was not so

much his life, as the invidious feeling and abhorrence of honest men at his having treated so cruelly a slave of so noble a disposition.

EP. 127. (III. xxii.)

Apicius, the gourmand (on whom see Mr. Mayor, Juv. iv. 26; sup. Ep. 98. 3), finding he had *only* 10,000 sestertia left out of his property, bought poison, and killed himself, preferring to die, rather than to starve, or live on so little. This, the poet says, showed greater gluttony than any of his former deeds.

Dederas, Apici, bis trecentiens ventri,
Et adhuc supererat centiens tibi laxum.
Hoc tu gravatus ut famem et sitim ferre
Summa venenum potione perduxti.
Nil est, Apici, tibi gulosius factum. 5

1. *bis trecentiens*] Sexcenta millia. —*centiens laxum* seems opposed to *centiens plenum*, Ep. 48. 1; but the phrase is rather obscure. In Ep. 79. 4, 'laxas arca flagellat opes,' the loose packing of the coin in a box may be meant. Perhaps the meaning is, 'the round sum of 10,000,' i. e. loosely reckoned.

3. *gravatus ferre*] 'Being reluctant,' thinking it hard 'to put up with this, as positive starvation,' &c. The infinitive is used, as in Cic. Or. i. 35. 165, 'ne graveris exaedificare id quod instituisti.'

4. *perducere*] Is here ἐκπιεῖν, *epotare*, 'to drink up,' in the sense of 'ducere nectaris succos,' &c.

5. *tibi*] 'By you.'

EP. 128. (III. xxiii.)

On a mean host, who had the viands removed from table as soon as they were served—perhaps on some such excuse as that satirized in Ep. 119.

Omnia cum retro pueris opsonia tradas,
Cur non mensa tibi ponitur a pedibus?

1. *retro*] Viz. *ferenda*.—*a pedibus*, 'for the servants in attendance on their masters.' This is severe irony; for if the host would not feed the masters, still less would he feed their slaves. It would be simpler, he says, to have the table spread before the slaves at once, and far better than to mock the guests with a sight of what they were not allowed to eat. As the language has no article, *a pedibus* stands for τοῖς πρὸς πόδας. On these slaves, who stood behind their masters when invited out to dinner, see Becker, *Gallus*, p. 214, and compare Ep. 683. 2, 'dum negligentem ducit ad pedes vernam.' Inf. 82, 18, 'ipse retro flexus ad pedum turbam.' Seneca, De Benef. iii. 27, 'ut primum diluxit, servus qui cenanti ad pedes steterat narrat quae inter cenam ebrius dixisset.'

EP. 129. (III. xxv.)

On a frigid speaker, who, the poet says, would cool even the hot baths of Nero. See Ep. 545. 4, 'immodico sexta Nerone calet.' The joke of Aristophanes is similar, Ach. 140, viz. that Theognis by his cold plays at Athens froze the rivers in Thrace.

Si temperari balneum cupis fervens,
Faustine, quod vix Iulianus intraret,
Roga, lavetur, rhetorem Sabinaeum.
Neronianas hic refrigerat thermas.

1. *temperari*] Tepidum fieri. Ep. 545. 3, 'temperat haec thermas.'

3. *lavetur*] Ut in eo lavari velit. The *balneum* was a common warm bath, often made of wood, whilst the *thermae* were of marble or stone, heated by hypocausts, and supplied with tepidaria and caldaria. See Ep. 296, and 486.

4.] The thermae here mentioned were among the best. Lib. vii. 34. 5, 'quid thermis melius Neronianis?'

EP. 130. (III. xxvii.)

To one who had dined at the poet's house, but had never invited him in return.

Nunquam me revocas, venias cum saepe vocatus:
Ignosco, nullum si modo, Galle, vocas.
Invitas alios: vitium est utriusque. "Quod?" inquis.
Et mihi cor non est, et tibi, Galle, pudor.

1. *revocas*] Mutuo vocas. A rare use. Andrews (Dict. in v.) supplies an example from Cic. Rosc. Am. 18, fin., 'domum suam istum non fere quisquam vocabat. Nec mirum, qui neque in urbe viveret, neque revocaturus esset.'

2. *si modo*] 'Provided you ask none at all; but you *do* ask others, and not me.'

4. *cor*] *νοῦς, ξύνεσις*, common sense (69. 6).—*et tibi*, sc. non est. Cf. Ep. 115. 2, 'I am as much wanting in sense as you are in decency.'

EP. 131. (III. xxix.)

On an eques, formerly a slave. Zoilus is often mentioned in Martial as a rich but mean and disreputable fellow. See Ep. 73.

Has cum gemina compede dedicat catenas,
Saturne, tibi Zoilus, anulos priores.

1. *gemina compede*] A couplo or fetter fastening both feet; in itself, perhaps, a double chain.—*Saturne*, because slaves, when set free, were in the habit of offering their bonds to *Saturn*, who himself had been

bound by his father Jupiter; sometimes, however, to the Lares. Hor. Sat. i. 5. 65, 'donasset jamne catenam Ex voto Laribus.'—*anulos*, in apposition, 'the rings he formerly wore,' viz. before he assumed the anulus equestris. Compare Ep. 609. 3, 'anulus iste tuis fuerat modo cruribus aptus. Non eadem digitis pondera conveniunt.' — The metre appears to be choriambic *cum anacrusi*.

EP. 132. (III. xxx.)

On the edict of Demitian for abolishing the sportula. (See Ep. 114.)

Sportula nulla datur; gratis conviva recumbis:
Dic mihi, quid Romae, Gargiliane, facis?
Unde tibi togula est et fuscae pensio cellae?
Unde datur quadrans? unde vir es Chiones?
Cum ratione licet dicas te vivere summa,
Quod vivis, nulla cum ratione facis.

1. *gratis*] Without being paid for your services in mency, or, as it were, bought by the dole; 'non jam venalis, ut ante,' Ep. 149. 1.

2. *quid facis*] 'Quid facies,' viz. for a livelihood. The sportula was the chief subsistence of the poor clients. Juv. i. 118.

3. *togula*] The scanty toga you are required to wear as a client.—*pensio*, the rent of a smoky garret, or dark cellar (inf. Ep. 142). See Ep. 657. 3.

4. *quadrans*] The price paid for a bath. Juv. 2. 152; vi. 447. Hor. Sat. i. 3. 137, 'dum tu quadrante lavatum Rex ibis.'—*vir Chiones*, the paramour or hirer of that courtesan. See Juv. iii. 136; and cf. Ep. 52. 10; 419. 3.

5. *cum ratione*] i. e. cum maxima parsimonia. But in the next verse *nulla cum ratione* means ἀλογίστως, 'you show very little sense in living at all,' i. e. the best thing you can do now is to commit suicide.

EP. 133. (III. xxxi.)

On a rich man, whom the poet reminds of his low origin, and rebukes for his boasting by showing that two libertini have more than he. Compare Ep. 151.

Sunt tibi, confiteor, diffusi iugera campi
Urbanique tenent praedia multa lares,
Et servit dominae numerosus debitor arcae
Sustentatque tuas aurea massa dapes.

2. *urbani lares*] Some explain 'villae suburbanae.' If we understand by this phrase *domus*, 'town mansions,' *praedia* will mean 'freehold sites,' on the authority of Justinian, 'Aedificia omnia urbana praedia appellamus.' (See Andrews, Dict. in *praedium*.)

3. *servit*] A debtor is *a slave* to the money-lender's chest, because he is *addictus* by a bond, and may become the property of the creditor. —*dominae*, 'cui serviunt omnia.'

4. *aurea massa*] Becker, *Gallus*.

Fastidire tamen noli, Rufine, minores:
Plus habuit Didymus, plus Philomelus habet.

p. 296, explains this of gilded slabs of marble or wood used for tables; he reads however *mensa*. *Massa* refers probably to the gold or parcel-gilt plate, *lances*, *chrysendeta*, &c.

5. *minores*] 'Those less than yourself.'—*Didymus*, a wealthy eunuch. Philomelus was a *citharoedus*. The one formerly had, the latter still has, a larger fortune. He is mentioned in iv. 5. 10.

EP. 134. (III. xxxvi.)

The poet complains that Fabianus expects the same attentions from him, an old friend, as from those who were only beginning to seek his friendship. The same complaint is made against Candidus, Ep. 76.

Quod novus et nuper factus tibi praestat amicus,
Hoc praestare iubes me, Fabiane, tibi:
Horridus ut primo te semper mane salutem
Per mediumque trahat me tua sella lutum,
Lassus ut in thermas decima vel serius hora
Te sequar Agrippae, cum laver ipse Titi.
Hoc per triginta merui, Fabiane, Decembres,
Ut sim tiro tuae semper amicitiae?
Hoc merui, Fabiane, toga tritaque meaque,
Ut nondum credas me meruisse rudem?

3. *horridus*] 'Untidy,' having got up so early as not to have had time to dress properly; or better, 'shivering with the cold.' For the early hour at which clients were expected to attend on their patrons, cf. Juv. v. 20.

4. *per lutum*] Cf. Ep. 516. 8; 653. 8; also 365. 6.

5. *decima*] This was very late for the baths. In Ep. 561. 13, Martial says that after the fatiguing duties of a client, 'Balnea post decimam lasso centumque petuntur Quadrantes.' The more usual hour seems to have been the ninth, or even the eighth. Cf. Pliny, Ep. iii. 1. 8, 'ubi hora balinei nuntiata est (est autem hieme nona, aestate octava).' See Ep. 617. 3; 545. 3, whence it appears it was taken even earlier; and Juv. xi. 205, 'Jam nunc in balnea salva Fronte licet vadas, quanquam solida hora supersit ad sextam.' Becker, *Gallus*, p. 456.

6. *Titi*] i. e. thermis. Ep. 125. 15.

7. *merui*] Ut miles; so too *tiro*, in the next line, and *rudem*, in ver. 10.

9. *meaque*] 'And that too paid for by myself.' Most patrons supplied the client with a worn toga. Pers. i. 54, 'scis comitem horridulum trita donare lacerna.'

10. *rudem*] A wooden sword, presented as a sign of dismissal to gladiators, was called *rudis*. Hor. Ep. i. 1, 2, 'donatum jam rude quaeris, Maecenas, iterum antiquo me includere ludo.' Ovid, Trist. iv. 8. 24, 'Me quoque donari jam rude tempus erat.' The liberated gladiators were hence called 'rudiarii,' and were not obliged to fight

again, though sometimes they were induced to do so by the offer of large sums. Suet. Tib. § vii., 'Munus gladiatorum dedit—rudiariis quoque quibusdam revocatis auctoramento centenum milium.'

EP. 135. (III. xxxviii.)

The same advice which Martial gives to Sextus here, viz. not to come to Rome if he hopes to get a living by honest means, he gives to Fabianus, in iv. 5, 'Vir bonus et pauper, linguaque et pectore verus, Quid tibi vis, urbem qui, Fabiane, petis? Unde miser vives?—"Homo fidus, certus amicis."—Hoc nihil est. Nunquam sic Philomelus eris.'

Quae te causa trahit vel quae fiducia Romam,
Sexte? quid aut speras aut petis inde? refer.
"Causas" inquis "agam Cicerone disertior ipso
Atque erit in triplici par mihi nemo foro."
Egit Atestinus causas et Civis; (utrumque
Noras;) sed neutri pensio tota fuit.
"Si nihil hinc veniet, pangentur carmina nobis:
Audieris, dices esse Maronis opus."
Insanis: omnes gelidis quicunque lacernis
Sunt ibi, Nasones Vergiliosque vides.
"Atria magna colam." Vix tres aut quattuor ista
Res aluit, pallet cetera turba fame.
"Quid faciam? suade: nam certum est vivere Romae."
Si bonus es, casu vivere, Sexte, potes.

4. *triplici foro*] The Forum vetus (or Romanum), the F. Julii, and the F. Augusti. See Ep. 368. 2; 421. 6. In 548. 12, a fourth is added, perhaps F. transitorium, 'nec fora juncta quater.' Suet. Aug. § 29, 'Fori extruendi causa fuit hominum et judiciorum multitudo, quae videbatur non sufficientibus duobus etiam tertio indigere.' Ovid, Tr. iii. 12. 24, 'Proque tribus resonant terna theatra foris.' See also Seneca, De Ira, ii. 9.

5. *egit*, &c.] The reply of the poet, in discouragement of the scheme. The two orators mentioned do not appear to be known.—*pensio*, Ep. 132. 3.

7. *hinc*] From the study of eloquence.—*audieris*, viz. in the recitation-room. So Propertius (v. 1, 133) says, that he gave up oratory for poetry at the dictation of Apollo.

9. *omnes*, &c.] See Juv. vii. 36, seqq.

11. *colam*, &c.] Juv, vii. 91, 'tu nobilium magna atria curas?'

13. *certum est*] Decrevi.—*si bonus*, &c., 'if you are a good man, you may perhaps pick up a livelihood; but you must be a bad man to be sure of living well.'—*casu*, εἰκῇ, fortuito. Juv. iii. 30, 'vivant Artorius istic Et Catulus; maneant, qui nigrum in candida vertunt.'

EP. 136. (III. xl.)

On repaying a friend, who had reluctantly lent the poet 150,000 sestertii ('thrice fifty sestertia'). Compare Ep. 291.

Mutua quod nobis ter quinquagena dedisti
Ex opibus tantis, quas gravis arca premit,
Esse tibi magnus, Telesine, videris amicus.
Tu magnus, quod das? immo ego, quod recipis.

2. *premit*] 'Presses tightly down.' Ep. 79. 4, 'laxas arca flagellat opes.'
4. *quod recipis*] i. e. quod solvo. 'I am the real (or magnanimous) friend, in repaying one who deserved to be cheated.'

EP. 137. (III. xliii.)

On an old beau who dyed his hair. The poet says, that death will soon pull off that mask. The allusion is to Hades or Proserpina cutting off a lock of the victim, as if in a sacrifice. See Eur. Alcest. 75. Virg. Aen. iv. 698, 'Nondum illi flavum Proserpina vertice crimen Abstulerat, Stygioque caput damnaverat Orco.' Hor. Od. i. 28. 20, 'nullum saeva caput Proserpina fugit.'

Mentiris iuvenem tinctis, Laetine, capillis,
Tam subito corvus, qui modo cygnus eras.
Non omnes fallis; scit te Proserpina canum:
Personam capiti detrahet illa tuo.

1. *mentiris*] As Virg. Ecl. 4. 42, 'nec varios discet mentiri lana colores'. Prop. iii. 9, 28, 'quae mentita suas vertit inepta comas.'
2. *corvus*, &c.] Cf. Ep. 28. 7, 8.
4. *personam*] 'Mask;' as if the dye was so thickly laid on as to cover the whole face.

EP. 138. (III. xliv.)

Martial ridicules Ligurinus, because, although he is a just, moral, and innocent man, he puts every body to flight with his perpetual recitations. The same is the subject of Ep. 139 and 143. Compare also Hor. A. P. 474, 'Indoctum doctumque fugat recitator acerbus; Quem vero arripuit, tenet occiditque legendo.' Juv. i. 2, 'vexatus totiens rauci Theseide Codri.'

Occurrit tibi nemo quod libenter,
Quod, quacunque venis, fuga est et ingens
Circa te, Ligurine, solitudo,
Quid sit, scire cupis? Nimis poeta es.

4. *poeta*] Used as an adjective, 'poeticus.'

Hoc valde vitium periculosum est.
Non tigris catulis citata raptis,
Non dipsas medio perusta sole,
Nec sic scorpios improbus timetur.
Nam tantos, rogo, quis ferat labores ?
Et stanti legis et legis sedenti.
In thermas fugio : sonas ad aurem.
Piscinam peto : non licet natare.
Ad cenam propero : tenes euntem.
Ad cenam venio : fugas sedentem.
Lassus dormio : suscitas iacentem.
Vis, quantum facias mali, videre ?
Vir iustus, probus, innocens timeris.

6. *tigris citata*] 'A tiger in full pursuit.' Pliny, N. H. viii. 18, § 66, calls it 'animal velocitatis tremendae,' and describes the method of getting young tigers. The huntsman takes them in the mother's absence, and flies on a swift horse. As soon as she nears him in the pursuit, he drops one whelp, which the mother carries back in her mouth; and this is repeated till he reaches a place of safety, lucky if he has retained even one of the young. See Ep. 406. 2, 'raptor in Hyrcano qui fugit albus equo.'

7. *dipsas*] A serpent of Libya, the bite of which caused excessive thirst. Cf. Lucan ix. 718. 754, 'dipsas terris adjuta perustis.'

9. *labores*] λύπας, 'annoyances.'

12. *piscinam*] λοῦτρον, the cold swimming-bath, called also 'baptisterium.' See Becker, *Gallus*, p. 375. It was a circular basin, surrounded with a walk, and with seats called 'scholae.'—*non licet*, viz. because he follows me even in the water.

14. *sedentem*] 'As I take my seat.' Cf. Ep. 435. 6.—The beauty and propriety of the Latinity, its terseness and point, are admirable.

EP. 139. (III. xlv.)

On the same subject as the last.

Fugerit an Phoebus mensas cenamque Thyestae
Ignoro : fugimus nos, Ligurine, tuam.
Illa quidem lauta est dapibusque instructa superbis,
Sed nihil omnino te recitante placet.
Nolo mihi ponas rhombos mullumve bilibrem,
Nec volo boletos, ostrea nolo : tace.

1. *fugerit*] 'Revera fugerit, ut dicitur.' The sun was fabled to have turned back its course in honour of the Thyestean cannibal feast. See Eurip. Elect. 738.

5. *bilibrem*] 'Of two pounds' weight.' So 'immodici mulli,' Ep. 87. 11.

6. *tace*] 'Malim te tacere, quam poni mihi ostrea,' &c. Compare Ep. 143; 269. 25; 617. 16.

EP. 140. (III. xlvi.)

To Candidus (Ep. 87), with an ingenious and satirical excuse for not continuing visits as a client.

Exigis a nobis operam sine fine togatam.
Non eo, libertum sed tibi mitto meum.
"Non est" inquis "idem." Multo plus esse probabo:
Vix ego lecticam subsequar, ille feret.
In turbam incideris, cuneos umbone repellet;
Invalidum est nobis ingenuumque latus.
Quidlibet in causa narraveris, ipse tacebo:
At tibi tergeminum mugiet ille sophos.
Lis erit, ingenti faciet convitia voce:
Esse pudor vetuit fortia verba mihi.
"Ergo nihil nobis" inquis "praestabis amicus?"
Quidquid libertus, Candide, non poterit.

1. *sine fine*] Cf. Ep. 72. 4. — *operam togatam*, clientis officium. See Becker, Gallus, p. 213.

3. *multo plus*] Said in irony. 'Surely, my man will serve you better, being stronger, more active, &c., than I.' The 'honesti clientes' were what these *reges* required; to send a libertus instead would have annoyed them in the highest degree.

4. *feret*] 'He will help to carry it;' as if *that* were any part of a client's duty.—*subsequar*, Ep. 134. 4. 6.

5. *cuneos*] 'The dense pack,' a military term.—*umbone*, keeping up the metaphor, but meaning really *cubito*. Some refer it to the bundle of folds across the breast, in the adjustment of the toga (Becker, p. 413). As Juvenal, iii. 243, says, 'ferit hic cubito,' so the sharp thrust of the elbow is here compared to the boss on the shield. Similarly Stat. Thob. ii. 671, 'clypeum nec sustinet umbo,' and perhaps Suet. Caesar, § 68, 'transiluit in navem umbone obvios agens.'

6. *ingenuumque*] This is wittily added, as if in disparagement, whereas it was the very thing that Candidus valued. Cf. 544. 6.

7. *tacebo*] Irony again: he means, that such oratory will obtain no praise from *him*, whereas the libertus, like other *laudiceni* (Pliny, Ep. ii. 14), will bawl as loud as he can. —*sophos*, Ep. 2. 7.

11. *amicus*] He ridicules the hollow professions of Candidus, who was always saying *κοινὰ φίλων*.—*quidquid*, &c., 'I will give you (i. e. if you are deserving of it) what a libertus cannot'—mutual friendship, and the immortality of verse, he perhaps means to add.

EP. 141. (III. xlvii.)

The poet ridicules Bassus for carrying with him from the city into the country vegetables, eggs, &c., which his own farm would not produce.

Compare Ep. 148, which is addressed to Bassus in praise of the farm of Faustinus, as this is to Faustinus for the sake of the contrast.

Capena grandi porta qua pluit gutta
Phrygiumque Matris Almo qua lavat ferrum,
Horatiorum qua viret sacer campus
Et qua pusilli fervet Herculis fanum,
Faustine, plena Bassus ibat in reda,
Omnes beati copias trahens ruris.
Illic videres frutice nobili caules
Et utrumque porrum sessilesque lactucas
Pigroque ventri non inutiles betas.
Illic coronam pinguibus gravem turdis
Leporemque laesum Gallici canis dente
Nondumque victa lacteum faba porcum.

1. *Capena*] The gate of the road to Capua. An aqueduct flowing above it made it always dripping. Cf. Juv. iii. 11, 'substitit ad veteres arcus madidamque Capenam.' Ovid, Fast. v. 673, 'Est aqua Mercurii portae vicina Capenae.' It was near the 'porticus Vipsana,' iuf. Ep. 167.

2. *Almo*] A branch of the Tiber; here the priests of Cybele used to dip the statue and the sacrificial knife. Ovid, Fast. iv. 337, 'Est locus, in Tiberim quo lubricus influit Almo: — Illic purpurea canus cum veste sacerdos Almonis dominam sacraque lavit aquis.'

3. *Horatiorum*, &c.] Where the two Horatii and the three Curiatii were buried. In Plaut. Capt. 90, 'Porta Trigemina' is referred to the porta Ostiensis, the name representing the same event.

4. *pusilli*] As Domitian called himself 'Hercules,' the poet in flattery calls the real Hercules 'little,' 'Ηρακλίσκος. Cf. Ep. 479. 6, 'Majorem Alcidem nunc minor ipse colit;' also 505. 1.—*fervet*, either because crowded with people, or from some hot spring there (Ep. 8. 1).

5. *reda*] A travelling carriage on four wheels; see Becker, Gallus, p. 348, who remarks that Martial confounds it with *carruca* (ver. 13), which was shorter and more elegant in form.

7. *frutice*] 'Head,' as we call it. —*utrumque*, 'sectivum' (sectile or tonsile) and 'capitatum.' The first was cut green and young, the other was what we call 'the potatoe onion,' the bulbs of which grow on the top of the stalk. See Mr. Mayor, on Juv. iii. 293. Ep. 617. 6.—*sessiles*, 'squat,' 'dwarf;' so 'sessilis obba,' Pers. vi. Ep. 545. 9, 'lactuca sedens et tonsile porrum.'

9. *ventri*] sc. movendo. Ep. 617. 5, 'ventri lactuca movendo utilis.'

10. *coronam*] A withy on which the fieldfares were strung in a circle. Cf. lib. xiii. 51, 'at mihi de turdis facta corona placet.' Ovid, A. A. i. 260, 'turdoque licet missave corona Te memorem dominae testificare tuae.' The turdus (fieldfare) was highly prized by the Romans. Cf. xiii. 92, 'Inter aves turdus, si quis me judice certet, Inter quadrupedes mattea prima lepus.'

11. *laesum dente*] Caught in coursing. — *lacteum*, 'a sucking-pig too young as yet to crunch beans.' Cf. xiii. 41, 'lacte mero pastum pigrae mihi matris alumnum Ponat, et Aetolo de sue dives edat.'

Nec feriatus ibat ante carrucam,
Sed tuta feno cursor ova portabat.
Urbem petebat Bassus? immo rus ibat.

13. *feriatus*] 'Otiosus,' without carrying any burden.

14. *tuta*] 'Protected by hay,' viz. from being broken.—*cursor*, a running footman or courier. Ep. 651. 7. Juv. v. 52 (where see Mr. Mayor's note).

15. *petebat*] In ver. 5, *ibat* was purposely used indefinitely. The reader is to suppose that Bassus was taking these supplies from his *villa* to his *domus* (town-house). The poet suddenly undeceives him: Bassus was obliged to buy cabbages in town to eat in the country.

EP. 142. (III. xlviii.)

On one who built a kind of fancy cottage, which he called 'pauperis cella' (see Ep. 132; 396. 5), and which became so in reality, when he was compelled to live there, after getting through all his property. The rich, according to Seneca, Ep. 18, used to build a *diaeta*, or set of rooms of a plainer kind, perhaps for the entertainment of their clients.

Pauperis extruxit cellam, sed vendidit Olus
Praedia: nunc cellam pauperis Olus habet.

EP. 143. (III. l.)

On the same subject as Ep. 139.

Haec tibi, non alia, est ad cenam causa vocandi,
Versiculos recites ut, Ligurine, tuos.
Deposui soleas, affertur protinus ingens
Inter lactucas oxygarumque liber.

1. *non alia*] i. e. not for the purpose of showing hospitality. See Becker, Gallus, p. 209.

3. *soleas*] These in-door shoes were taken off when the guests reclined for dinner, and hence they were sometimes lost, though guarded by a slave; see Ep. 683. Horace ridicules the rustic guest who carries them into the room in his own hand, Epist. i. 13. 15. The guests asked for them on rising from dinner. *Ib.* Sat. ii. 8. 77, 'et soleas poscit.' *Solea* is properly a sandal, 'quod solum pedis tegebat.'—*protinus*, because the 'lettuce and dressing' formed part of the *gustus*; Ep. 617. 5. Lib. xiii. 14, 'claudere quae mensas lactuca solebat avorum, Dic mihi, cur nostras inchoat illa dapes?' Hor. Sat. ii. viii. 7, 'In primis acria circum Rapula, lactucae, radices, qualia lassum Pervellunt stomachum; siser, halec (= oxygarum), faecula Coa.' Lib. xiii. 102, 'Expirantis adhuc scombri de sanguine primo Accipe fastosum, munera cara, garum.'

Alter porrigitur, dum fercula prima morantur:
  Tertius est, neque adhuc mensa secunda venit.
Et quartum recitas et quintum denique broma.
  Putidus est, totiens si mihi ponis aprum.
Quod si non scombris scelerata poemata donas,
  Cenabis solus iam, Ligurine, domi.

5. *porrigitur*] 'Is thrust into your hand.' The word implies a forward or pushing action, as in holding out a petition, Ep. 217. 16.—*fercula*, &c., 'while the first course is tardily coming on,' or 'purposely delayed.'—*tertius*, &c., a ridiculous hyperbole, 'a *third* book before even the *second* course,' (or rather, 'dessert,' Ep. 269. 11).

7.] *broma* is an uncertain reading. It seems to mean 'a taste,' *βρῶμα*, as the Greeks say, *ἐστιᾶν τινα λόγων*.

8. *putidus est*] 'Is stale.' Even the boar, 'animal propter convivia natum,' becomes disagreeable when we have too much of it; much more a book is *putidus*, i. e. wearisome. Cf. Hor. Sat. ii. 2. 89, 'rancidum aprum antiqui laudabant, non quia nasus Illis nullus erat, sed,' &c. *Ib.* 42, 'quanquam putet aper rhombusque recens.'

9. *scombris*] i. e. for wrapping fish, Ep. 110. 4.

EP. 144. (III. lii.)

On one who was suspected to have set fire to his own house, in order to get in contributions from his friends. Compare Juv. iii. 212, seqq.

Empta domus fuerat tibi, Tongiliane, ducenis:
  Abstulit hanc nimium casus in urbe frequens.
Collatum est deciens. Rogo, non potes ipse videri
  Incendisse tuam, Tongiliane, domum?

1. *ducenis*] For 200 sestertia; whereas five times that amount, *deciens centena*, was collected.—*nimium frequens*, Juv. iii. 197, 'vivendum est illic, ubi nulla incendia, nulli Nocte metus.' Suet. Dom. § 5, 'Plurima et amplissima opera incendio absumpta restituit.'—*Tongilianus* is mentioned in Ep. 684.

EP. 145. (III. lv.)

On a lady who was excessively scented. Compare Ep. 323.

Quod quacunque venis, Cosmum migrare putamus
  Et fluere excusso cinnama fusa vitro,

1. *Cosmum*] A famous maker of perfumes. Cf. i. 87. 2, 'pastillos Cosmi luxuriosa voras;' and Juv. viii. 86. Inf. Ep. 594. 9, where 'Cosmi alabastra' is perhaps the same as the *vitrum* here mentioned.

2. *excusso*] 'With the contents shaken out.'—*cinnama*, oil of cin-

Nolo peregrinis placeas tibi, Gellia, nugis.
Scis, puto, posse meum sic bene olere canem.

namon, imported in small glass bottles (now often dug up in Roman tombs, &c.).

3. *peregrinis*] So ii. 12. 2, 'Quodque tibi est nunquam non alienus odor.'

EP. 146. (III. lvi.)

At Ravenna, situated amid marshes by the sea, water was scarce and brackish, so that it was said of the people that 'sitiunt vivi, natant sepulti.' At the same time wine was plentiful, so that it was cheaper than good water. The same complaint is made by Horace about Canusium, Sat. i. 5. 9, 'aquae non ditior urna,' whereas of Equus Tuticus he says, *ibid.* 88, 'venit vilissima rerum Hic aqua.'

Sit cisterna mihi, quam vinea, malo Ravennae,
Cum possim multo vendere pluris aquam.

1. *cisterna*] The Greek λάκκος, an artificial receptacle, or covered tank for holding rain-water. "It differs from our *cisterns*, which are above ground, and from a *well* (puteus), which is supplied by springs." Rich's Dict. in v.

EP. 147. (III. lvii.)

On the same subject as the last.—'A cunning tavern-keeper imposed on me the other day at Ravenna. When I asked him for wine and water, he sold me neat wine' (*mere rum*, it has been cleverly turned).—*imposuit*, as Ep. 182. 10. Juv. iv. 103, 'facile est barbato imponere regi.'

Callidus imposuit nuper mihi copo Ravennae:
Cum peterem mixtum, vendidit ille merum.

EP. 148. (III. lviii.)

The poet here lauds the farm of Faustinus at Tibur (Ep. 193) as a real *bona fide* farm, in contradistinction to that of Bassus, mentioned in Ep. 141. This contains a beautiful description of a Roman homestead with its varied livestock, &c.

Baiana nostri villa, Basse, Faustini
Non otiosis ordinata myrtetis

2. *non otiosis*, &c.] 'Is not one of those which, laid out in unproductive myrtle-beds, or with solitary (vineless) plane-trees, or shapely box-groves, keeps out of cultivation broad acres of corn-land, but takes a pride in real and wild country.' So 'barbari decus luci,' Ep. 578. 3.

Viduaque platano tonsilique buxeto
Ingrata lati spatia detinet campi,
Sed rure vero barbaroque laetatur.
Hic farta premitur angulo Ceres omni
Et multa fragrat testa senibus auctumnis.
Hic post Novembres imminente iam bruma
Seras putator horridus refert uvas:
Truces in alta valle mugiunt tauri
Vitulusque inermi fronte prurit in pugnam.
Vagatur omnis turba sordidae chortis,
Argutus anser gemmeique pavones
Nomenque debet quae rubentibus pinnis
Et picta perdix Numidicaeque guttatae
Et impiorum phasiana Colchorum;
Rhodias superbi feminas premunt galli
Sonantque turres plausibus columbarum;
Gemit hinc palumbus, inde cereus turtur,

The myrtle and the plane were among the few trees which the Romans artificially planted for ornament; the latter more generally for training vines up the stem and branches. Hor. Carm. ii. 15. 4, 'platanusque coelebs evincet ulmos; tum violaria et Myrtus et omnis copia narium spargent olivetis odorem Fertilibus domino priori.' Great complaint was made at this time of the quantity of land thus withdrawn from cultivation. Tac. Ann. xii. 43, 'at Hercule olim Italia legionibus longinquas in provincias commeatus portabat; nec nunc infecunditate laboratur' (i. e. sed 'ingratis spatiis campi').

6. *Hic*, &c.] 'Here corn is packed close, and pressed down in every corner, and many a crock (amphora) is fragrant with old vintages.' *Senex autumnus* is like *fama anus*, in i. 39. 2; *testa anus*, i. 105. 4.

9. *seras*] The uncouth pruner brings home late bunches of grapes, which had been left on the trees as not fully ripe at the vintage. See Ep. 23. 3.

12. *chortis*] 'The poultry-yard;' a form of *cohortis*. Cf. Ep. 343. 1; 362. 7; 617. 14.—*argutus*, 'cackling,' 'noisy,' as 'arguta hirundo,' Virg. Georg. i. 377, 'arguto passere,' Ep. 473. 8. — *gemmei*, 'spangled,' qui 'pictae pandunt spectacula caudae.' Lib. xiii. 70, 'gemmantes explicat alas.'

14. *nomen*, &c.] The flamingo, a bird imported by the Romans from the Nile. Lib. xiii. 71, 'Dat mihi pinna rubens nomen, sed lingua gulosis Nostra sapit.' Juv. xi. 139, 'phoenicopterus ingens.'

15. *picta*] 'Spotted' (or perhaps, the red-legged partridge). Lib. xiii. 65, it is called 'avis rarissima.' — *Numidicae*, 'Guinea fowls,' the 'Afra avis' of Hor. Epod. ii. 53. Ep. 156. 4, 'nec Libye mittit, nec tibi Phasis aves.' See lib. xiii. 73. —*impiorum*, in reference to the unfilial deeds of Medea. For the pheasant, see xiii. 72, 'Argea primum sum transportata carina. Ante mihi notum nil nisi Phasis erat.'

17. *premunt*] 'Tread.' Pliny, N. H. x. 21, § 48, says, the cocks of Rhodes and Tanagra were the best fighting breed.

19. *palumbus*] The wood-pigeon, or ring-dove, φάττα.—*turtur*, the

Avidi secuntur vilicae sinum porci
Matremque plenam mollis agnus expectat.
Cingunt serenum lactei focum vernae
Et larga festos lucet ad lares silva.
Non segnis albo pallet otio copo,
Nec perdit oleum lubricus palaestrita,
Sed tendit avidis rete subdolum turdis
Tremulave captum linea trahit piscem,
Aut impeditam cassibus refert dammam.
Exercet hilares facilis hortus urbanos
Et paedagogo non iubente lascivi
Parere gaudent vilico capillati,
Et delicatus opere fruitur eunuchus.
Nec venit inanis rusticus salutator:
Fert ille ceris cana cum suis mella
Metamque lactis Sassinate de silva;
Somniculosos ille porrigit glires,
Hic vagientem matris hispidae fetum,
Alius coactos non amare capones.

turtle-dove, which is called *cereus*, from its colour. Lib. xiii. 5, 'cerea, quae patulo lucet ficedula lumbo.' So 'cerea pruna,' Virg. Ecl. ii. 53.

20. *sinum*] The lap, or apron full of corn. — *expectat*, the lamb shut up at home tells by its bleating that it wants its mother to return from the pasture.

22. *serenum*] *ὑπαίθριον*; the old focus stood in the atrium, under the aperture in the roof, which let out the smoke. Cf. Ep. 106. 8, 'nigros non indignantia fumos Tecta.' Here too were the Lares in their shrine, *lararium*. On a holiday they had offerings and decorations, and a huge fire (*larga silva*) blazed on the hearth. — *lactei*, 'lately weaned, *γαλαθηνοί*. Hor. Epod. ii. 65, 'positosque vernas, ditis examen domus, Circa renidentes lares.'

24. *copo*] The purveyor or wine-seller of the taberna attached to the house. See 15. 9, Becker, *Gallus*, p. 354. He and the training-master do not waste their time, as they would have little to do in the country, but go out hunting or fishing. There is an allusion to the proverb, 'perdere oleum,' 'to waste (lamp) oil.' — *lubricus*, *λιπαρός*, shining with oil.

26. *sed tendit*, &c.] Hor. Epod. ii. 33, 'aut amito levi rara tendit retia Turdis edacibus dolos.'

29. *exercet*, &c.] The town slaves (familia urbana, Becker, Gallus, p. 202) work cheerfully at the garden, which yields a ready return for their trouble (*facilis*), and the master's sons (Ep. 557. 2), full of fun and frolic, having no tutor to give orders, delight to put themselves under service to the bailiff, viz. to dig, &c. — *capillati* are so called, as opposed to the crop-headed slaves; elsewhere *cirrati*.

34.] *ille* answers to *hic*, ver. 37. 'One brings yellow honey in its own comb, and a cone-shaped cheese from the woodland at Sassina (Ep. 23. 7; 475. 4); another hands sleepy dormice, another a kid, a fourth capons.'—*coactos*, &c., exsectos. For the *glis*, see xiii. 59, 'Tota

Et dona matrum vimine offerunt texto
Grandes proborum virgines colonorum.
Facto vocatur laetus opere vicinus;
Nec avara servat crastinas dapes mensa,
Vescuntur omnes ebrioque non novit
Satur minister invidere convivae.
At tu sub urbe possides famem mundam
Et turre ab alta prospicis meras laurus,
Furem Priapo non timente securus;
Et vinitorem farre pascis urbano
Pictamque portas otiosus ad villam
Olus, ova, pullos, poma, caseum, mustum.
Rus hoc vocari debet, an domus longe?

mihi dormitur hiems, sed pinguior illo Tempore sum quo me nil nisi somnus alit.'

39. *et dona*, &c.] 'Presents too from their mothers are offered in a wicker basket by the well-grown girls of the honest tenants.' *Et ova matrum* seems a good reading, as in Ep. 343. 1. See on ver. 50, inf.

41. *vocatur*] Viz. ad cenam, Ar. Pac. 1146, *τόν τε Μανῆν ἡ Εὖρα βωστρησάτω ἐκ τοῦ χωρίου.*

45. *famem mundam*] A witty description of a farm, which is kept as tidy as a garden, but produces nothing.

46. *turre*] As in modern Italian and Portuguese houses, a flat-topped tower of two or three stories was a feature of the Roman villa.—*securus*, 'free from anxiety,' because the Priapus (in your garden) has no thief to fear,' i. e. because you have nothing worth stealing. Cf. Ep. 580. 4.

49. *otiosus*] Because your villa supplies you with nothing to do.

50. *olus*, &c.] The commodities here mentioned, which Bassus has to buy (Ep. 141), are nearly those which are brought as presents to Faustinus, ver. 34, seqq.

51. *domus longe*] 'A town-house away from town.'

EP. 149. (III. lx.)

On the invidious difference between the patron's and the client's dinner. See Juv. v., and Ep. 97. 132. 280. 378.

Cum vocer ad cenam non iam venalis ut ante,
Cur mihi non eadem, quae tibi, cena datur?
Ostrea tu sumis stagno saturata Lucrino,
Sugitur inciso mitulus ore mihi.

1. *cenam*] Viz. rectam; Ep. 114. —*venalis*, bought, as it were, by the *centum quadrantes*.

3. *Lucrino*] See Hor. Sat. ii. 4. 33. Juv. iv. 140, 'Circaeis nata forent, an Lucrinum ad saxum—ostrea, callebat primo dignoscere morsu.' Hor. Epod. ii. 49, 'non me Lucrina juverint conchylia.'

4.] *mitulus* (edulis), the edible

Sunt tibi boleti, fungos ego sumo suillos:
Res tibi cum rhombo est, at mihi cum sparulo.
Aureus immodicis turtur te clunibus implet,
Ponitur in cavea mortua pica mihi.
Cur sine te ceno, cum tecum, Pontice, cenem?
Sportula quod non est, prosit: edamus idem.

muscle, Hor. Sat. ii. 4. 28.—*inciso ore*, not properly opened, but with a hole made in the shell, so that the contents must be sucked through it. It is generally explained, 'is sucked by me with a cut mouth,' i. e. so that I cut my mouth with the wide shell. But this would be a far-fetched hyperbole.

5. *boleti*] Ep. 13. 2.—*suillos*, 'hog mushrooms,' a dubious species. Pliny, N. H. xxii. 23, § 96, 'tutissimi (fungi) qui rubent callo minus diluto rubore quam boleti—tertium genus suilli venenis adcommodatissimi familias nuper interemere et tota convivia.' Tho 'ancipites fungi' of Juv. v. 146.

6. *sparulo*] Some fish inferior to a turbot, as a plaice, brill, &c.

8. *pica*] A jay or magpie that has died in its cage.

10. *prosit*, &c.] Do let us gain some benefit from the sportula being abolished (by edict of Domitian, Ep. 114).

EP. 150. (III. lxi.)

A rebuke to one who was always asking some favour as 'a mere trifle.' —'You say it is "nothing at all." Very well then, I will give you just what you ask.'

Esse nihil dicis quidquid petis, improbe Cinna:
Si nil, Cinna, petis, nil tibi, Cinna, nego.

EP. 151. (III. lxii.)

On the folly of ostentatious wealth. Compare Ep. 133.

Centenis quod emis pueros et saepe ducenis,
Quod sub rege Numa condita vina bibis,
Quod constat deciens tibi non spatiosa supellex,
Libra quod argenti milia quinque rapit,

1. *centenis*] 'At 100 sestertia apiece.' On the high prices given for slaves, see Becker, *Gallus*, p. 201. So i. 58. 1, 'milia pro puero centum me mango poposcit.' xi. 70. 1, 'vendere, Tucca, potes centenis milibus emptos?'

2. *rege Numa*] An hyperbole, of course, but intended to ridicule the fictitious ages assigned to choice wines.

3. *non spatiosa*] A few superficial feet of plate cost you, from its rarity or delicate workmanship, 100,000 sestertia; and a single pound of it in weight carries away 5000 sestertia.

Aurea quod fundi pretio carruca paratur,
Quod pluris mula est, quam domus empta tibi:
Haec animo magno credis te, Quinte, parare?
Falleris: haec animus, Quinte, pusillus emit.

5. *carruca*] See Ep. 141. 13; 651. 2. 'A gilt coach is bought at the price of a farm.'

8. *pusillus*] μικροπρεπὴς, βάναυσος.

EP. 152. (III. lxiii.)

On a 'bellus homo,' a 'beau' or 'gallant,' such as is described in Ep. 68, and in i. 9, 'Bellus homo et magnus vis idem, Cotta, videri; Sed qui bellus homo est, Cotta pusillus homo est.'

Cotile, bellus homo es: dicunt hoc, Cotile, multi.
Audio: sed quid sit, dic mihi, bellus homo?
"Bellus homo est, flexos qui digerit ordine crines,
Balsama qui semper, cinnama semper olet;
Cantica qui Nili, qui Gaditana susurrat,
Qui movet in varios brachia volsa modos;
Inter femineas tota qui luce cathedras
Desidet atque aliqua semper in aure sonat,
Qui legit hinc illinc missas scribitque tabellas,
Pallia vicini qui refugit cubiti;

3—12.] The definition given by Cotilus. This appears from *quid narras*, in ver. 13. Otherwise, the poet might be supposed to ask a series of ironical questions.—*flexos*, 'curled with the tongs.' Ep. 558. 6, 'tu flexa nitidus coma vagaris.'

4. *cinnama*] Ep. 145. 2.

5. *cantica*] 'Ditties.' Properly the word meant a monody in the Roman comedy.—*Nili*, from Canopus, perhaps, or Alexandria.—*Gaditana*, from Cadiz. Ep. 21. 12; vi. 71. 2, 'Gaditanis ludere docta modis.' Juv. xi. 162, 'ut Gaditana canoro Incipiat prurire choro.'—*susurrat*, 'whistles,' or 'hums snatches,' &c.

6. *movet*, &c.] The *gesticulatio*, or keeping time to the music with the motion of the hands. Ovid, A. A. i. 595, 'si vox est, canta; si mollia brachia, salta.' *Ib.* ii. 305, 'brachia saltantis, vocem mirare canentis.' Propert. v. 8. 42, 'nanus — jactabat truncas ad cava buxa manus.'—*volsa*, Ep. 78. 6.

7. *cathedras*] Often used of a woman's chair; see Becker, *Gallus*, p. 293. Inf. xii. 38. 1, 'femineis noctesque diesque cathedris incedit.' v. 61. 1, 'crispulus iste quis est, uxori semper adhaeret Qui, Mariane, tuae?'—*desidet*, 'sits idle,' 'lounges about.'

9. *tabellas*] 'Notes,' viz. amatorias. Ovid, A. A. i. 383, 'illadum dat recipitque tabellas.' Inf. xi. 64, 'Nescio tam multis quid scribas, Fauste, puellis. Hoc scio, quod scribit nulla puella tibi.'

10. *refugit*, &c.] Who shuns contact with the mantle on his neighbour's elbow (on the *lectus*), lest it should sully his own.

Qui scit, quam quis amet, qui per convivia currit,
  Hirpini veteres qui bene novit avos."
Quid narras? hoc est, hoc est homo, Cotile, bellus?
  Res pertricosa est, Cotile, bellus homo.

11. *qui scit*] Juv. vi. 402, 'haec eadem novit—quis amet.'—*Hirpini*, a famous race-horse. Juv. viii. 62, 'sed venale pecus Corythae posteritas et Hirpini, si rara jugo victoria sedit.'

13. *hoc*, &c.] 'Is this, and this also, a *bellus homo?*' So τόσα καὶ τόσα is used of varied numbers or qualities.—*pertricosa*, 'very trifling;' i. e. your 'beau' is a thing of many small pursuits. *Tricae*, 'trifles,' like *Apinae*, Ep. 58. 2. This is said to have been the name of a small town in Latium. Ep. 693. 7, 'sunt apinae tricaeque et si quid vilius istis.'

EP. 153. (III. lxv.)

A highly poetical, though amatory, description of a favourite boy.

Quod spirat tenera malum mordente puella,
  Quod de Corycio quae venit aura croco;
Vinea quod primis cum floret cana racemis,
  Gramina quod redolent, quae modo carpsit ovis;
Quod myrtus, quod messor Arabs, quod sucina trita,
  Pallidus Eoo ture quod ignis olet;
Gleba quod aestivo leviter cum spargitur imbre,
  Quod madidas nardo passa corona comas:
Hoc tua, saeve puer Diadumene, basia fragrant.
  Quid, si tota dares illa sine invidia?

2. *croco*] The saffron from Corycus in Cilicia. Ep. 594. 2, 'ultima quod curvo quae cadit aura croco.'

3. *vinea*] A vineyard when its early clusters are in flower.—*cana* refers to the silky appearance of the young leaves. Virg. Georg. ii. 390, 'hinc omnis largo *pubescit* vinea fetu.'

5. *messor*] Propert. iv. 13. 8, 'cinnamon et multi pastor odoris Arabs' (praebet).—*sucina*, rubbed amber, Ep. 243. 11; 451. 6; 594. 6.

8. *passa*] When it has been in contact with hair that has been moistened with nard.

10. *sine invidia*] ἀφθόνως, not sparingly, or as if snatched from you reluctantly.

EP. 154. (III. lxvi.)

On the murder of Cicero by order of Antony, which the poet shows to be worse than the death of Pompey by the sword of Ptolemy's guardian, Pothinus. See Ep. 263.

Par scelus admisit Phariis Antonius armis:
Abscidit voltus ensis uterque sacros.
Illud, laurigeros ageres cum laeta triumphos,
Hoc tibi, Roma, caput, cum loquereris, erat.
Antoni tamen est peior, quam causa Pothini:
Hic facinus domino praestitit, ille sibi.

1. *Phariis armis*] A crime which matches that committed by the armed hand of an Egyptian. — *uterque*, both Antony and Pothinus. —*abscidit*, compounded from *caedo*, not *scindo*.—*sacros*, consecrated to Rome from their public services.

3. *illud*, &c.] Pompey was the head, or chief man, at Rome when she was conducting triumphs; Cicero, when she desired to make her voice heard.

5. *pejor*] Antony's motives were selfish; Pothinus, at all events, thought to serve his master.

EP. 155. (III. lxvii.)

An epigram on some lazy sailors (real or imaginary), evidently written for the sake of the joke in the last line, where *Argonautas* means *ἀργοὺς*, 'idle.'

Cessatis, pueri, nihilque nostis,
Vaterno Rasinaque pigriores,
Quorum per vada tarda navigantes
Lentos tingitis ad celeuma remos.
Iam prono Phaethonte sudat Aethon
Exarsitque dies, et hora lassos
Interiungit equos meridiana.
At vos tam placidas vagi per undas
Tuta luditis otium carina.
Non nautas puto vos, sed Argonautas.

1. *nihil nostis*] 'You know nothing of the art of rowing.'

2. *Vaterno*, &c.] These are the names of two small rivers running into the Po, not far from Forum Cornelii, where the poet was staying.

4. *celeuma*] The voice of the boatswain, κελευστής. Seo Ep. 198. 21. Silv. Ital. v. 360, 'mediae stat margine puppis Qui voce alternos nautarum temperet ictus, Et remis dictet sonitum, pariterque relatis Ad sonitum plaudat resonantia caerula tonsis.' — *lentos*, &c., 'you just dip your oars lazily.'

5. *jam prono*] Now descending the declivity of heaven, i. e. past noon.—*Aethon*, one of the horses of the sun.

7. *interjungit*] See Ep. 67. 16. Becker, *Gallus*, p. 51, note 22.

9. *luditis otium*] 'Play away your time in idleness,' as *ludere carmen*, &c.

EP. 156. (III. lxxvii.)

On one, who (for certain reasons of his own) always preferred strongly-scented viands.

Nec mullus, nec te delectat, Baetice, turdus,
  Nec lepus est unquam, nec tibi gratus aper;
Nec te liba iuvant, nec sectae quadra placentae,
  Nec Libye mittit, nec tibi Phasis aves:
Capparin et putri cepas hallece natantes
  Et pulpam dubio de petasone voras,
Teque iuvant gerres et pelle melandrya cana,
  Resinata bibis vina, Falerna fugis.
Nescio quod stomachi vitium secretius esse
  Suspicor: ut quid enim, Baetice, saprophagis?

3. *liba*] Small round and sweet rolls. Hor. Epist. i. 10. 10, 'utque sacerdotis fugitivus liba recuso.' Sat. ii. 7. 102, 'nil ego si ducor libo fumante.' — *quadra*, &c., a square piece broken from a scored cake. See Ep. 312. 1; 497. 18. Hor. Epist. i. 17. 49, 'et mihi dividuo findetur munere quadra.'— *Libye*, &c., Ep. 148. 15, 16.

5. *capparin*, &c.] 'Capers, and onions swimming in stale fish-pickle, and the lean meat from a questionable (i. e. not over-fresh) ham, you greedily devour.' — *alec*, *hallec*, or *alex* was something like our anchovy sauce. See Hor. ii. 4. 73, and 8. 9.—*petasone*, so 'siccus petasunculus,' Juv. vii. 119. Inf. xiii. 54, 'lauti de petasone vorent.' —*pulpa*, Pers. ii. 63, is properly 'meat without fat.'

7. *gerres*] Some small pickled fish, like our *sardines*. See Ep. 657. 15.—*melandrya*, 'heart of oak,' a term applied to the tough and dark-looking flesh of the salted tunny. Pliny, N. H. ix. 15, § 48, 'cetera parte (thynni) plenis pulpamentis sale adservantur; melandrya vocantur quercus assulis similia.' From the dark colour of 'heart of oak,' τὸ μέλαν δρυός, Od. xiv. 12 (perhaps the *ilex*, in which it is very conspicuous), the pickled fish derived its name, much as sailors call brown and hard salt beef 'junk.' Varro, L. L. v. § 77, 'Cybium et thunnus, quojus item partes Graecis vocabulis omnes, ut *melandrya* atque *uraeon*.'

8. *resinata*] 'Smacking of rosin,' or with a slight taste of turpentine, like the Greek wines. The amphora was probably lined inside with rosin, in lieu of glazing, and thus the wine derived a flavour. Cf. Ep. 601. 24, 'et vinum nuce condimus picata.' Propert. v. 8. 38, 'et Methymnaei Graeca saliva meri.' Pers. Sat. v. 48.

10. *saprophagis*] σαπροφαγεῖς, 'eat stale food,' or 'rotten meat.'— *ut quid*, ἵνα τί, lit. 'ut quid fiat?' i. e. *quare*.

EP. 157. (III. xciv.)

The same subject as Ep. 119.

Esse negas coctum leporem poscisque flagella.
Mavis, Rufe, cocum scindere, quam leporem.

2. *scindere*] 'To cut up,' a play and *carpere*, 'to carve.' So Ep. on the double sense of *verberare* 118. 2, 'sed nihil scidisti.'

EP. 158. (III. xcix.)

A reply to the protest of the ambitious cobbler satirized in Ep. 122.

Irasci nostro non debes, cerdo, libello.
Ars tua, non vita est carmine laesa meo.
Non nocuos permitte sales. Cur ludere nobis
Non liceat, licuit si iugulare tibi?

4. *iugulare*] To kill gladiators by pollice vulgi,' Juv. iii. 36.
the *sica*, ibid. ver. 2, i. e. 'verso

EP. 159. (III. c.)

To Rufus (Ep. 78), with the present of the book. The poet jokes on the messenger being wetted with rain, in allusion to the writing being made illegible by water. See Ep. 4 and 475. But there is probably a play on *madidus* in the sense of 'tipsy.' See Ep. 161. 11.

Cursorem sexta tibi, Rufe, remisimus hora,
Carmina quem madidum nostra tulisse reor.
Imbribus immodicis caelum nam forte ruebat.
Non aliter mitti debuit iste liber.

4. *non aliter*] Quasi qui imbre dilui deberet.

EP. 160. (IV. i.)

On the birthday of Domitian, whom the poet praises as superior to Jupiter himself, and for whom he prays a long and happy life.

Caesaris alma dies et luce sacratior illa,
Conscia Dictaeum qua tulit Ida Iovem,

2. *conscia*] 'Which saw Jupiter's domini conscia terra fuit.' Ep.
birth.' Cf. ix. 20. 2, 'Infantis 172. 2.

Longa, precor, Pylioque veni numerosior aevo
Semper et hoc voltu vel meliore nite.
Hic colat Albano Tritonida multus in auro
Perque manus tantas plurima quercus eat;
Hic colat ingenti redeuntia saecula lustro
Et quae Romuleus sacra Tarentos habet.
Magna quidem, Superi, petimus, sed debita terris:
Pro tanto quae sunt improba vota deo?

3. *Pylio aevo*] 'Counted in larger numbers than the age of Nestor.'

4.] 'May he (Domitian) for many years crowned with gold sacrifice to Minerva on the Alban Hill, and bestow many an oak garland with his powerful hands! May he keep the "ludi saeculares," as they return in their great lustrum, and the sacrifices performed in the Terentus.'

5. *Albano*] Cf. Suet. Dom. 4, 'Celebrabat in Albano quotannis Quinquatria Minervae, cui collegium instituerat.' Mart. xi. 7. 3, 'Caesar in Albanum jussit me mane venire.' Ep. 215. 1. Stat. Silv. iv. 2. 62, 'Saepe coronatis iteres Quinquennia lustris —Trojanae qualis sub collibus Albae —Palladio tua me manus induit auro.' Suetonius also says that 'Minervam religiosè colebat.' Cf. also Ep. 446. 10.—*in auro*, Suet. Dom. 4, 'Capite gestans coronam auream cum effigie Jovis ac Junonis Minervaeque;' or, *multus in auro* may mean, occupied in distributing golden crowns (sc. to the winners); or, lastly, *multus in Albano auro* may be rendered, 'devoted to the worship of the golden statue at Alba.' Tacitus speaks of 'aureum Minervae simulacrum,' set up in the curia in honour of Nero, Ann. xiv. 12.

6. *quercus*] Quercea corona, given to the victors in the games instituted in honour of Jupiter Capitolinus, Ep. 191. 1. Suet. Dom. iv., 'Instituit quinquennale certamen Capitolino Jovi triplex musicum, equestre gymnicum et aliquanto plurinm quam nunc est coronarum.' Perhaps, however, the allusion is to the oak-garland, hung up at the palace. Ep. 444. 7. Ovid, Fast. i. 614.

7. *ingenti*, &c.] The Ludi saeculares recurring every 100 years, he may well say, v. 7, 'Magna quidem petimus.' Cf. Suet. Dom. 4, 'Fecit ludos saeculares computata ratione temporum ab anno non quo Clandius proxime, sed olim Augustus ediderat;' and compare Tac. Ann. xi. 11. The proclamation usual before these games was 'venite ad ludos spectandos quos nec spectavit quisquam nec spectaturus est,' Claud. 21. The *ingens lustrum* (*μέγας ἰνιαυτὸς*) is the term of 110 years, adopted by Augustus in his computation. In the time of the republic these were called ludi Tarentini or Taurii. They are said to have been instituted by one Valerius, whose three children, when attacked by a plague, were saved by drinking water warmed at a place in the Campus Martius, called *Tarentum*; others connect it with the battle of the Horatii and Curiatii. The name 'Tarentus' is said to be connected with Tarquinius, and the place itself to have been the site of Tarquinius Superbus' house at Rome. For Tarentos, cf. Ep. 33; x. 63. 3, '*Bis* mea Romano spectata est vita Tarento' (sc. at the seculares of Claudius and Domitian). The rites performed at this place were of a mystic nature, to the infernal powers; and they were celebrated at long intervals. Varro, L. L. vi. 24, says it took place in the Velabrum.

EP. 161. (IV. viii.)

On the routine of duties and amusements in the Roman day.

Prima salutantes atque altera conterit hora,
  Exercet raucos tertia causidicos:
In quintam varios extendit Roma labores,
  Sexta quies lassis, septima finis erit:
Sufficit in nonam nitidis octava palaestris,
  Imperat extructos frangere nona toros:
Hora libellorum decima est, Eupheme, meorum,
  Temperat ambrosias cum tua cura dapes,
Et bonus aetherio laxatur nectare Caesar
  Ingentique tenet pocula parca manu.
Tunc admitte iocos: gressu timet ire licenti
  Ad matutinum nostra Thalia Iovem.

1. *Prima*, &c.] Cf. Juv. i. 128, 'Ipse dies pulchro distinguitur ordine rerum. Sportula, deinde forum jurisque peritus Apollo.'—*conterit*, lassat.

2. *raucos*] 'Till they are hoarse,' i. e. so as to become hoarse.

3. *in quintam*] i. e. 'ad finem quintae.' But in ver. 5, *in nonam*, means 'usque ad nonam,' since the nona (about three P.M.) was the ordinary dinner hour. A more fashionable dinner hour was the tenth, Ep. 55. 9.

4. *quies*] The *siesta* or midday nap.—*finis*, the end of the business part of the day. The afternoon is devoted to amusement and conviviality.

5. *nitidis*] sc. 'oleo.' Athletic exercises were used before the bath. Cf. Ep. 344. 7. Theocr. ii. 51, λιπαρᾶς ἐκτοσθε παλαίστρας.

6. *frangere*] Turbare, sc. by lying upon. Cf. Ep. 93. 3.

7. *Hora*, &c.] When the drinking has begun, then is the time for you to introduce my books. Euphemus was 'structor' to Domitian, and his duty it was to set the dishes in order, and generally to arrange the dinner.

8. *ambrosias—nectare*] Quasi Deus esset Domitianus.

10. *parca*] Cf. Suet. Dom. 21, 'prandebat ad satietatem, ut non temere super cenam praeter Matianum malum et modicam in ampullâ potiunculam sumeret.'

11.] Cf. Ep. 522. 19; 691. 10. Domitian, as censor, might object to the wanton Muse in his more sober and serious hours.

EP. 162. (IV. x.)

Dum novus est rasa nec adhuc mihi fronte libellus,
  Pagina dum tangi non bene sicca timet,
I puer et caro perfer leve munus amico,
  Qui meruit nugas primus habere meas.

1. *rasâ—fronte*] Cf. 32. 10, and 110. 8.

3. *amico*] To Faustinus.

Curre, sed instructus: comitetur Punica librum
Spongia: muneribus convenit illa meis.
Non possunt nostros multae, Faustine, liturae
Emendare iocos: una litura potest.

5. *curre*, &c.] 'Let a sponge go with it to obliterate it if worthless. For the Punica spongia, cf. Pliny, N. H. ix. 45. Aesch. Ag. 1329, *βολαῖς ὑγρώσσων σπόγγος ὤλεσεν γραφήν.*

7.] Many erasions cannot emend my epigrams, one final one can, viz. wiping them all out at onee (*ἀφάνισις*). Cf. Ep. 159. 3, and 2. 9. Hence the joke in Suet. Aug. 85, Tragoediam magno impetu exorsus non succedenti stylo abolevit, quaerentibusque amicis, quidnam Ajax ageret, respondit, *Ajacem suum in spongiam incidisse.*' *Ib.* Calig. 20, 'eos, qui maxime displicuissent, scripta sua spongia linguave delere jussos.'

EP. 163. (IV. xi.)

On the rebellion of L. Antonius Saturninus in Upper Germany. See Ep. 492.

Dum nimium vano tumefactus nomine gaudes
Et Saturninum te pudet esse, miser,
Impia Parrhasia movisti bella sub ursa,
Qualia qui Phariae coniugis arma tulit.
Excideratne adeo fatum tibi nominis huius,
Obruit Actiaci quod gravis ira freti?

1. *vano nomine*] In the accident of being called by the same name as Antony the Triumvir, L. Antonius Saturninus, incited, as Aurelius Victor tells us, 'Domitiani saevitiâ et verborum injuriis,' stirred up a sedition against Domitian in Germany, the province allotted to him. He was speedily overpowered and captured, owing partly to a sudden inundation from the Rhine, which prevented his barbarian allies from joining him. Cf. Suet. Dom. 6. Martial here jestingly ascribes his rebellion to the pride he felt in his name Antonius, as if he wished to follow the example of his great namesake, and augurs his defeat from the ill omen attached to the name.

2. *Saturninum*] You are not content to be a Saturninus (referring probably to the Saturninus who was tribune, and, as Tacitus calls him, Ann. iii. 27, 'turbator plebis,' who was condemned for seditious practices, and executed A.U.C. 645); but you wish to be higher than that, an Antony, a master of the world.

3. *Parrhasia*] In Northern Germany. Ovid calls the constellation of the Great Bear 'Parrhasides stellae,' Fast. iv. 577, i. e. Arcadian, from Callisto. — *Phariae conjugis*, the Egyptian Cleopatra. Virg. Aen. viii. 688, 'sequiturque (nefas!) Aegyptia conjux.'

5. *exciderat*] Sc. animo. — *hujus*, Antoni. — *gravis ira*, see Propert. v. 6. 47, 'nec te quod classis centenis remigat alis, Terreat: invito labitur illa mari.'

An tibi promisit Rhenus quod non dedit illi
Nilus, et Arctois plus licuisset aquis?
Ille etiam nostris Antonius occidit armis,
Qui tibi collatus, perfide, Caesar erat.

7. *promisit*, &c.] Viz. victoriam, or tutum refugium. — *licuisset*, 'should more licence have been allowed to a northern than to a southern river?' Cf. Ep. 184. 8, 'nec superi vellent hoc licuisse sibi;' and 167. 7.

9. *ille*, &c.] Even the famous Antony fell before the Roman arms; and he was a Caesar, compared with Saturninus.

EP. 164. (IV. xiii.)

The poet prognosticates a happy issue to the marriage of Pudens and Claudia, from their similarity of disposition and mutual love. It is one of the most beautiful epigrams of Martial. If this be the Claudia Rufina of Ep. 618, 'peregrina' will mean that she was of British birth.

Claudia, Rufe, meo nubit Peregrina Pudenti:
Macte esto taedis, o Hymenaee, tuis.
Tam bene rara suo miscentur cinnama nardo,
Massica Theseis tam bene vina favis;
Nec melius teneris iunguntur vitibus ulmi,
Nec plus lotos aquas, litora myrtus amat.
Candida perpetuo reside, Concordia, lecto,
Tamque pari semper sit Venus aequa iugo.
Diligat illa senem quondam, sed et ipsa marito
Tum quoque cum fuerit, non videatur anus.

1. *Claudia—Pudenti*] It has been supposed that these are the same as St. Paul mentions in 2 Tim. iv. There is, of course, no proof of it; and probably the idea arose simply from the similarity of the names.

2. *macte esto*] ὄναιο, may this marriage-torch of Hymen be blessed.

4. *Theseis*] Atticis vel Hymetticis. This mixture of wine and honey made the mulsum. The Falernum, however, seems to have been the most usual wine for this purpose. Cf. xiii. 108, 'Attica nectareum turbatis mella Falernum.' Hor. Sat. ii. 4. 24, 'Aufidius forti miscebat mella Falerno,' ii. 2. 16, 'Nisi Hymettia mella Falerno ne biberis diluta.' By an elegant simile the union of the foreign with the native is implied.

8. *tam pari*] Theocr. xii. 15, ἀλλάλους ὀ' ἐφίλησαν ἴσῳ ζυγῷ.

EP. 165. (IV. xiv.)

To *Silius Italicus*, the poet, born at Corfinium, in the territory of the Peligni, and the author of the poem on the Punic war. Martial mentions him again, vi. 64. 10, 'perpetui—scrinia Silî;' also Ep. 366. 614, 615,

where his reverence for Virgil is mentioned, whose close imitator he was.

Sili, Castalidum decus sororum,
Qui periuria barbari furoris
Ingenti premis ore perfidosque
Astus Hannibalis levesque Poenos
Magnis cedere cogis Africanis:
Paulum seposita severitate,
Dum blanda vagus alea December
Incertis sonat hinc et hinc fritillis
Et ludit tropa nequiore talo,
Nostris otia commoda Camenis,
Nec torva lege fronte, sed remissa
Lascivis madidos iocis libellos.
Sic forsan tener ausus est Catullus
Magno mittere passerem Maroni.

2. *qui*, &c.] 'Who in powerful strains are suppressing (i.e. describing the defeat of) the perjuries of barbaric rage, and compelling the perfidious arts of Hannibal and the fickle Carthaginians to submit to the great Africani.'—*perjuria*, Cf. Ep. 286. 6.

5. *cogis*] i.e. 'canis quemadmodum exacti fuerint.' Cf. Hor. Sat. i. x. 36, 'Turgidus Alpinus jugulat dum Memnona.' ii. 5. 41, 'Furius hibernas canâ nive conspuit Alpes;' for Furius Bibaculus had begun a poem with 'Juppiter hibernas,' &c.

6. *severitate*] i.e. 'severo opere.'

7. *dum*, &c.] During the Saturnalia, at which time only it was allowed to play with 'vetitâ legibus aleâ.' Cf. Ep. 593 and 272.

9. *nequiore talo*] The *talus* appears to have been thrown from the hand, not from the box ('fritillus, turricula, pyrgus,' or 'phimus'), and therefore afforded more scope for cheating. This explains *incertis* also, 'hazardous;' for with the 'fritilli' you could not be so certain of what you were going to throw, as if you threw from the hand. Cf. xiv. 16, 'Quae scit compositos manus improba mittere talos, Si per me misit, nil nisi vota facit,' i.e. he can never make sure, but has to trust to fortune. Hence also Ep. 199. 15, 'Supposita est blando nunquam tibi tessera talo.' —*sonat*, from the rattling noise. In Ep. 272. 3, the player is 'blando male proditus fritillo.'—*tropa* is a very uncertain reading. It seems to mean 'the trickster,' or 'gambler.' For the whole subject of the 'tali' and 'tesserae,' cf. Becker's *Gallus*, Sc. x. Excursus ii.

12. *madidos*] 'Steeped in wanton jokes.' The excuse for a grave poet reading them is the licence of the season.

13. *sic forsan*] Martial compares himself to Catullus, Silius to Virgil. In the same spirit as Catullus might have sent his poem about his mistress's pet sparrow (cf. Cat. iii.) to Virgil, so he humbly sends his poems to Silius.

EP. 166. (IV. xv.)

To a not very honest friend, who had asked for a loan, first of money, then of plate.

Mille tibi nummos hesterna luce roganti
In sex aut septem, Caeciliane, dies,
"Non habeo" dixi: sed tu causatus amici
Adventum lancem paucaque vasa rogas.
Stultus es? an stultum me credis, amice? negavi
Mille tibi nummos, milia quinque dabo?

3. *non habeo*] The point is, that the friend was too stupid to see that this was a polite way of declining to lend, and thought that the poet really had not the money.

6. *milia quinque*] The value of the plate.—*dabo*, a jocose way of saying *commodabo*.

EP. 167. (IV. xviii.)

On a boy killed by the fall of an icicle on his throat. There is a similar argument to Ep. iii. Anthol. Graec., in which the death of a Thracian boy is recounted, who breaking through whilst sliding on the Hebrus, has his throat cut by the ice.

Qua vicina pluit Vipsanis porta columnis
Et madet assiduo lubricus imbre lapis,
In iugulum pueri, qui roscida tecta subibat,
Decidit hiberno praegravis unda gelu:
Cumque peregisset miseri crudelia fata,
Tabuit in calido vulnere mucro tener.
Quid non saeva sibi voluit Fortuna licere?
Aut ubi non mors est, si iugulatis aquae?

1. *Qua*, &c.] Cf. 141. 1.—*Vips. col.*, the portico built by Vipsanius Agrippa, in front of his temple, the Pantheum. Cp. Ep. 55. 3. It was supported by a hundred columns. Cf. Ep. 72. 9; 124. 1.—*porta*, viz. Capena.

7. *licere*] Cf. 163. 8.

EP. 168. (IV. xix.)

Martial sends to a friend an 'endromis,' the usefulness of which he praises highly, if not its elegance. Becker says of the 'endromis,' *Gallus*, p. 422, "The endromis was not a garment, but a thick piece of cloth, forming a coverlet, which was thrown round the body after gymnastic exercises, to prevent cold being taken. In the same way Trimalchio, in Petron. 28, after the bath, covers himself with a *coccina gausapa*."

He also refers to xiv. 126, 'Pauperis est munus, sed non est pauperis usus; Hanc tibi pro laenâ mittimus endromida.' Juv. vi. 246, 'Endromidas Tyrias et femineum ceroma Quis nescit?' It is mentioned also, Juv. iii. 103, 'Igniculum brumae si tempore poscas, Accipit endromiden.'

Hanc tibi Sequanicae pinguem textricis alumnam,
Quae Lacedaemonium barbara nomen habet,
Sordida, sed gelido non aspernanda Decembri
Dona, peregrinam mittimus endromidam:—
Seu lentum ceroma teris tepidumve trigona,
Sive harpasta manu pulverulenta rapis;
Plumea seu laxi partiris pondera follis,
Sive levem cursu vincere quaeris Athan:—

1. *Sequanicae*] Gallic. Cf. Juv. ix. 27, 'pingues aliquando lacernas Munimenta togae. — Et male percussas textoris pectine Galli Accipimus.'—*pinguem*, 'thick,' 'coarse,' or perhaps 'greasy,' from the dirt in the wool, or the oil, used in spinning or weaving it. See Ep. 28. 4; 280. 7. Suet. Oct. 82, 'hieme quaternis cum pingui toga tunicis—muniebatur.'

3. *sordida*] 'Ill-coloured.'

5. *lentum*] 'Sticky.'—*teris*, rightly used with ceroma, in the sense of using, so as to rub off, is improperly joined also with trigona, meaning 'to use often.' *Ceroma* was a mixture of oil and wax, used especially by wrestlers. Cf. Juv. vi. 246. Ep. 260. 3; 344. 9.—*trigona*, a game played by three people, in which they threw a ball from one to the other, catching it before it reached the ground. The left hand was used principally (cf. Ep. 371. 9; 682. 3, where the parasite is laughed at for catching it with both hands, and xiv. 46, 'Si me mobilibus scis expulsare sinistris Sum tua; si nescis, rustice, reddepilam'). When 'expulsare' refers to the form of the games, 'expulsim ludere' was opposed to 'datatim,' which latter was said of two people throwing the ball from one to the other: the 'expulsim ludere' is obscure. On the whole subject of games of ball, cf. Becker, *Gallus*, Sc. vii. Exc. ii. p. 400.

6. *harpasta*] Petron. 27, 'Soleatus pila sparsiva exercebatur, nec eam amplius repetebat quae terram contigerat, sed follem (a bag) plenum habebat servus sufficiebatque ludentibus: alter (servus) numerabat pilas, non quidem eas quae inter manus lusu expellente vibrabant, sed eas quae in terram decidebant.' In this game a ball (or more probably balls) was thrown among the players, who had to scramble for them; hence, perhaps, the proverb, 'Mea pila est,' and *rapis*, in allusion to the derivation from ἁρπάζειν. Athenaeus says, συνιστάμενοι πρὸς ἀλλήλους καὶ ἀποκωλύοντες ὑπαρπάσαι τὸν μεταξὺ διαπονοῦσι, and speaks of it as a very severe exercise. It is mentioned, iii. 67, 'Harpasto quoque subligata ludit,' and xiv. 48.

7. *follis*] The largest of the balls = our football, struck with the fist or arm. Cf. Plaut. Rud. iii. 416, 'Ego te follem pugillatorium faciam.' It was a very easy game. Cf. xiv. 47, 'Ite procul juvenes; mitis mihi convenit aetas. Folle decet pueros ludere, folle senes.' If 'follis' is correctly used here, 'plumea' must mean light; others have referred it to the 'paganica,' which (xiv. 45) was stuffed with feathers; but the epithet *lari* agrees better with 'follis,' as may be seen from that same passage, 'Haec quae difficili turget paganica pluma, Folle

Ne madidos intret penetrabile frigus in artus,
Neve gravis subita te premat Iris aqua:
Ridebis ventos hoc munere tectus et imbres:
Nec sic in Tyria sindone cultus eris.

minus laxa est.' It perhaps resembled the Scotch *golf*, a hard feather-ball struck with a stick.—*partiris*, 'throw from one to the other in turn,' or 'take part in.'

9. *penetrabile*] As Virg. G. i. 93, 'penetrabile frigus adurit.' Luc. i. 495, 'penetraleque frigus.'—*madidos*, sc. sudore.

10.] *Iris* = pluvia. Cf. Ep. 655. 6.

12. *Nec sic*, &c.] 'Ne in Tyria quidem sindone tam bene cultus eris.' He alludes probably to the purple or scarlet *lacerna*. The sense is, 'Even if I were to send you a much smarter and more expensive article of dress, you would not be really so well dressed.'

EP. 169. (IV. xxi.)

The argument of an atheist against a Providence, viz. that such a person is allowed to prosper. Compare Arist. Equit. 32. ἦγεῖ γὰρ θεούς; Ἔγωγε. Πυίῳ χρώμενος τεκμηρίῳ; Ὅτιὴ θεοῖσιν ἐχθρός εἰμ'. οὐκ εἰκότως;

Nullos esse deos, inane caelum
Affirmat Segius probatque, quod se
Factum, dum negat haec, videt beatum.

3. *beatum*] Divitem; Ep. 419. 517. 5.

EP. 170. (IV. xxiii.)

The poet addresses Thalia (the Muse of Comedy, Ep. 161. 12), in complimenting Lustricus Brutianus, a Greek elegiac poet. He is mentioned by Pliny, Epist. vi. 22, as concerned in a lawsuit, and with credit to himself.

Dum tu lenta nimis diuque quaeris,
Quis primus tibi quisve sit secundus,
Graium quisve epigramma compararit:
Palmam Callimachus, Thalia, de se
Facundo dedit ipse Brutiano.

1—5.] 'While you, Thalia, are long hesitating who is your best, or who your next best poet, or who of the Greeks can compose as good an epigram, Callimachus himself gave up (or, gave away from himself) his own palm to Brutianus.' The meaning of the third verse is not clear; *Graium* seems the genitive, and *comparare* (from *compar*) is 'to match,' or produce an equal, viz. to Latin epigrams. If we join *Graium epigramma*, *comparare* must mean 'to compose.'

Qui si Cecropio satur lepore
Romanae sale luserit Minervae,
Illi me facias, precor, secundum.

6—8.] But if he, tired of Attic wit, should sport in the field of Roman literature, then, O Muse, pray make me to come next after him.'

EP. 171. (IV. xxiv.)

On a *venefica* who had poisoned off and buried (*extulit*) all the friends of her own sex. The poet is anxious to obtain her acquaintance for his own wife.

Omnes quas habuit, Fabiane, Lycoris amicas
Extulit: uxori fiat amica meae.

EP. 172. (IV. xxv.)

Martial praises Altinum and Patavium as even superior to Baiae, and hopes to end his life there. The places mentioned here are in Venetia, mostly on the coast of the Adriatic.

Aemula Baianis Altini litora villis
Et Phaethontei conscia silva rogi,
Quaeque Antenoreo Dryadum pulcherrima Fauno
Nupsit ad Euganeos Sola puella lacus,
Et tu Ledaeo felix Aquileia Timavo,
Hic ubi septenas Cyllarus haurit aquas:
Vos eritis nostrae requies portusque senectae,
Si iuris fuerint otia nostra sui.

2. *Phaethontei*, &c.] The woods which saw the funeral pile of Phaethon, i. e. the neighbourhood of the Po, in which Phaethon was drowned. Cf. Ep. 160. 2.

3.] *Antenoreo*=Patavino; for Antenor is said to have founded Patavium after his flight from Troy. Cf. Virg. Aen. i. 242, 'Antenor potuit, mediis elapsus Achivis, Illyricos penetrare sinus atque intima tutus Regna Liburnorum, et fontem superare Timavi—Hic tamen ille urbem Patavi, sedesque locavit Teucrorum, et genti nomen dedit.'

4. *Sola*] (La Solane), a lake at the bottom of the Euganean hills. Cf. Ep. 579. 1, 'Euganeas Helicaonis oras.' Juv. viii. 15, 'Euganea quantumvis mollior aqua,' where see Mr. Mayor's note. Some local legend represented the marriage of the nymph with Faunus.

6. *Cyllarus*] The horse of Castor (whence Ledaeo, sup. 5), cf. Ep. 407. 7. —*septenas*. Virgil says that the Timavus runs 'per ora novem' into the sea.

7. *Vos*, &c.] Cf. Horace, ii. 6. 5, 'Tibur Argaeo positum colono Sit meae sedes utinam senectae, Sit modus lasso maris ac viarum Militiaeque.' Apparently in this matter Martial was not 'juris sui,' for he died at Bilbilis in Spain.

EP. 173. (IV. xxvi.)

Quod te mane domi toto non vidimus anno,
Vis dicam, quantum, Postume, perdiderim?
Tricenos, puto, bis, vicenos ter, puto, nummos.
Ignosces: togulam, Postume, pluris emo.

1. *vidimus*] i. e. salutatum venimus.

3. *Tricenos*] Thirty sesterces, perhaps, on two occasions, or twenty on three occasions.' In lieu of the usual *centum quadrantes*, a larger sportula was sometimes given; see Ep. 529. 3.

4. *Ignosces*, &c.] i. e. I pay more for the scanty toga, which I wear out in coming to see you every morning, than your bounty will replace.

EP. 174. (IV. xxvii.)

The poet begs Domitian to mortify those, who envied, and affected to disbelieve in, his court favour, by heaping more benefits upon him. He had already been honoured "non sola voce," but more substantially with the "jus trium liberorum" (Ep. 107. 108), and had been made tribune and knight, iii. 95: 'Vidit me Roma tribunum Et sedeo qua te suscitat Oceanus.'

Saepe meos laudare soles, Auguste, libellos.
Invidus ecce negat: num minus ergo soles?
Quid, quod honorato non sola voce dedisti
Non alius poterat quae dare dona mihi?
Ecce iterum nigros corrodit lividus ungues.
Da, Caesar, tanto tu magis, ut doleat.

2. *ergo*] Ea de causa.

3. *quid quod*, &c.] 'Nay, further; you have given me, who have been honoured by more than mere praise, privileges (e. g. jus trium liberorum, Ep. 107), which you alone could bestow.'

5. *nigros*] Malignos, in allusion to *livor* and *lividus*. — *ut doleat*, 'merely to spite him.'

EP. 175. (IV. xxx.)

Martial warns a fisherman not to fish in the lake of Baiae (Lucrine), for that the fish are sacred, and know their lord and master Domitian so well, as to feed out of his hand. To deter him, he tells how one who had formerly fished there lost his sight as a punishment for his sacrilege.

Baiano procul a lacu recede,

1. *Baianus lacus*] Used in the same sense Tac. Ann. xiv. 4.

Piscator; fuge, ne nocens recedas.
Sacris piscibus hae natantur undae,
Qui norunt dominum manumque lambunt
Illam, qua nihil est in orbe maius.
Quid, quod nomen habent et ad magistri
Vocem quisque sui venit citatus?
Hoc quondam Libys impius profundo,
Dum praedam calamo trementе ducit,
Raptis luminibus repente caecus
Captum non potuit videre piscem,
Et nunc sacrilegos perosus hamos
Baianos sedet ad lacus rogator.
At tu, dum potes, innocens recede
Iactis simplicibus cibis in undas,
Et pisces venerare delicatos.

2. *nocens*] = sacrilegus.

3. *natantur*] Cf. Ep. 297. 2. Ov. Tr. v. 2. 25, 'quot piscibus unda natatur.' 'Nato' is used transitively, xiv. 196, 'Ipsa suas melius charta natabit aquas,' similarly to *natatur*. We find several apparently intransitive verbs used in the passive voice, governing a *dative*, as *regno*. Cf. Hor. Od. ii. 6. 11; iii. 29. 27. Virg. Aen. iii. 14, &c.—*sileo* and *taceo*, Ep. 25. 1. Ov. Am. ii. 18. 36.

4.] See Ep. 531. 22 sqq.—*citatus*, 'when summoned by the keeper or nomenclator.'

8. *profundo*] The ablative depends either on *ducit* or on *captum*, ver 11.

13. *rogator*] A beggar. Cf. Ep. 511. 4.

15. *simplicibus*] Not put on a hook.

16. *delicatos*] Cf. Ep. 531. 23, 'pet fishes.' Another reading is 'dedicatos,' viz. to Domitian.

EP. 176. (IV. xxxii.)

A drop of amber (the fossil rosin of an extinct conifer, called Phaethontis gutta from the sisters of Phaethon, who were changed into poplars, and still were supposed to weep amber) fell upon a bee, and hardened round it. Martial congratulates it on such a noble tomb. The same is the subject of Ep. 194. 283. Cf. also Tac. Germ. 45, of the succinum, 'Terrena quaedam atque etiam volucria animalia plerumque interlucent, quae implicita humore mox durescente materia clauduntur.'

Et latet et lucet Phaethontide condita gutta,
Ut videatur apis nectare clusa suo.
Dignum tantorum pretium tulit illa laborum:
Credibile est ipsam sic voluisse mori.

EP. 177. (IV. xxxiii.)

Plena laboratis habeas cum scrinia libris,
Emittis quare, Sosibiane, nihil?
"Edent heredes" inquis "mea carmina." Quando?
Tempus erat iam te, Sosibiane, legi.

2. *emittis*] See Ep. 2. 11.

4. *Tempus erat*, &c.] i. e. 'It is quite time for some one to edit your books, so die at once.' For *erat*, cf. Hor. Od. i. 37. 3, 4, 'Ornare pulvinar Deorum Tempus erat dapibus.' Perhaps we should rather take it simply, ('After you are dead it will be found that) now, whilst you are alive, was the proper time for you to be read'—the 'erat' referring back from his death to the time when he was alive.

EP. 178. (IV. xxxiv.)

Sordida cum tibi sit, verum tamen, Attale, dixit,
Quisquis te niveam dixit habere togam.

niveam] A play on the meanings 'white' and 'cold.' So Ep. 469. 8, 'quam possis niveam dicere jure suo;' and 89. 8, 'lateris frigora trita times.' Lib. iii. 34, 'frigida es et nigra es; non es et es Chione.'

EP. 179. (IV. xxxv.)

On two bucks (fallow deer) set to fight in the amphitheatre. The poet, to compliment Domitian, who was fond of such sights, expresses surprise that such timid and gentle creatures should fight to the death, like bulls or gladiators. There is a similar epigram, *inf.* 74, in this book.

Frontibus adversis molles concurrere dammas
Vidimus et fati sorte iacere pari.
Spectavere canes praedam stupuitque superbus
Venator cultro nil superesse suo.
Unde leves animae tanto caluere furore?
Sic pugnant tauri, sic cecidere viri.

3. *spectavere*] Stupuere videntes, 'stood gazing at.'

5. *unde*] viz. except to please Domitian. —*leves*, see Lucr. iii. 299.

EP. 180. (IV. xxxvii.)

Afer was continually boasting of his wealth. Martial says that the only way to make him bear hearing this repeated so often, is to pay him for it. Cf. Ep. 196.

"Centum Coranus et ducenta Mancinus,
Trecenta debet Titius, hoc bis Albinus,
Deciens Sabinus alterumque Serranus;
Ex insulis fundisque triciens soldum,
Ex pecore redeunt ter ducena Parmensi:"
Totis diebus, Afer, hoc mihi narras
Et teneo melius ista, quam meum nomen.
Numeres oportet aliquid, ut pati possim:
Cotidianam refice nauseam nummis.
Audire gratis, Afer, ista non possum.

1. *centum*] sc. millia sestertium.—*hoc bis*, bis tantum.

3. *alterum*] sc. decies = viciens (centena millia). Cf. Ep. 48. 1.

4. *insulis*] Houses not joined to the neighbouring houses by a party-wall. Under the Emperors insulae were houses inhabited in flats by different families; as opposed to *domus*, 'a mansion' or town-house, inhabited by one family. They are contrasted in Suet. Nero. 16. 38. Some derive 'inquilinus' from this word; but it is more likely to be a form of 'incolinus.' Cf. Suet. Ner. 44, 'inquilinos privatarum aedium atque insularum.'

5. *Parmensi*] Cf. xiv. 155, 'Velleribus primis Apulia, Parma secundis nobilis.' Ep. 87. 4, and 224. 8.

7. *teneo*] Gr. *σώζομαι*.—*ista*, 196. 15.

8. *numeres*] 'Pay down in ready money.'

EP. 181. (IV. xxxix.)

On a wealthy but disreputable collector of ancient plate.

Argenti genus omne comparasti,
Et solus veteres Myronos artes,
Solus Praxitelus manum Scopaeque,
Solus Phidiaci toreuma caeli,
Solus Mentoreos habes labores.
Nec desunt tibi vera Gratiana,
Nec quae Callaico linuntur auro,

3. *manus*] Ep. 424. 2. 'Handy-work;' as *artes*, 'works of art,' *virtutes*, 'virtuous actions;' *labores*, ver. 5.

4. *Phidiaci toreuma caeli*] 'Cups engraved by the chasing-tool of Phidias.' Cf. iii. 35, 'Artis Phidiacae toreuma clarum Pisces adspicis.' Pliny, H. N. 35. 8, says of Phidias, 'primus artem toreuticen aperuisse atque demonstrasse merito judicatur.' Becker, *Gallus*, p. 304.

5. *Mentoreos*] Juv. viii. 102—4. *Gratiana*, Pliny, N. H. xxxiii. 49, 'Vasa ex argento mire inconstantia humani ingeni variat nullum genus officinae diu probando. Nunc Furniana, nunc Clodiana, nunc Gratiana, nunc anaglypta—quaerimus.'

7. *Callaico*] Hispano; from the *Gallaeci*, a people of Hispania Tarraconensis. Cf. 519. 3, and xiv. 95, 'Quamvis Callaico rubeam generosa metallo, Glorior arte magis nam Myos iste labor.'—*linuntur*, 'are lined,' or 'inlaid in lines,' viz. as 'chrysendeta,' Ep. 87. 11.

Nec mensis anaglypta de paternis.
Argentum tamen inter omne miror,
Quare non habeas, Charine, purum.

8. *anaglypta*] Vases with the ornaments in bas-relief, 'aspera signis,' Virg. v. 261, *ἀνα-γλύφω*.—*mensis de paternis*, handed down by your ancestors.

10. *purum*] (Argentum), 'not embossed,' with a cut here at the *impuritas* of Charinus. Juv. x. 19, 'pauca licet portes argenti vascula puri,' though this may mean 'unalloyed.'

EP. 182. (IV. xl.)

To an ungrateful patron, who in less prosperous circumstances had been served faithfully for thirty years, and yet done nothing for his client.

Atria Pisonum stabant cum stemmate toto
Et docti Senecae ter numeranda domus;
Praetulimus tantis solum te, Postume, regnis:
Pauper eras et eques, sed mihi consul eras.
Tecum ter denas numeravi, Postume, brumas:
Communis nobis lectus et unus erat.
Iam donare potes, iam perdere plenus honorum,
Largus opum: expecto, Postume, quid facias.
Nil facis, et serum est alium mihi quaerere regem.
Hoc, Fortuna, placet? Postumus imposuit.

1. *cum*] Here, perhaps, the preposition: 'The halls of the wealthy Pisones were then standing with all their ancestral busts.' This family had declined since the conspiracy of Cn. Piso against Nero, A.D. 65.—*Senecae*, Ep. 31. 7, 'duosque Senecas unicumque Lucanum.' Hence *ter numeranda*, having three distinguished members.

3. *regnis*] The houses of these great men. So Ep. 656. 8; 669. 19.

4. *eques*] You were only a knight with moderate fortune; but I served you as if you had been a consul.

6. *lectus*] Perhaps the dinner-sofa, which being the only one the patron possessed, was shared by the client.

7. *jam*, &c.] '*Now* you are in a position to give, and even to squander, full of honours as you are, and so liberally supplied with wealth.' There seems irony in *largus*, which really means *plenus* rather than *prodigus*.

9. *regem*] Patronum.

10. *imposuit*] 'Postumus is an impostor,' i. e. he has cheated me of my hopes, you of your intention in giving him wealth, to assist his friends. See on Ep. 147. 1.

EP. 183. (IV. xli.)

On one who put woollen wrappers round his throat in consequence of hoarseness. The poet says, it is the ears of the hearers that want wool, that

they may not be offended by such croaking. Compare Ep. 123, 295, and 685; xiv. 142, 'Si recitaturus dedero tibi forte libellum, Hoc focale tuas asserat auriculus.' Hor. Sat. ii. 3. 255, 'ponas insignia morbi Fasciolas, cubital, focalia.'

Quid recitaturus circumdas vellera collo?
Conveniunt nostris auribus ista magis.

EP. 184. (IV. xliv.)

On the famous eruption of Vesuvius, in the reign of Titus. Cf. Plin. Ep. vi. 16 and 20. Suet. Tit. 8, 'conflagratio Vesvii montis,' viz. that in which Pompeii and Herculaneum (v. 6) were destroyed, and Pliny the Elder perished.

Hic est pampineis viridis modo Vesvius umbris,
Presserat hic madidos nobilis uva lacus.
Haec iuga quam Nysae colles plus Bacchus amavit,
Hoc nuper Satyri monte dedere choros.
Haec Veneris sedes, Lacedaemone gratior illi,
Hic locus Herculeo numine clarus erat.
Cuncta iacent flammis et tristi mersa favilla:
Nec superi vellent hoc licuisse sibi.

2. *lacus*] The vats in which the wine is received from the press, prelum.—*presserat*, 'filled.'—*nobilis*, 'choice,' Ep. 269. 19.

3. *Nysae*, &c.] In India, where Bacchus is said to have been born; hence his name Dionysus.

5. *Lacedaemone*] As the goddess was called Cytherea, from the island of Cythera.—*Herculeo*, see Ep. 8. 1. Hence the name Herculaneum.

7. *tristi*] 'Dismal.' Pliny, Ep. vi. 20. 18, 'occursabant trepidantibus adhuc oculis mutata omnia altoque cinere tanquam nive obducta.'

8. *Nec*, &c.] 'Not even the gods would wish that they had the power to do this,' viz. which some infernal agency has done. Cf. 163. 8, and for this use of *nec* for *ne—quidem*, Ep. 127. 5; 263. 4.

EP. 185. (IV. xlv.)

Martial joins his prayers to Apollo with those of Parthenius (cubiculo Domitiani praepositus, Suet. Dom. 16.) for the safety of his son Burrus. Cf. Ep. 217. 6.

Haec tibi pro nato plena dat laetus acerra,
Phoebe, Palatinus munera Parthenius,
Ut qui prima novo signat quinquennia lustro,
Impleat innumeras Burrus Olympiadas.

1. *acerra*] Censer. Cf. Hor. Od. iii. 8. 2, 'Quid velint flores et acerra thuris plena.'

3. *ut qui*, &c.] 'That Burrus, who

Fac rata vota patris: sic te tua diligat arbor
Gaudeat et certa virginitate soror:
Perpetuo sic flore mices, sic denique non sint
Tam longae Bromio, quam tibi, Phoebe, comae.

is marking the completion of his first five years by a new lustrum (i. e. one that he has not before seen), may fill more Olympiads (i. e. quinquennia) than we can count.'

5. *arbor*] Laurus, into which Daphne was changed in flying the pursuit of Apollo.

7. *flore*] sc. juventae. — *comae*, Tibull. i. 4. 37, 'Solis aeterna est Phoebo Bacchoque juventus: Nam decet intonsus crinis utrumque deum.'

EP. 186. (IV. xlvi.)

An ironical congratulation to a second-rate lawyer for the presents he had received from his clients. Compare Juv. vii. 119 seqq.

Saturnalia divitem Sabellum
Fecerunt: merito tumet Sabellus,
Nec quenquam putat esse praedicatque
Inter causidicos beatiorem.
Hos fastus animosque dat Sabello
Farris semodius fabaeque fresae,
Et turis piperisque tres selibrae,
Et Lucanica ventre cum Falisco,
Et nigri Syra defruti lagona,
Et ficus Libyca gelata testa

1. *Saturnalia*] For the gifts sent by clients to their patrons on the Saturnalia, cf. Stat. Sylv. iv. 9. Suet. Aug. 75. These gifts were called *Xenia*. Thus Martial calls his 13th book 'Xenia,' as intended for a present to his friends at the Saturnalia; or *apophoreta*, cf. Suet. Vesp. 19, 'Dabat Saturnalibus viris apophoreta.'

5. *hos*, &c.] 'These airs and this conceit is given to Sabellus by a half-bushel of bread-corn and of bruised beans, and three half-pounds of frankincense and pepper.'—*fresae*, from *frendo*, which is more commonly said of gnashing the teeth.

7. *tres selibrae*] Probably given by three different clients.

8. *Lucanica ventre cum Falisco*] Sausages of Lucania and a pig's paunch à la Falisci, cf. xiii. 35, 'Filia Picenae venio Lucanica porcae: Pultibus hinc niveis grata corona datur.' Varro, iv., 'Lucanicam dicunt quod milites a Lucanis didicerunt qui et a Faliscis ventrem.' Perhaps a kind of *haggis*, made from the paunch of a Faliscan boar.

9. *Syra*] Said to be = vitrea, because glass was first made in Syria, on the testimony of Pliny, xxxi. 26. —*defruti*, wine boiled down to half; cf. Pliny, xiv. 9, 'sapa—ingeni non naturae opus est, musto usque ad tertiam partem mensurae decocto; quod ubi factum ad dimidium est, defrutum vocamus.' It was largely employed to flavour other weak wines.

10. *gelata*] Crystallized in a lump, or the figs were pressed down into

Cum bulbis cochleisque caseoque.
Piceno quoque venit a cliente
Parcae cistula non capax olivae,
Et crasso figuli polita caelo
Septenaria synthesis Sagunti,
Hispanae luteum rotae toreuma
Et lato variata mappa clavo.
Saturnalia fructuosiora
Annis non habuit decem Sabellus.

jars, and the sweet juice that exuded from them, hardening round them, made them as it were *gelatae*, what we call 'cake-figs;' Gr. *παλάσια*.

11. *bulbis*] Perhaps 'truffles.'—*cochleis*, snails; they were fed in ponds for the purpose of eating. Becker, Gallus, p. 461.

12. *Piceno*] Cf. xiii, 36 (oliva) Quae Picenis venit subducta trapetis. —*Parcae*, &c., paucarum olivarum.

15. *Septenaria synthesis*] 'A set of seven cups from Saguntum,' something like our cruets; *synthesis* (*σὺν τίθημι*) being properly a collection of any thing. Cf. Stat. Sylv. iv. 9. 44, 'Aut unam dare synthesin quid horreo Alborum calicum atque cacaborum.'—*Sagunti*, cf. Ep. 390, 2; xiv. 108, 'Sume Saguntino pocula ficta luto.'

16. *rotae*] cf. xiv. 102, 'Surrentinae leve toreuma rotae,' i. e. from the potter's wheel—*luteum*, 'ill-baked,' or perhaps 'with bas-relief patterns made in the clay.'

17. *lato clavo*] 'Quasi senator esset Sabellus.'

EP. 187. (IV. xlvii.)

On a picture of Phaethon in encaustic colours. As the unskilful driver of the sun's chariot, he is playfully said to have passed twice through the fire. Cf. Ovid, Fast. iii. 831, 'quique moves caelum tabulamque coloribus uris;' iv. 275, 'picta coloribus ustis—puppis.' Pliny, N. H. 35. 11, § 122, 'ceris pingere ac picturam inurere quis primus excogitaverit non constat.' Ib. § 149, 'encausto pingendi duo fuere antiquitus genera, cera et in ebore cestro, id est viriculo' (i. e. with a graving-tool), 'donec classes pingi coepere. Hoc tertium accessit resolutis igni ceris penicillo utendi, quae pictura navibus nec sole nec sale ventisque corrumpitur.' Plutarch, Mor. Amator. 16, mentions *εἰκόνες ἐν ἐγκαύμασι γραφόμεναι διὰ πυρός*. To the ship-painting Livy alludes, xxviii. 45, 'inceramenta navium.'

Encaustus Phaethon tabula tibi pictus in hac est.
Quid tibi vis, dipyrum qui Phaethonta facis?

EP. 188. (IV. xlix.)

The poet, in an epigram to Valerius Flaccus (cf. Ep. 37), extols Epigrammatic poetry above Heroic. In Ep. 510, again, he gives the reason of its superiority, that it treats of men, not fables.

Nescit, crede mihi, quid sint epigrammata, Flacce,
Qui tantum lusus ista iocosque vocat.

Ille magis ludit, qui scribit prandia saevi
Tereos, aut cenam, crude Thyesta, tuam,
Aut puero liquidas aptantem Daedalon alas,
Pascentem Siculas aut Polyphemon oves.
A nostris procul est omnis vesica libellis,
Musa nec insano syrmate nostra tumet.
"Illa tamen laudant omnes, mirantur, adorant."
Confiteor: laudant illa, sed ista legunt.

4. *crude*] So Ovid, 'Non tibi Thermodon crudusve rogabitur Atreus,' where it is = crudelis. The original meaning is blood-stained (quasi cruidus a cruore), and it is so used by Ov. Tr. iii. 11. 19, 'vulnera cruda;' Hor. Ep. 8. 6, 'crudae bovis.'

7. *vesica*] Inflated nonsense, ὄγκος.

8. *syrmate*] The dress of the tragic actor, a long flowing robe. Cf. Ep. 688. 3. Hor. A. P. 278, 'personae pallaeque repertor honestae Aeschylus.' Juv. viii. 229.

9. *Illa*] Sc. tragoedia.—*ista* as opposed to it, means 'those writings which you and I agree to prefer.'

EP. 189. (IV. li.)

Caecilianus, who, when poor, had lived extravagantly, became a miser on a great accession of wealth. Martial prays that he may get back his old luxury and—poverty. Cf. Ep. 48. 52.

Cum tibi non essent sex milia, Caeciliane,
Ingenti late vectus es hexaphoro;
Postquam bis deciens tribuit dea caeca sinumque
Ruperunt nummi, factus es, ecce, pedes.
Quid tibi pro meritis et tantis laudibus optem?
Di reddant sellam, Caeciliane, tibi.

2. *hexaphoro*] 'Quod sexta cervice ferebatur,' cf. Juv. i. 64; Ep. 103. 314. 4. 10. Becker, Gallus, p. 345.

3. *sinum*] The bosom of the toga used as a purse. Cf. Ov. Am. i. 10. 18. 'Quo pretium condat, non habet ille sinum.' Ep. 10. 10.

EP. 190. (IV. liii.)

Against one who, pretending to be a cynic philosopher, was so only in the filthiness of his dress and scurrility of his language.

Hunc, quem saepe vides intra penetralia nostrae
Pallados et templi limina, Cosme, novi

1. *intra penetralia et limina*] The cynic philosophers, following the example of their master Diogenes, who "habitavit in portarum vestibulis et porticibus civitatum," had no regular dwelling-place, but lived prin-

Cum baculo peraque senem, cui cana putrisque
  Stat coma et in pectus sordida barba cadit;
Cerea quem nudi tegit uxor abolla grabati,
  Cui dat latratos obvia turba cibos;
Esse putas Cynicum deceptus imagine ficta:
  Non est hic Cynicus, Cosme: quid ergo? Canis.

cipally in the porticoes of temples; so even this would be cynic-haunted.—*nostrae Pallados*, Ep. 160. 5, the new temple raised by Domitian to Minerva, in honour of the Flavia gens, mentioned Ep. 445. 8.

3. *baculo peraque*, &c.] Cf. Auson. Ep. 53, 'Pera, polenta, tribon, baculus, scyphus, arcta supellex Ista fuit Cynici.—*putris*, not crisp and close, but falling off.

5. *nudi—grabati*] The couch is *nudus* during the day, when the Cynic wears the thread-bare cloak that serves him at night for blanket, sheet, and all. See Mayor on Juv. iii. 115.—*Cerea*, cf. i. 92. 7, 'Cerea si pendet lumbis et trita laeerna.'—*grabatus*, Gr. *κράββατον*, was a bed of the lowest order. *Ibid.* ver. 5, 'Si tibi nec focus est, nec nudi sponda grabati.' See Becker, Gallus, p. 291.—*uxor*, socia lecti. So xiv. 119, 'O quotiens pellex eulcita facta mea est.'

6. *latratos*] i. e. latratibus extortos.

8. *Canis*] The Greeks habitually called a cynic *κύων*.

EP. 191. (IV. liv.)

Martial warns Collinus, who had won the chaplet of oak-leaves in the games at the Quinquennalia (cf. Ep. 160. 6; 446, 8), to make the most of his life, for that all his merits will not stay the hand of fate. This advice Martial often urges upon his friends, as Ep. 10. 93. 106. 230. 356, et alibi.

O cui Tarpeias licuit contingere quercus
  Et meritas prima cingere fronde comas,
Si sapis, utaris totis, Colline, diebus
  Extremumque tibi semper adesse putes.
Lanificas nulli tres exorare puellas
  Contigit: observant quem statuere diem.
Divitior Crispo, Thrasea constantior ipso
  Lautior et nitido sis Meliore licet:

3. *totis*] Without devoting any part to study.

4.] So Hor. Ep. i. 4. 12, 'Inter spem curamque, timores inter et iras, Omnem credo diem tibi diluxisse supremum.'

5. *puellas*] Parcas.

7. *Crispo*] Probably Vibius Crispus, mentioned by Tac., Hist. ii. 10, as 'pecuniâ, potentiâ, ingenio inter claros magis quam inter bonos.' See Ep. 508. 10.—*Thrasea*, cf. Ep. 5. 1. Tacitus, Ann. xvi. 21, gives him high praise: 'Nero virtutem ipsam exscindere conenpivit interfecto Thraseâ Paeto et Barea Sorano,' in which chapter also instances of his noble spirit are mentioned. Being condemned to death by Nero, he opened his veins.—*Melior*, cf. Ep. 98. 7; 289. 290. Stat. Sylv. ii. 3. 1, 'perspicuas nitidi Melioris opacat Arbor

Nil adicit penso Lachesis fusosque sororum
Explicat et semper de tribus una secat. 10

aquas' sqq.—*nitido*, 'sleek,' λιπαρῷ, well cared for.

9—10. *adicit*] The first *i* is here absorbed, though it more often took the *y* or *j* sound. So *abicit*, Juv. xv. 17. — *penso*, to the parcel of wool given to be spun into the thread on the spindle. — *fusos* — *explicat*, 'unrolls,' to obtain the spun thread.—*de tribus una*, Ep. 487. 6; 541. 5, 'gaudia tu differs, at non et stamina differt Atropos, atque omnis scribitur hora tibi.'

EP. 192. (IV. lv.)

Martial encourages Lucius, a Spanish poet and imitator of Horace, to celebrate his native country; adding, that though the names may sound barbarous to Roman ears, yet none are worse than *Butunti*, a town of Apulia.

Luci, gloria temporum tuorum,
Qui Gaium veterem Tagumque nostrum
Arpis cedere non sinis disertis:
Argivas generatus inter urbes
Thebas carmine cantet et Mycenas, 5
Aut claram Rhodon aut libidinosae
Ledaeas Lacedaemonos palaestras.
Nos Celtis genitos et ex Hiberis
Nostrae nomina duriora terrae
Grato non pudeat referre versu: 10
Saevo Bilbilin optimam metallo,
Quae vincit Chalybasque Noricosque,
Et ferro Plateam suo sonantem,
Quam fluctu tenui, sed inquieto

2. *Gaium*] See Ep. 25. 5.

3. *Arpis*] A small town near Venusia, the birthplace of Horace. The meaning of this then is, 'you do not allow our Spanish poetry to yield to that of Horace.'

4. *Argivas*, &c.] 'Let Greeks sing of Greek cities: we will praise Spain.' So Hor. Od. 1. 7, 'Laudabunt alii claram Rhodon, aut Mitylenen—Me nec tam patiens Lacedaemon, nec tam Larissae percussit campus opimae, Quam domus Albunea resonantis, Et praeceps Anio, ac Tiburni lucus,' &c.

6. *libidinosae*] 'In quibus mulieres viris mixtae certabant.' Cf. Prop. iii. 12. 1, sqq.; Eur. Androm. 595.

8. *Celtis—Hiberis*] Of the Celtiberi, the mixed race of Celts and Iberians. (Ep. 568. 9.)

11. *saevo metallo*] sc. ferro. Cf. Ep. 25. 3, where also the Salo temperator, v. 12, is mentioned; 648. 9 (where in v. 11, Platea is again mentioned as nomen crassius).

12. *Noricos*] The people of Germany, on the Danube, famous for their sword manufactory. Cf. Hor. Od. i. 16. 9, 'quas neque Noricus Deterret ensis.'

Armorum Salo temperator ambit:
Tutelamque chorosque Rixamarum,
Et convivia festa Carduarum,
Et textis Peterum rosis rubentem,
Atque antiqua patrum theatra Rigas,
Et certos iaculo levi Silaos,
Turgontique lacus Perusiaeque,
Et parvae vada pura Vetonissae,
Et sanctum Buradonis ilicetum,
Per quod vel piger ambulat viator;
Et quae fortibus excolit iuvencis
Curvae Manlius arva Vativescae.
Haec tam rustica, delicate lector,
Rides nomina? rideas licebit.
Haec tam rustica malo, quam Butuntos.

16. *chorosque Rixamarum*] i.e. Rixamas choreis gaudentes.

24. *per quod*] Which is so beautiful that the traveller, however tired he may be, walks on through it.

25. *fortibus*] So Virg. Georg. i. 64, 'terrae pingue solum—fortes invertant tauri.'—*Curvae*, on the side of a hill, or in a winding valley.—*Manlius* was probably some mutual friend of Martial and Lucius.

EP. 193. (IV. lvii.)

Martial bids farewell to Baiae, and prepares to avoid the pestilential heats of autumn by going to the villa of Faustinus at Tibur.

Dum nos blanda tenent lascivi stagna Lucrini
Et quae pumiceis fontibus antra calent,
Tu colis Argei regnum, Faustine, coloni,
Quo te bis decimus ducit ab urbe lapis.
Horrida sed fervent Nemeaei pectora monstri,
Nec satis est, Baias igne calere suo.
Ergo sacri fontes et litora grata valete,
Nympharum pariter Nereïdumque domus.
Herculeos colles gelida vos vincite bruma,
Nunc Tiburtinis cedite frigoribus.

1. *lascivi*] See Propert. i. 11. 27.

2.] The grottoes warm with hot springs gushing from the pumice (i.e. volcanic) rocks at Baiae.

3. *Argei regnum—coloni*] Tibur, founded by Catillus and Coras, sons of Amphiaraus. Cf. Hor. Od. ii. 6. 5, 'Tibur, Argeo positum colono;' i. 18, 2, 'Mite solum Tiburis et moenia Catili.'

9. *Herculeos colles*] The hills of Tibur, where Hercules was specially worshipped. Cf. Ep. 8. 1; iv. 62. 1, 'Tibur in Herculeum migravit nigra Lycoris.'—*vincite*, 'be superior to.'

EP. 194. (IV. lix.)

On a viper inclosed and, as it were, buried in amber. Cf. sup. Ep. 176. This must be taken as a poetic hyperbole for some small creeping thing. Tho point of the epigram turns indeed on its being a real snake, but this is hardly possible. The ancients were aware of the true nature of amber. Schol. on Il. vi. 513, *ἔστι δὲ ἤλεκτρον ὀπὸς φυτοῦ εἰς φύσιν λίθου ἀποπηγνύμενος.* Pliny, N. H. 37. 3, § 42, 'Nascitur autem defluente medulla pinei generis arboribus, ut cummis (gummi) in cerasis, resina in pinis.' *Ibid.* § 46, 'liquidum id primo destillare argumento sunt quaedam intus tralucentia, ut formicae culicesque *et lacertae*, quae adhaesisse musteo' (i. e. recenti) 'non est dubium, et inclusa durescente [eodem remansisse].'

Flentibus Heliadum ramis dum vipera repit,
  Fluxit in obstantem sucina gutta feram.
Quae dum miratur pingui se rore teneri,
  Concreto riguit vincta repente gelu.
Ne tibi regali placeas, Cleopatra, sepulcro,
  Vipera si tumulo nobiliore iacet.

5. *Cleopatra*] cf. Suet. Aug. 17, 'Cleopatra—periisse morsu aspidis putabatur; Ambobus' (sc. Cleopatrae et Antonio) 'communem sepulturae honorem tribuit, ac tumulum ab ipsis inchoatum perfici jussit.'

EP. 195. (IV. lx.)

Martial shows that death cannot be warded off by any precaution when the Fates have fixed the day. 'Let us go,' says he, 'to the hottest place in the hottest season; it is no use fleeing for refuge to cool Tibur—death reaches a man there as easily as if he were in Sardinia; so we are taught by the death of Curiatius.'

Ardea solstitio Castranaque rura petantur
  Quique Cleonaeo sidere fervet ager,
Cum Tiburtinas damnet Curiatius auras
  Inter laudatas ad Styga missus aquas.
Nullo fata loco possis excludere: cum mors
  Venerit, in medio Tibure Sardinia est.

1. *Castrana*] Of Castrum Inui, a small town near Ardea at Paestana.

2. *Cleonaeo sidere*] Nemeaeo leone. Cf. Ep. 193. 5, &c.

4. *aquas*] The Aqua Martia, which was carried to Rome from Tibur; or perhaps the much-praised sulphur-baths.

6. *Sardinia*] cf. Tac. Ann. ii. 85, 'ut Judaeorum et Aegyptiorum quatuor millia in insulam Sardiniam veherentur, qui si interiissent ob gravitatem coeli, facilem jacturam et vile damnum futurum.'

EP. 196. (IV. lxi.)

The same charge is brought against Mancinus here as against Afer (Ep. 130), of perpetually boasting to poorer people of his riches and the favour in which he was held by wealthy *orbae*. Martial entreats him either to stop speaking, or tell him the good news he wishes to hear (ver. 16), that he has lost, or is going to give away, some of it.

Donasse amicum tibi ducenta, Mancine,
Nuper superbo laetus ore iactasti.
Quartus dies est, in schola poetarum
Dum fabulamur, milibus decem dixti
Emptas lacernas munus esse Pompullae,
Sardonycha verum lychnidemque ceriten
Duasque similes fluctibus maris gemmas
Dedisse Bassam Caeliamque iurasti.
Here de theatro, Polione cantante,
Cum subito abires, dum fugis, loquebaris,
Hereditatis tibi trecenta venisse,
Et mane centum, post meridiem centum.
Quid tibi sodales fecimus mali tantum ?
Miserere iam crudelis et sile tandem.
Aut, si tacere lingua non potest ista,
Aliquando narra, quod velimus audire.

3. *schola*] Cf. Ep. 125. 8.

5. *lacernas*] See 304. 5.

6. *Sardonycha verum*] Cf. Ep. 476. 19. The ancients had the art of making glass of different coloured layers joined together, which were then cut into cameos like the onyx. The renowned Barberini or Portland vase is of this description (Becker, Gallus, p. 304). Pliny, N. H. xxxvii. 12. 'Sardonyches o Cerauniis glutinantur gemmis ita ut ars deprehendi non possit aliunde nigro, aliunde candido, aliunde minio sumptis.'—*lychnidem, ibid.* § 103, 'ex eodem genere ardentium (gemmarum) est lychnis appellata a lucernarum accensu, tum praecipuae gratiae. Nascitur circa Orthosiam totaque Caria ac vicinis locis, sed probatissima in Indis.' Again, § 153, Pliny says, 'Ceritis cerae similis est,—gignitur in India et Syene.'

7. *similes fluctibus*] Perhaps the gem called *aqua-marine*.

9. *Polione*] Cf. Juv. vi. 387, 'An Capitolinum deberet Pollio quercum Sperare et fidibus promittere.'

13. *mali*, &c.] Ep. 12. 3; 304. 5.

15. *ista*] 'That talk of yours,' as Ep. 180. 7.

EP. 197. (IV. lxiii.)

Martial bewails the death of one Caerellia, who was drowned on her way from Bauli to Baiae; and complains that the sea has done spon-

taneously for his friend what it would not do for Nero when he wished it to drown his mother.

Dum petit a Baulis mater Caerellia Baias,
Occidit insani crimine mersa freti.
Gloria quanta perit vobis! haec monstra Neroni
Nec iussae quondam praestiteratis aquae.

1. *Baulis* (Bagola)] Tac. Ann. xvi. 4 (Agrippinam Nero) 'ducit Baulos, id villae nomen est, quae promontorium Misenum inter et Baianum lacum flexo mari alluitur.' It had belonged to Hortensius, whose famous fish-pond was there, and is still known as Peschiara d'Ortensio. The name was originally Boaulia, said to have been the place where Hercules stabled the cows he brought away from Cacus. So Symmachus says, 'Huc Deus Alcidas stabulanda armenta coegit—Inde recens aetas corrupta Boaulia Baulos Nuncupat occulto nominis indicio.'

4. *nec*] For ne jussae quidem; not even when you were ordered to drown. For the full account of Nero's plot against Agrippina, cf. Tac. Ann. xiv. 4, sqq. The sense is, 'You (the sea) have now lost the credit you had gained, viz. for being merciful; for you refused Nero's unnatural request, even when he required you to kill his mother,' i. e, purposely contrived that she should be drowned.

EP. 198. (IV. lxiv.)

On the villa suburbana of Julius Martialis, on the Janiculan hill, across the Tiber. This man, mentioned in Ep. 273. 333, and elsewhere, was a partisan of Otho, Tac. H. i. 28. 82.

Iuli iugera pauca Martialis
Hortis Hesperidum beatiora
Longo Ianiculi iugo recumbunt:
Lati collibus imminent recessus
Et planus modico tumore vertex
Caelo perfruitur sereniore,
Et curvas nebula tegente valles
Solus luce nitet peculiari:
Puris leniter admoventur astris

1. *pauca*] See inf. ver. 31, 'Though few, they are more productive than,' &c.—*longo jugo*, the long ridge or bank, running nearly parallel with, and down to the Tiber.

4. *recessus*] Wide sweeps (reaches, or hollows) overlook the hills on the other side of the Tiber. So Ep. 333, he says of the same villa, 'vicinam videt unde lector urbem.' See also 669. 20.—*planus*, &c., 'and the summit, almost level in its gentle swell, has the enjoyment of a purer atmosphere.'

7. *nebula*] So Propert. v. 1. 123, 'qua nebulosa cavo rorat Mevania campo.'

9. *puris*] Not obscured by clouds,

Celsae culmina delicata villae.
Hinc septem dominos videre montes
Et totam licet aestimare Romam,
Albanos quoque Tusculosque colles
Et quodcunque iacet sub urbe frigus,
Fidenas veteres brevesque Rubras,
Et quod virgineo cruore gaudet
Annae pomiferum nemus Perennae.
Illinc Flaminiae Salariaeque
Gestator patet essedo tacente,
Ne blando rota sit molesta somno,
Quem nec rumpere nauticum celeuma,
Nec clamor valet helciariorum,
Cum sit tam prope Mulvius, sacrumque
Lapsae per Tiberim volent carinae.
Hoc rus, seu potius domus vocanda est,
Commendat dominus: tuam putabis;
Tam non invida tamque liberalis,
Tam comi patet hospitalitate.
Credas Alcinoi pios Penates,
Aut facti modo divitis Molorchi.

cf. 396. 3.—*delicata*, 'fairy-like,' richly adorned. Ep. 333. 1, 'ruris bibliotheca delicati.'

11. *dominos*] So *domina Roma*, Ep. 2. 3.

14. *frigus*] 'Cool retreat,' as Tibur itself was considered, Ep. 193. 10.

15. *Rubras*] Saxa Rubra, in Etruria.—*Fidenae*, Juv. x. 102, nearly opposite Rubra, across the Tiber.

16. *virgineo cruore*] In ancient times, Artemis and Diana were appeased with human victims. Afterwards a symbolical rite was instituted, of just touching the altar with human blood. For *Anna Perenna*, see Ovid, Fast. iii. 653, &c.

18. *illinc*, &c.] From the top of the Janiculus one can see persons riding in their carriages on the Via Flaminia, while the carriage itself (from the distance) glides noiselessly along, so that the wheel does not (or, that it may not) disturb one's sleep, i. e. as it would do if nearer.—*gestator*, like *vector*, Propert. v. 7. 84, here means 'the person carried.'—*ne*, ut non, ὥστε μή, or = ἵνα μή.

21. *celeuma*] See Ep. 155. 4.—*helciarii* are 'towers' (ἕλκειν). Propert. i. 14. 3, 'Et modo tam celeres mireris currere lintres, Et modo tam tardas funibus ire rates.'

26. *commendat*] Sets off, makes agreeable, enhances the pleasure of; or perhaps, 'places at your disposal.' The former sense is a favourite one in Horace, as Ep. i. 18. 7; 15. 21; ii. 1. 261; A. P. 225. But *tuam putabis* is in favour of the latter interpretation.

29. *pios*] Attached, affectionate.—*Molorchi*, the shepherd who was enriched by Hercules (the god of gain), for giving him entertainment when in quest of the Nemean lion. See Stat. Sylv. iii. 1; Virg. Georg. iii. 19. Inf. Ep. 465. 13.

Vos nunc omnia parva qui putatis,
Centeno gelidum ligone Tibur
Vel Praeneste domate pendulamque
Uni dedite Setiam colono:
Dum me iudice praeferantur istis
Iuli iugera pauca Martialis.

31. *parva*] Sup. ver. 1. 'You, who value estates rather for their size than for their beauty or convenience, go, if you please, and farm all Tibur, or Praeneste, or Setia, so long as you allow me to prefer to those vast properties of yours the few acres of Julius Martialis.'

33. *pendulam*] Built on a declivity, Ep. 565. 11; xiii. 112, 'Pendula Pomptinos qua spectat Setia campos.'—*uni—colono*, 'to a single tenant,' as if too small to be worth subdividing.

EP. 199. (IV. lxvi.)

On one Linus, who, though living frugally to all appearance in a mere country town, had managed to spend all his patrimony instead of increasing it—and that, too, on disreputable indulgences.

Egisti vitam semper, Line, municipalem,
Qua nihil omnino vilius esse potest.
Idibus et raris togula est excussa Kalendis
Duxit et aestates synthesis una decem.
Saltus aprum, campus leporem tibi misit inemptum,
Silva graves turdos exagitata dedit.
Captus flumineo venit de gurgite piscis,
Vina ruber fudit non peregrina cadus.
Nec tener Argolica missus de gente minister,
Sed stetit inculti rustica turba foci,

2. *vilius*] So cheap. Cf. Ep. 341. 10.

3. *Excussa*] Taken from the clothes' chest, and shaken out, Ep. 2. 8; the Ides and Kalends being festivals, the Romans wore the toga on these days, a dress for which on common days (in the country at least) the tunica was usually substituted. Cf. Juv. iii. 171, 'Pars magna Italiae est, si verum admittimus, in quâ Nemo togam sumit nisi mortuus.' Pliny, Ep. v. 6, ad fin., 'nulla necessitas togae.'—*raris—Kalendis*, 'the Kalends that come but seldom,' 'only now and then on the Kalends.' Cf. Prop. v. 3. 53, 'raris assueta Kalendis vix aperit clausos una puella lares.'

4. *Synthesis*] Ep. 89. 4; 270. 2. A single garment (not a set) is here meant, which has been so little used, that it is good at the end of ten summers (it was worn in hot weather).

8. *ruber*] An amphora of red crock, for home-made wines.

9. *nec tener*, &c.] For the immense price of slaves, see i. 59, 'Milia pro puero centum me mango poposcit;' xii. 33, 'Ut pueros emeret, Labienus vendidit hortos.'

Vilica vel duri compressa est nupta coloni,
  Incaluit quotiens saucia vena mero.
Nec nocuit tectis ignis, nec Sirius agris,
  Nec mersa est pelago, nec fluit ulla ratis.
Supposita est blando nunquam tibi tessera talo,
  Alea sed parcae sola fuere nuces.
Dic, ubi sit deciens, mater quod avara reliquit?
  Nusquam est: fecisti rem, Line, difficilem.

14. *nec fluit*] 'You have not even got a ship at sea that can be sunk.'

15. *tessera talo*] The talus (ἀστράγαλος) had only four numbers on it, the tessera (κύβος) six; but four tali were used at once, and only two or three tesserae. So xiv. 15, 'Non sim talorum numero par tessera, dum sit Major, quam talis, alea saepe mihi.' For the tessera was always played for money; not so the talus, the prize of the winner in which was often, as here, a handful of nuts. Cf. Ov. Nux. 75, 'Quatuor in nucibus, non amplius, alea tota est Cum sibi suppositis additur una tribus.' Inf. xiv. 18, 'Alea parva nuces et non damnosa videtur;' though sometimes even this was used for gambling. Cf. Suet. Aug. 71, 'Talis jactatis, ut quisque canem aut senionem miserat, in singulos talos singulos denarios in medium conferebat, quos tollebat universos, qui Venerem jecerat.' — *supposita*, 'substituted for.' — *blando*, enticing. Cf. Ep. 56. 3; 165. 8; 272. 3; 690. 5, 'non mea magnanimo depugnet tessara talo.'

17. *deciens*] 'Centena millia,' the senatorian fortune. — *quod*, as we have *deciens plenum, soldum, &c.* Ep. 48. 1.

18. *difficilem*] He intimates that foul means must have been employed in getting through such a fortune.

EP. 200. (IV. lxvii.)

At Rome the patron often made up the census equestris for his client when he wanted but little of it (see Ep. 234); here the poet introduces one Gaurus, petitioning his patron for a hundred sesterces to make up the 400 necessary; but his suit is unsuccessful, as the praetor pleads that he has to give large sums of money to certain charioteers to pay for equestrian statues to be erected in their honour. The poet thereupon blames him for being willing to give to the horse and not to the knight. Cf. Ep. 234. 9.

Praetorem pauper centum sestertia Gaurus
  Orabat cana notus amicitia,
Dicebatque suis haec tantum deesse trecentis,
  Ut posset domino plaudere iustus eques.
Praetor ait "Scis me Scorpo Thalloque daturum,
  Atque utinam centum milia sola darem."

4. *Domino*] sc. Domitiano, when he entered the theatre. — *justus eques*, having the sum fixed by law, by virtue of which he had a right to sit in the quatuordecim ordines.

5. *Scorpo Thalloque*] Famous charioteers. Scorpus is mentioned Ep. 234. 10; 565. 5; 588. 16; and his death lamented Ep. 547. 549. — *centum milia*, the sum asked, ver. 1.

Ah pudet ingratae, pudet ah male divitis arcae.
Quod non das equiti, vis dare, Praetor, equo?

EP. 201. (IV. lxviii.)

The poet complains that Sextus invited him to a poor dinner at 100 quadrantes, and yet had a good dinner himself. The argument of this epigram is often repeated, as in Ep. 13; 23; iii. 49, and many others.

Invitas centum quadrantibus et bene cenas.
Ut cenem invitor, Sexte, an ut invideam?

EP. 202. (IV. lxix.)

Papilus was famed for the quality of his wine, but at the same time he had been a widower four times, so that a report got about that his wines were poisoned. Martial says, that of course he does not think or believe this to be a fact; nevertheless, he is not athirst, i.e. he will not risk his life by drinking from that flask.

Tu Setina quidem semper vel Massica ponis,
Papile, sed rumor tam bona vina negat.
Diceris hac factus caelebs quater esse lagona.
Nec puto, nec credo, Papile, nec sitio.

3. *caelebs*]=viduus. So Suet. Galb. 5, 'Amissâ uxore Lepidâ remansit in caelibatu—Agrippinae, quae maritum quoque adhuc necdum caelibem sollicitaverat.'

EP. 203. (IV. lxx.)

Ammianus, a spendthrift, had been eagerly looking out for his father's death to inherit his property; but he knowing it, revoked his former will, and in his last (ultimis ceris) left him nothing but a rope to hang himself. "Who would have thought," says Martial, "that Ammianus would be sorry for his father's death?" (Perhaps there is a sly emphasis on the name.) 'Ploratur lacrymis amissa pecunia veris,' as Juvenal says.

Nihil Ammiano praeter aridam restem
Moriens reliquit ultimis pater ceris.
Fieri putaret posse quis, Marulline,
Ut Ammianus mortuum patrem nollet?

EP. 204. (IV. lxxii.)

A reply to one who asked for a copy of the poet's books, to save the expense of buying them. Compare Ep. 62.

Exigis, ut donem nostros tibi, Quinte, libellos.
Non habeo, sed habet bibliopola Tryphon.
"Aes dabo pro nugis et emam tua carmina sanus?
Non" inquis "faciam tam fatue." Nec ego.

2. *Tryphon*] See Ep. 692. 4. Becker, Gallus, p. 336.
4. *nec ego*] Neither will I be so foolish as to give my book to one who will not appreciate it; or, as to be out of pocket by the gift.

EP. 205. (IV. lxxiii.)

The poet lauds Vestinus (a son of the Vestinus killed by Nero in his consulate, cf. Tac. Ann. xv. 68), for that on the point of death he liberally divided all his wealth among his friends. The motive for this may be inferred from Tac. Agric. 43 fin.

Cum gravis extremas Vestinus duceret horas
Et iam per Stygias esset iturus aquas,
Ultima volventes oravit pensa sorores,
Ut traherent parva stamina pulla mora.
Iam sibi defunctus caris dum vivit amicis,
Moverunt tetricas tam pia vota deas.
Tunc largas partitus opes a luce recessit
Seque mori post hoc credidit ille senem.

4. *stamina pulla*] The black threads of death. Cf. vi. 58. 7, 'si mihi lanificae ducunt non pulla sorores Stamina,' and 191. 5. As opposed to this, Juvenal, xii. 65, calls the Parcae 'Staminis albi Lanificae.'
8. *senem*] i. e. maturum, as one who had done all the duties of life.

EP. 206. (IV. lxxv.)

In this elegant epigram the poet praises Nigrina for her love to her husband, on whom she had bestowed her dowry, whereas by the Roman law a husband had no right to his wife's money unless he had children by her. For this love Martial praises her above Evadne and Alcestis, for they proved theirs by their death, Nigrina in her life.

O felix animo, felix, Nigrina, marito
Atque inter Latias gloria prima nurus:

Te patrios miscere iuvat cum coniuge census,
Gaudentem socio participique viro.
Arserit Euhadne flammis iniecta mariti,
Nec minor Alcestin fama sub astra ferat:
Tu melius: certo meruisti pignore vitae,
Ut tibi non esset morte probandus amor.

5. *Euhadne*] Propert. i. 15. 21. Eur. Suppl. 1045.
7. *certo—pignore vitae*] By a sure proof during your life.
8.] Cf. Ep. 5. 6.

EP. 207. (IV. lxxvii.)

The poet prays for riches, not that he is discontented with his present lot, but that he wants to see Zoilus hang himself for envy.

Nunquam divitias deos rogavi
Contentus modicis meoque lactus.
Paupertas, veniam dabis, recede.
Causa est quae subiti novique voti?
Pendentem volo Zoilum videre.

EP. 208. (IV. lxxviii.)

The poet advises one Afer, now that he is an old man, to give up his practice of running about the town saluting patrons and such like. Young men may do so, but nothing is so indecent as an old busybody.

Condita cum tibi sit iam sexagesima messis
Et facies multo splendeat alba pilo,
Discurris tota vagus urbe, nec ulla cathedra est,
Cui non mane feras irrequietus Ave;
Et sine te nulli fas est prodire tribuno,
Nec caret officio consul uterque tuo;
Et sacro deciens repetis Palatia clivo
Sigerosque meros Partheniosque sonas.

3. *cathedra*] Properly an easy chair for women. Cf. Ep. 152. 7; xii. 38. Hor. Sat. i. 10. 91, 'Discipularum inter jubeo plorare cathedras;' also a professorial seat. See Becker, Gallus, p. 292—3. Here the wealthy *orbae* are meant.
8.] You talk of nothing but your Sigeri and Parthenii; these were cubicularii of Domitian, cf. Ep. 185. —*meros*, as Hor. Ep. i. 7. 84, 'Sulcos et vineta crepat mera.'

Haec faciant sane iuvenes: deformius, Afer,
Omnino nihil est ardalione sene. 10

10. *ardalione*] Cf. Ep. 68. 8; Phaed. ii. 5. 1, 'Et ardelionum quaedam Roma natio, Trepide concursans, occupata in otio, Gratis anhelans, multa agendo nihil agens, Sibi molesta et alii odiosissima.'

EP. 209. (IV. lxxix.)

Matho, after having perpetually honoured the poet with his company at his Tiburtine villa, at last bought the place. Martial says he has certainly cheated him; the place was his already: he was so much at home there.

Hospes eras nostri semper, Matho, Tiburtini.
Hoc emis. Imposui: rus tibi vendo tuum.

2. *imposui*] Ep. 147.

EP. 210. (IV. lxxxii.)

Martial sends his third and fourth books to Rufus, asking him to give them to Venulcius to read.

Hos quoque commenda Venuleio, Rufe, libellos
Imputet et nobis otia parva, roga,
Immemor et paulum curarum operumque suorum
Non tetrica nugas exigat aure meas.
Sed nec post primum legat haec summumve trientem, 5
Sed sua cum medius praelia Bacchus amat.
Si nimis est legisse duos, tibi charta plicetur
Altera: divisum sic breve fiet opus.

2. *imputet*] Ep. 113. 3. Beg him to favour me with some of his leisure time, i. e. to read and critically examine my work.

4. *non tetrica*] Not rough and hasty, but delicate and refined.

5.] Do not give it him to read before he has begun to drink, or after he has well drunk, but in the middle of the feast.

6. *sua—praelia*] Challenges to drink one against the other.

7.] If it is too much to read both (the third and fourth books), let one of them be rolled up, and this division of the work will make it seem short.

EP. 211. (IV. lxxxv.)

The poet accuses Ponticus of drinking a better wine than he gave his guests, to conceal which he drank in a cup, not a glass.

Nos bibimus vitro, tu murra, Pontice. Quare?
Prodat perspicuus ne duo vina calix.

1. *murra*] The 'vasa murrina' are generally supposed to have been made of some such substance as agate, or fluor or Derbyshire spar. Pliny

mentions it as a natural product (kaolin?), calling it 'Humor sub terrâ calore densatus;' on the other hand, some writers have asserted, mostly on the authority of Prop. iv. 5. 26, 'Murrheaque in Parthis pocula cocta focis,' that it is porcelain; an opinion strengthened by the fact that porcelain was called till very lately 'Mirrha di Smyrna.' Cf. Becker, Gallus, Sc. ii. Exc. 3; Rich, Dict. in v.; and Ep. 476. 14.

2. *duo vina*] Two kinds of wine. Juv. v. 51. Pliny, Ep. ii. 6.

EP. 212. (IV. lxxxvi.)

Martial warns his book, that if it does not please Apollinaris (Ep. 340; 531, 4), it will be fit for nothing but to wrap up fish in; whilst if it please him, it need not fear any sneers or calumny.

Si vis auribus Atticis probari,
Exhortor moneoque te, libelle,
Ut docto placeas Apollinari.
Nil exactius eruditiusque est,
Sed nec candidius benigniusque:
Si te pectore, si tenebit ore,
Nec rhonchos metues maligniorum,
Nec scombris tunicas dabis molestas.
Si damnaverit, ad salariorum
Curras scrinia protinus licebit,
Inversa pueris arande charta.

4. *exactius*] Cf. Ep. 210. 4.—*ἀκριβίστερον*, a metaphor taken from a statuary or architect=amussitata, cf. Plautus, Mil. 3. 1. 38.—*candidius*, 'fairer and kinder,' Ep. 407. 16.

6. *si te*, &c.] If he both thinks and speaks about you.

7. *rhonchos*] Cf. Ep. 2. 5.

8. *scombris*] Cf. Ep. 110. 4.—*tunicas—molestas*, Ep. 527. 5; 690. 1; Juv. viii. 235; the greasy and fiery paper in which the fish were cooked. So Catull. 95. 8, 'Et laxas scombris saepe dabunt tunicas.' Pers. i. 43, 'linquere nec scombros metuentia carmina nec thus.'

9. *salariorum*] Cf. Ep. 21. 8.

11. *inversâ chartâ*] On only one side was the paper written; so when the poem was worthless it went to the small shop-keepers, who wrote their accounts on the back, as here, or to schools, where the pupils wrote their dictation on it, as Hor. Ep. i. 20. 17, 'Hoc quoque te manet, ut pueros elementa docentem Occupet extremis in vicis balba senectus.' Juv. 1. 5, speaks of an inordinately long poem as 'summi plena jam margine libri Scriptus et in tergo necdum finitus.' Lastly it was done for economy, as Ep. 432, 'Scribit in aversa Picens epigrammata charta.' They were called 'opisthographa.'—*arande*, Voc. pro nom., as Hor. Sat. ii. 6. 20. 'Matutine pater, seu Jane libentius audis.'

EP. 213. (IV. lxxxviii.)

Martial complains that his friend sends him no presents at the Saturnalia in return for his small offerings, on the plea that he has had nothing

given him which he could send. He tells him he may deceive others with this excuse, but he knows it is false.

Nulla remisisti parvo pro munere dona,
  Et iam Saturni quinque fuere dies.
Ergo nec argenti sex scripula Septiciani
  Missa nec a querulo mappa cliente fuit;
Antipolitani nec quae de sanguine thynni
  Testa rubet, nec quae cottana parva gerit;
Nec rugosarum vimen breve Picenarum,
  Dicere te posses ut meminisse mei?
Decipies alios verbis vultuque benigno,
  Nam mihi iam notus dissimulator eris.

2. *quinque*] 'All the five days are now over.' One day originally was set apart for the worship of Saturn. Augustus added three days, and Caligula another, called Juvenalis, Suet. Cal. 17; these were the five days so often alluded to, cf. xiv. 79, 'Haec (flagra) signata mihi quinque diebus erunt;' *ib.* 141, 'toga per quinas gaudet requiescere luces.' Two more, called the Sigillaria, were afterwards added, so that Mart. xiv. 72, says, 'Saturni septem venerat ante dies.' For the gifts sent by friends and clients at this time, cf. sup. Ep. 186.

3.] *scripulum* was the 24th part of an ounce, *sex scrip.*=two drachms. See on 229. 12.—*Septiciani*, cf. Ep. 438. 6.

4. *missa*] sc. ad te.

5. *Antip.* &c.] The muria; cf. xiii. 10, 'Antepolitani fateor sum filia thynni; Essem si scombri non tibi missa forem' (sc. quia carior essem). Antipolis is a town on the coast of Gallia Narbonensis, now Antibes.

6. *cottana*] Cf. xiii. 28, 'Si majora forent coctana, ficus erant.' Ep. 361. 7. Juv. iii. 83.

7. *Picenarum*] See Ep. 23. 9; 361. 5. *dicere*, in irony, 'that at least you might *say* you had remembered me.'

10. *dissimulator*] A disguiser and dissembler of the presents you have received. Perhaps *παρ' ὑπόνοιαν* for *simulator*, viz. amicitiae, cf. 234. 11.

EP. 214. (IV. lxxxix.)

The poet apologizes for the length of his book.

Ohe iam satis est, ohe libelle,
Iam pervenimus usque ad umbilicos.
Tu procedere adhuc et ire quaeris,
Nec summa potes in scheda teneri,
Sic tanquam tibi res peracta non sit,

1. *Ohe*] Cf. Hor. Sat. i. v. 12, 'Trecentos inscris, ohe, Jam satis est;' ii. v. 96, 'Donec ὄhe jam! Ad coelum manibus sublatis dixerit, urge.'

2. *ad umbilicos*] Cf. Hor. Epod. xiv. 8, 'iambos Ad umbilicum adducere.' Ep. 67. 11.

4. *summa—scheda*] The last strip of the roll, i.e. that nearest to the stick or cylinder. Hence our word *schedule*. Cf. Cic. Att. i. 20.

Quae prima quoque pagina peracta est.
Iam lector queriturque deficitque,
Iam librarius hoc et ipse dicit
"Ohe iam satis est, ohe libelle."

8. *librarius*] The copyist, cf. Hor. A. P. 354, 'Scriptor si peccat idem librarius usque.'

EP. 215. (V. i.)

Dedication of the book to Domitian, whom the poet addresses as residing at some one of his favourite abodes, probably for the express purpose of introducing compliments.

Haec tibi, Palladiae seu collibus uteris Albae,
Caesar, et hinc Triviam prospicis, inde Thetin,
Seu tua veridicae discunt responsa sorores,
Plana suburbani qua cubat unda freti;
Seu placet Aeneae nutrix, seu filia Solis,
Sive salutiferis candidus Anxur aquis;
Mittimus, o rerum felix tutela salusque,
Sospite quo gratum credimus esse Iovem.
Tu tantum accipias: ego te legisse putabo
Et tumidus Galla credulitate fruar.

1. *Haec tibi*] Sc. mittimus, v. 7. — *Albae*, see Ep. 160. 5. It is called *Palladia*, because the famed Palladium (Ovid, Fast. vi. 421), which fell from heaven, was brought from Troy by the Trojan settlers at Alba. Domitian celebrated the feast of Minerva at Alba. Suet. Dom. iv., 'Celebrabat et in Albano quotannis Quinquatria Minervae, cui collegium instituerat.' Cf. Ep. 279. 9.

2. *Triviam*] The temple of Diana at Aricia, seen from the Alban hill on one side, the sea being on the other.

3. *sorores*] Supposed to be twin statues of Fortune at Antium; but possibly the Camoenae are meant, who were certainly prophetic goddesses, one of their number being the nymph Egeria at Aricia. See Livy, i. 21. Some temple close to the shore of a tranquil bay may be meant.—*tua responsa*, as if a superior god, who was to teach them, and not to learn from them.—*suburbani freti* is explained of the sea close to Antium; more probably the sea nearest to Rome.

5. *Aeneae nutrix*] Cajeta, Virg. Aen. vii. 1. From καίετα, or καίατα (κάϝατα), a gulph or hollow in the earth.—*filia solis*, Circaei.

6. *candidus*] As built on a white rock. Hor. Sat. ii. 5.—*salutiferis*, from its spa waters and baths. In x. 51, he speaks of it as 'aequoreis splendidus Anxur aquis.' See Ep. 296. 6.

8. *gratum*] Grateful for the restoration of the temple of Jupiter Capitolinus. Cf. 8. 12; 364. 2. Suet. Dom. v., 'plurima et amplissima opera incendio absumpta restituit, in quis et Capitolium, quod rursus arserat. — Novam autem excitavit aedem in Capitolio Custodi Jovi.' On this subject, see Ep. 218.

10. *Galla credulitate*] This is explained 'easy,' because the Gauls

were considered simple and credulous. The allusion is doubtful; probably, however, to the siege of the Capitol by the Gauls under Brennus; perhaps to the story about C. Fabius Dorso, in Livy, v. 46, who boldly went through the Gallic lines to sacrifice: 'attonitis Gallis miraculo audaciae, seu religione etiam motis, cujus haud quaquam negligens est gens.'—The sense here is, 'Do but accept the book, and I shall believe you have read it,' whether you have done so or not.—*tumidus*, 'in my conceit.' So 'tumet Sabellus,' Ep. 186. 2.

EP. 216. (V. v.)

To Sextus, the librarian of Domitian, with the request that the poet's works may be honoured with a place beside those of other celebrated writers of epigrams.

Sexte, Palatinae cultor facundae Minervae,
  Ingenio frueris qui propiore dei;
Nam tibi nascentes domini cognoscere curas
  Et secreta ducis pectora nosse licet:
Sit locus et nostris aliqua tibi parte libellis,
  Qua Pedo, qua Marsus quaque Catullus erit.
Ad Capitolini caelestia carmina belli
  Grande cothurnati pone Maronis opus.

2. *dei*] Of the emperor, whose confidence in private matters Sextus appears to have enjoyed.

5. *aliqua—parte*] Viz. 'bibliothecae.' For 'Pedo,' &c., see Ep. 102. 5; 568. 16.

7. *Ad*, &c.] 'But place the great work of the sublime (lit. tragic) Virgil beside the divine poems on the contest (by Vitellian) for the possession of the Capitol.' Suet. Vit. § 15. Tac. H. iii. 70. 74. It is not known who was the author of this poem; but from the complimentary language used, it is likely that it was the emperor himself. See 217. 18.

EP. 217. (V. vi.)

To Parthenius (Ep. 407. 16), the generous friend of Martial, and groom of the bedchamber to Domitian, with a request that he will present this book. See Ep. 185.

Si non est grave nec nimis molestum,
Musae, Parthenium rogate vestrum:
Sic te serior et beata quondam
Salvo Caesare finiat senectus

2. *vestrum*] Parthenius was a literary man. He is called *facundus*, 407. 1; 644. 1.

3. *Sic te*, &c.] This is what the Muses are to say to Parthenius in the poet's behalf, 'May you be happy, if you admit,' &c.

Et sis invidia favente felix,
Sic Burrus cito sentiat parentem:
Admittas timidam brevemque chartam
Intra limina sanctioris aevi.
Nosti tempora tu Iovis sereni,
Cum fulget placido suoque voltu,
Quo nil supplicibus solet negare.
Non est quod metuas preces iniquas:
Nunquam grandia nec molesta poscit
Quae cedro decorata purpuraque
Nigris pagina crevit umbilicis.
Nec porrexeris ista, sed teneto
Sic tanquam nihil offeras agasque.
Si novi dominum novem sororum,
Ultro purpureum petet libellum.

5. *invidia favente*] The malignant goddess herself not only sparing you, but favouring you. So Propert. iii. 8. 11, 'quem modo felicem invidia admirante ferebant.'

6. *Burrus*] Parthenius' son. Ep. 185.—*sentiat parentem*, 'have the sentiments of his father.' Cf. Pers. 1, 'cum sapimus patruos;' or, 'be aware of his father's fame;' as Ep. 294. 4, 'et patrias laudes sentiat esse suas.'

8. *aevi*] If this reading (al. aulae) be right, it seems to mean, a court of the old school, where moral fashions and habits prevail. It is a compliment to Domitian as censor. So Ep. 333. 3, 'inter carmina sanctiora siquis Lascivae fuerit locus Thaliae.'

9. *tempora—Jovis*] The proper seasons for offering the gift to Domitian, viz. at the dinner hour.—*cum fulget*, 'when he beams with his own kindly countenance.' Ep. 269. 24, 'et voltu placidus tuo recumbes.'

12. *preces iniquas*] An unreasonable request; fear not that it is a petition which is to be presented under the guise of a book.

13. *grandia*] A book expensively got up, and splendidly bound, is not like an ordinary petition.—*cedro*, &c., see Ep. 110. 7.

16. *teneto*] Do not officiously hold it out (like a petition), and so thrust it on the emperor, but hold it merely ready to give it if he asks for it, which, says the poet, I think he will do. Compare Hor. Epist. 1. 13.

18. *Si novi*, &c.] 'If I know aright the Lord of the nine Muses' (i. e. Domitian, who is himself a poet), 'he will ask of his own accord for a book that he sees in a purple envelope,' viz. such having been sent before, and as having a very different appearance from a *libellus* in the sense of 'a petition.'

EP. 218. (V. vii.)

On the restoration of the buildings in Rome, especially the Capitol, that had been burned in the Vitellian insurrection.

Qualiter Assyrios renovant incendia nidos,
Una decem quotiens saecula vixit avis,
Taliter exuta est veterem nova Roma senectam
Et sumpsit voltus praesidis ipsa sui.
Iam precor oblitus nostrae, Volcane, querelae
Parce: sumus Martis turba, sed et Veneris:
Parce, pater: sic Lemniacis lasciva catenis
Ignoscat coniunx et patienter amet.

1. *Qualiter*, &c.] As the Phoenix is said to arise renovated from the ashes of its own nest as soon as it has attained the age of 1000 years, so Rome has put off its old guise, and become like the face of its ruler, viz. young and comely.

5. *nostrae—querelae*] Seems to mean 'your complaint against us.' 'Forgive,' says the poet, 'the amour of Mars our ancestor, with Venus, your wife; for if we are descended from Mars, through Romulus, we are also from Venus, through Aeneas.

7. *catenis*] See Hom. Od. viii. 297. May your wife forgive the trick you put upon her by catching her fast in a Lemnian-forged chain, and henceforth love you without complaining of your deformity.

EP. 219. (V. viii.)

A rich *libertus* having taken possession of the seat of an eques, to which he was not legally entitled, is told to move off by the seat-keeper. Compare Ep. 225.

Edictum domini deique nostri,
Quo subsellia certiora fiunt
Et puros eques ordines recepit,
Dum laudat modo Phasis in theatro,
Phasis purpureis ruber lacernis,
Et iactat tumido superbus ore:
"Tandem commodius licet sedere,

1. *Edictum*] The order issued by Domitian as censor (Ep. 232. 3), that the old distinction made by Roscius Otho should be strictly enforced, viz. that fourteen rows in the theatre, next above the senators, should be reserved for the equites. See Suet. Dom. § 8, and Mr. Mayor on Juv. iii. 153. — *domini deique*, a style actually adopted by the emperor himself, and not used here in irony or mere flattery. See Ep. 563. 3.—*certiora*, 'more specially appropriated.' *Certus* is only the participle of *cerno* (*cretus*).

3. *puros*] *καθαρούς*, unmixed with others, who were merely wealthy or ambitious persons, but not true *born* equites.

5. *ruber*] The lacerna was red (either coccina or sea-purple), worn over the white toga. It is not clear that it was exclusively the dress of an eques, though it was a military garment. (Ovid. Fast. ii. 745. Propert. v. 3. 18.)

7. *commodius*] 'More comfortably.'

Nunc est reddita dignitas equestris;
Turba non premimur, nec inquinamur:"
Haec et talia dum refert supinus,
Illas purpureas et arrogantes
Iussit surgere Leïtus lacernas.

9. *Turba*] ὄχλῳ, the vulgar folk. —*inquinamur*, our toga is not made *sordida* by contact with vulgar men.

10. *supinus*] Leaning back at his ease on the *pulvinus equestris*, or with upturned face.

12. *Leïtus*] Ep. 225. 11. The name of the scat-keeper (ῥαβδοῦχος, Ar. Pac. 734, λῆϊτος, i. e. δημόσιος, public officer).—*lacernas*, Ep. 304. 5, i. e. 'hominem lacernatum,' but wittily used, as if the man had nothing but his external show. Leïtus was a sharp-sighted officer, and knew his man in spite of his disguise. Phasis, in praising the new decree, had not expected that it would be enforced so soon upon himself.

EP. 220. (V. ix.)

Symmachus, a physician (Ep. 310. 6), attends the poet when unwell with a troop of his pupils, who, by feeling the patient's pulse in turn with their cold hands, make him worse instead of better, in fact, give him a feverish cold.

Languebam: sed tu comitatus protinus ad me
Venisti centum, Symmache, discipulis.
Centum me tetigere manus aquilone gelatae:
Non habui febrem, Symmache, nunc habeo.

EP. 221. (V. x.)

On the tendency in men to praise only that which is old, or which has passed away, and to disparage what now exists, especially living poets.

Esse quid hoc dicam, vivis quod fama negatur
Et sua quod rarus tempora lector amat?
Hi sunt invidiae nimirum, Regule, mores,
Praeferat antiquos semper ut illa novis.
Sic veterem ingrati Pompei quaerimus umbram,
Sic laudant Catuli vilia templa senes.

2. *rarus*, &c.] That only here and there a reader is to be found who does justice to contemporary writers.

3. *invidiae—mores*] Non proborum hominum. — *illa* seems emphatic; 'that *she* always prefers,' &c.

5. *umbram*] The Porticus Pompeii, Ep. 72. 10.—*Catuli—templa*, the old temple of Jupiter Capitolinus, which

Ennius est lectus salvo tibi, Roma, Marone
Et sua riserunt saecula Maeoniden:
Rara coronato plausere theatra Menandro,
Norat Nasonem sola Corinna suum.
Vos tamen, o nostri ne festinate libelli:
Si post fata venit gloria, non propero.

was burnt down in the Vitellian *émeute*, and had been restored by Domitian. Its history is briefly given in Tac. Hist. iii. 72, who adds, 'Lutatii Catuli nomen inter tanta Caesarum opera usque ad Vitellium mansit.' It was dedicated A.U.C. 685. See Ep. 279. 2.

7. *Ennius*] In the lifetime of Virgil, Ennius was preferred to him.

9. *rara*, &c.] Thin houses (as we say) applauded Menander when he gained a prize; and even Ovid was not read by any but his Corinna.

12. *venit*] i. e. vobis. 'If I gain fame after my death, I am content to wait.' Cf. Pliny, Epist. i. xvi. 11, 'Neque enim debet operibus ejus obesse quod vivit.' Elsewhere the poet says, 'cineri gloria sera venit,' but in reference to profit made by his writings.

EP. 222. (V. xi.)

On Stella, a wealthy friend and poet (see Ep. 31. 4), with a compliment on his elegance and popularity.

Sardonychas, zmaragdos, adamantas, iaspidas uno
Versat in articulo Stella, Severe, meus.
Multas in digitis, plures in carmine gemmas
Invenies: inde est haec, puto, culta manus.

1. *zmaragdos*] A green gem, supposed to be emerald. In iv. 28. 4, we have, 'Indos sardonychas, *Scythas* zmaragdos' (qu. Russian malachite?). The word is perhaps Sanscrit. It seems to have been pronounced both *'maragdus* and *smaragus*. See Propert. iii. 7. 44. Pliny, N. H. 37. 62 seqq.—*adamantas*, probably *diamonds*, which first become mentioned as gems about this period (*ib.* § 76). (The adamas of the earlier poets means *basalt.*)—*in articulo*, viz. in his equestrian ring or rings. The Romans valued *jasper* very highly. See Ep. 476. 20, 'et pretium magnis fecit iaspidibus.' Juv. v. 42, 'da veniam; praeclara illic laudatur iaspis.' Our jasper is a valueless material. Perhaps the Romans meant *opal*, or some equally rare stone. The description of it in Pliny, N. H. 37, § 115, suits the iridescent character of opal.

4. *inde*] He intimates that the rings were presents on account of his poem. Ladies used to present rings. See Ep. 575. 14, 'veros sardonychas, sed ipsa, tradat.' Also Ep. 196. 7.

EP. 223. (V. xii.)

On the same. Feats of strength, such as bearing boys on a pole placed on the forehead, are as nothing to Stella's bearing so many girls on his fingers, i. e. their likenesses, or presents in the shape of gemmed rings.

Quod nutantia fronte perticata
Gestat pondera Masthlion superbus,
Aut grandis Ninus omnibus lacertis
Septem quod pueros levat vel octo,
Res non difficilis mihi videtur,
Uno cum digito vel hoc, vel illo,
Portet Stella meus decem puellas.

EP. 224. (V. xiii.)

To a vain boaster, Callistratus, who thought too much of mere wealth. He was a libertinus, as appears from v. 6; and generally it may be remarked that Greek names, like Pallas, Narcissus, Callistus, Euctus, &c., indicate libertini.

Sum, fateor, semperque fui, Callistrate, pauper,
Sed non obscurus, nec male notus eques,
Sed toto legor orbe frequens et dicitur "Hic est,"
Quodque cinis paucis, hoc mihi vita dedit.
At tua centenis incumbunt tecta columnis
Et libertinas arca flagellat opes,
Magnaque Niliacae servit tibi gleba Syenes,
Tondet et innumeros Gallica Parma greges.
Hoc ego tuque sumus: sed quod sum, non potes esse:
Tu quod es, e populo quilibet esse potest.

1. *pauper*] i. e. comparatively. This shows Martial was (like Ovid) an eques (noster eques, Ep. 227. 2); but the 400,000 sestertii was a small sum compared with the gigantic fortunes of liberti. See Tac. Ann. xii. 53, 'libertinus (Pallas) ter milliens possessor.' Compare Ep. 469. 4; 566. 2—8.

2. *male notus*] 'Known for evil,' or simply, 'ignotus.'

3. *frequens*] In crowded audiences. —*toto—orbe*, see Ep. 590. 5.—*hic est*, Pers. i. 28.

5. *tua—tecta*] The roof of your atrium and peristyle.

6. *flagellat*] See Ep. 79. 4. In iv. 42. 7, 'mollesque flagellent colla comae.'

7. *gleba*] A farm of Syene; perhaps including *lapidicinae*, quarries of Syenite. What Horace calls 'columnas ultima recisas Africa,' was perhaps this material.—*servit*, Ep. 61. 6.

8. *Gallica*] sc. in Cisalpine Gaul. Parma was famed, like Tarentum and the Guadalquivir (Bactis), for its fine wool. See Ep. 87. 4, and 180. 5.

9. *ego tuque*] For 'hoc ego sum, et hoc tu es,' such we are respectively.

10. *Tu quod es*] sc. dives.

EP. 225. (V. xiv.)

The subject the same as Ep. 219.

Sedere primo solitus in gradu semper
Tunc, cum liceret occupare, Nanneius,
Bis excitatus terque transtulit castra,
Et inter ipsas paene tertius sellas
Post Gaiumque Luciumque consedit.
Illinc cucullo prospicit caput tectus
Oculoque ludos spectat indecens uno.
Et hinc miser deiectus in viam transit,
Subsellioque semifultus extremo
Et male receptus altero genu iactat,
Equiti sedere Leïtoque se stare.

2. *cum liceret*] Before the new edict of Domitian (Ep. 219. 1).—*occupare*, to secure a place by getting there first.

3. *excitatus*] By Leitus or Oceanus (iii. 95. 10, 'et sedeo qua te suscitat Oceanus.' Ep. 232. 4, and v. 27. 4, 'ut sedeas viso pallidus Oceano').—*transtulit castra*, decamped, moved off.

4. *paene tertius*] He wedged himself between two sellae (perhaps moveable *chairs*, differing from *subsellia*, and appropriated to *illustres equites*), so as to make *almost* a third, but still compelled to stand a little back for want of room. We cannot explain it 'in the third row almost between the seats;' for if he had been *ter excitatus*, he would have been moved back further still. Hitherto he had been on the *very first* row (primo gradu).

5. *Gaius et Lucius*] Mere typical names of equites. See Mayor on Juv. iv. 13.

7. *indecens*] Unsightly, ἀπρεπής, as if *luscus*. So 70. 4, 'Quod paene terram tangit indecens nasus,' and 'cui comparatus indecens erat pavo,' 243. 12; lib. xii. 22. 1, 'quam sit lusca Philaenis indecenter.' He veiled his face with his cowl or hood, so as not to be seen, and so detected.—*prospicit*, θεᾶται, views the play.

8. *in viam*] He is made to budge still further back, till he is shifted into the pathway or passage between the equites and the plebs. He could not leave this without sitting among the plebs; so he makes a desperate effort to half sit, half kneel at the very end of a bench, neither on it, nor off it, so that he can say he is or is not sitting, according to circumstances.—*extremo*, the last of the fourteen rows.—*Leïto*, see Ep. 219. 12.

EP. 226. (V. xvi.)

The poet hints that little profit accrues from writing epigrams, and playfully threatens to adopt a more lucrative pursuit.

Seria cum possim, quod delectantia malo
Scribere, tu causa es, lector amice, mihi,

1. *Seria—Scribere*] e. g. orations or causes for clients.—*delectantia*, viz. meipsum. In the preceding epigram (v. 15. 6) he had said,

Qui legis et tota cantas mea carmina Roma:
Sed nescis, quanti stet mihi talis amor.
Nam si falciferi defendere templa Tonantis
Sollicitisque velim vendere verba reis,
Plurimus Hispanas mittet mihi nauta metretas
Et fiet vario sordidus aere sinus.
At nunc conviva est comissatorque libellus,
Et tantum gratis pagina nostra placet.
Sed non et veteres contenti laude fuerunt,
Cum minimum vati munus Alexis erat.
"Belle" inquis "dixti: iuvat, et laudabimus usque."
Dissimulas? facies me, puto, causidicum.

'non prosint sano, me tamen ista juvant.'

5. *falciferi—Tonantis*] The temple of Saturn, on the slope of the Capitol, and near the Forum Romanum. The image of Saturn with his knife (our Father Time with his scythe) was said to have been imported into Rome in early times. Ovid, Fast. i. 233, 'Tuscum rate venit in amnem Ante pererrato falcifer orbe deus.' 'To defend his temple,' merely means 'to plead in the forum,' much as Horace says, 'obeundus Marsya,' Sat. i. 6. 120.

6. *Sollicitis—reis*] So Ovid, Fast. i. 22, 'civica pro trepidis cum tulit arma reis.'—*vendere*, viz. for a fee.

7. *Plurimus — nauta*] 'Many a sailor from my own country would bring me in gratitude jars of Spanish wine.' The lawyers were often paid in kind, Ep. 186; Juv. vii.. &c. The *metreta* was a big jar, holding about eight gallons. Juv. iii. 246, 'et hic tignum capiti incutit, ille metretam.'

8. *vario—aere*] With small brass coins as offerings. Cf. 'nigrae sordibus explices monetae,' Ep. 48. 13. — *sinus*, the lap or pocket of the toga, Ep. 10. 10.

9. *conviva*] My book is only read at banquets and drunken revels, and pleases only when there is nothing to be paid for hearing it. A *guest* does not pay for his dinner.

11.] 'Not so the poets of old, who looked for something more substantial than mere praise,' e.g. the present of a handsome slave-boy at the very least.—*Alexis*, Virg. Ecl. ii. 1; Propert. iii. 26. 73.

13.] You say, 'You are a capital poet. We like you, and will ever give you credit for that.' Martial means this to be a reproof and a hint that it is only barren praise; and he adds, 'Do you pretend not to understand my meaning?' You will make me turn lawyer, if you don't pay me.'—*dixti* may also mean, in the preceding statement of your case. —*juvat*, 'nos te esse poetam.'—*puto* is ironical: 'I suppose you intend,' i. e. wish to make me give up writing epigrams.

EP. 227. (V. xvii.)

On a proud fair one, who, after boasting that she would marry none under a senator, married one who held no higher office than to carry the sacred chest or box in Dionysiac processions.

Dum proavos atavosque refers et nomina magna,
Dum tibi noster eques sordida conditio est,
Dum te posse negas nisi lato, Gellia, clavo
Nubere, nupsisti, Gellia, cistifero.

2. *noster eques*] 'Knights of my stamp,' viz. honorary, and without the full census: 'pauperes (Ep. 224. 1), non justi.'

EP. 228. (V. xviii.)

The poet gives a reason for not having sent to a rich patron, Quintianus, the customary presents of a client at the Saturnalia.

Quod tibi Decembri mense, quo volant mappae
Gracilesque ligulae cereique chartaeque
Et acuta senibus testa cum Damascenis,
Praeter libellos vernulas nihil misi,
Fortasse avarus videar aut inhumanus.
Odi dolosas munerum et malas artes.
Imitantur hamos dona. Namque quis nescit,
Avidum vorato decipi scarum musco?
Quotiens amico diviti nihil donat,
O Quintiane, liberalis est pauper.

1. *volant*] 'Fly about,' are sent in all directions, *διαπέμπονται*. Tibull. iii. 1. 3, 'et vaga nunc certa discurrunt undique pompa Perque vias urbis munera perque domos.'—*mappae*, dinner-napkins, one of the commonest presents.—*ligulae*, silver spoons, like our dessert spoons. See Becker, *Gallus*, p. 478.—*cerei*, wax tapers. Cf. xiv. 42, 'hic tibi nocturnos praestabit cereus ignes.'—*chartae*, packets of paper, which were of trifling cost (*tomus vilis*, Ep. 32. 3). Cf. xiv. 10, 'non est, munera quod putes pusilla, cum donat vacuas poeta chartas.'

3. *acuta—testa*] A cone-shaped or pointed jar of old plums (our word *damsons*, damascenes). Cf. xiii. 29, 'pruna peregrinae cario rugosa senectae sume.'—*senibus*, 'old,' stale. So Ep. 148. 7, 'et multa fragrat testa senibus auctumnis.'

4. *vernulas*] 'Home-bred,' not procured from without; or perhaps 'sportive,' like a 'verna procax.' Cf. Ep. 21. 2.

7. *Imitantur hamos*] i. e. like them they are baited to catch. See Ep. 85. 4; 308. 5. Tac. Ann. xiii. 42, 'Romae testamenta et orbos velut indagine ejus (Senecae) capi.' So iv. 56, 'qui potes insidias dona vocare tuas, sic avidis fallax indulget piscibus hamus, callida sic stultas decipit esca feras.'—*scarum*, some unknown, but highly prized fish (Hor. Sat. ii. 2. 22), which was caught by an inferior one used as a bait.

10. *liberalis*] *ἐλευθέριος*, 'independent,' with a play on the sense of 'generous,' so as to produce a paradox. Cf. Ep. 247. 8.

EP. 229. (V. xix.)

A compliment to Domitian, on his public benefits as a prince, and an indirect request for his patronage.

Si qua fides veris, praeferri, maxime Caesar,
  Temporibus possunt saecula nulla tuis.
Quando magis dignos licuit spectare triumphos?
  Quando Palatini plus meruere dei?
Pulchrior et maior quo sub duce Martia Roma?
  Sub quo libertas principe tanta fuit?
Est tamen hoc vitium, sed non leve, sit licet unum,
  Quod colit ingratas pauper amicitias.
Quis largitur opes veteri fidoque sodali,
  Aut quem prosequitur non alienus eques?
Saturnaliciae ligulam misisse selibrae
  Flammarisve togae scripula tota decem

1. *veris*] τοῖς ἀληθευτικοῖς. Vulg. *veri*.

3. *triumphos*] Viz. those in Germany and Dacia. Ep. 3. 3; 64. 3.

4. *Palatini—dei*] The gods worshipped on the Palatine, as Apollo, Jupiter, Vesta, Minerva; but with an allusion to the emperors as residing there.

5. *Martia Roma*] Coupled with *duce*, this conveys a military compliment under a common-place expression. We have 'Martia turba' for literary Rome in Ep. 2. 4.—*principe*, the constitutional term, as *dux* and *imperator* are military titles. For liberty, not military glory, is now praised.

8. *Quod colit*] That a poor man has to cultivate friendships, which give him no return (so 'ingrata spatia campi,' Ep. 148. 4). He means, that patrons ill requite the attendance (officium) of their clients.

10. *non alienus*] i.e. 'vere amicus.' What patron is now-a-days escorted by an equestrian client that is sincerely endeared to him by his kindness and liberality? This seems the simplest and best sense. Others take *alienus* to mean an honorary knight, viz. not one by birth, but by imperial favour. Cf. xiv. 122, 'Ante frequens, sed nunc rarus nos donat amicus! Felix cui comes est non alienus eques.' The term 'alien' may have been given in disparagement to those who were not 'justi,' 'regulars,' i.e. possessing the full census, Ep. 200. 4.

11. To have sent (to a client) a silver spoon of half a pound at the Saturnalia, or a flame-coloured toga, the whole cost of which does not exceed ten scruples, is extravagance; and your haughty nobles speak of these things as gifts: one there may be to talk about (or to chink, κωδωνίζειν, i.e. in presenting) gold coins. Cf. Ep. 659. 3, 'aureolos manu crepantes;' and 37. 14. Pers. ii. 11, 'o si sub rastro crepet argenti mihi seria.' The *aureus* (nummus) was twenty-five denarii, about our 1*l*.—*Flammaris*, perhaps the natural yellow tinge of the wool, or a dye like the κροκωτὸν of the Greeks, the *flammeolum* of the Roman ladies.—*scripula*, our word 'scruple' (in Troy weight), originally so called from marks or lines scratched on the

Luxuria est, tumidique vocant haec munera reges:
Qui crepet aureolos, forsitan unus erit.
Quatenus hi non sunt, esto tu, Caesar, amicus:
Nulla ducis virtus dulcior esse potest.
Iam dudum tacito rides, Germanice, naso:
Utile quod nobis, do tibi consilium.

weights. Cf. Ep. 213. 3. In the time of the empire it was a gold coin = one-third of a denarius.

15. *Quatenus*] In proportion as such friends are not to be found, do you supply their place.

16. *ducis virtus*] A play on the senses, 'valour in a general,' and 'merit in a prince.'

17. *tacito—naso*] 'Silent ridiculo.' You show that you are aware that the advice I give is not disinterested, and for your own benefit, but rather for my own (or for us clients).

EP. 230. (V. xx.)

To Julius Martialis, his friend (Ep. 198). 'If,' says the poet, 'we could choose our own lot, we would shun the fatigues of business, and seek our amusement only.

Si tecum mihi, care Martialis,
Securis liceat frui diebus,
Si disponere tempus otiosum
Et verae pariter vacare vitae:
Nec nos atria, nec domos potentum,
Nec lites tetricas forumque triste
Nossemus, nec imagines superbas;
Sed gestatio, fabulae, libelli,
Campus, porticus, umbra, virgo, thermae,
Haec essent loca semper, hi labores.

2. *liceat*] Here for *liceret*. Cf. *essent*, in ver. 10.

3.] Pers. v. 43, 'unum opus et requiem pariter disponimus ambo.'

4. *verae—vitae*] *βίῳ βιωτῷ*, a life worthy to be called so.

6. *tetricas*] Harsh, disagreeable: the opposite to *delicatas*.

7. *imagines*] The waxen busts or likenesses of ancestors arranged in the atria of great houses. Ep. 166. 6, 'atriaque immodicis arctat imaginibus.'

8. *gestatio*] The place (portico or terrace) in which the rich rode, or were carried in a litter. Cf. Ep. 8. 8. Le Maire cites Pliny, Ep. ii. 17. 14, 'Gestatio buxo aut rore marino, ubi deficit buxus, ambitur.' Compare *cenatio*, a dining-room.—*fabulae*, on the same principle, means places for conversation, *λέσχαι*, 'lounges.'—*libelli*, the places of recitation, or book-shops.

9. *porticus, umbra*] The porticus Pompeii and its shady garden. Ep. 72. 10.—*virgo*, the *virgo aqua*, or clear water from the aqueduct of Agrippa. See Ep. 296. 18.

Nunc vivit necuter sibi bonosque
Soles effugere atque abire sentit,
Qui nobis pereunt et imputantur.
Quisquam vivere cum sciat, moratur?

11.] *Vulgo*, nunc vivit sibi neuter, &c.

13. *imputantur*] (113. 3) 'Are reckoned against us;' we are charged with them, made responsible for them, as if we had used them, i. e. enjoyed them. Cf. 541. 6, 'omnis scribitur hora tibi.'

14. *Quisquam*] Does any one, when he knows how to enjoy life, delay to do so? Compare for this idiom, Ep. 29. 5, and for 'vivere,' Ep. 106. 4.

EP. 231. (V. xxii.)

To Paulus, a rich advocate (Juv. vii. 143), and one of Martial's patrons. He excuses his absence from the levee on the account of the long journey. Compare Ep. 66.

Mane domi nisi te volui meruique videre,
Sint mihi, Paule, tuae longius Esquiliae.
Sed Tiburtinae sum proximus accola pilae,
Qua videt antiquum rustica Flora Iovem:
Alta Suburani vincenda est semita clivi
Et nunquam sicco sordida saxa gradu,
Vixque datur longas mulorum rumpere mandras
Quaeque trahi multo marmora fune vides.
Illud adhuc gravius, quod te post mille labores,
Paule, negat lasso ianitor esse domi.

1. *volui meruique*] 'If I did not wish to see you, and deserved it,' viz. after going to your house, I ought not to have been refused, ver. 10.—*longius*, a droll kind of imprecation: 'may your house on the Esquiliae be yet further distant than it is!'

3. *Tiburtinae—pilae*] A pillar on the via Tiburtina, which commenced at the Esquiline gate, near the spot where Martial resided. See 34. 12. Of the exact meaning of *pila* nothing seems known.—*antiquum — Iovem*, where the temple of Flora (on the south end of the Quirinal) commands a view of the old temple of Jupiter Feretrius, or Capitolinus. Cf. Ep. 288. 1.

5. *clivi*] The ascent up to Esquiliae, through the subura.—*sordida*, stones fouled with ever wet steps, from the dirt of the adjoining streets.

7. *rumpere*] To make one's way through.—*mandras*, the pens or folds in which mules stood, perhaps for hire. Juv. 3. 237, 'stantis convicia mandrae.'

8. *marmora*] Masses of marble being pulled up the steep by ropes on drays or rollers. Juv. iii. 255, 'si procubuit qui saxa Ligustica portat axis,' &c.

10. *negat*] Cf. Ep. 66. 5.

Exitus hic operis vani togulaeque madentis:
Vix tanti Paulum mane videre fuit.
Semper inhumanos habet officiosus amicos:
Rex, nisi dormieris, non potes esse meus.

11. *togulae madentis*] Juv. v. 76, 'Scilicet hoc fuerat propter quod saepe relicta conjuge per montem oppositum gelidasque cucurri Esquilias, fremeret saeva cum grandine vernus Jupiter et multo stillaret paenula nimbo.'

12. *videre*] To see him, instead of being told he is not at home. There is keen irony in this.

13. *officiosus*] A client, who is attentive in paying his officium or court to his patron, has ever uncourteous friends, i. e. in refusing him admission.

14. *Rex—meus*] My patron (*rex* is not here the vocative).—*nisi dormieris*, 'unless you sleep till your clients visit you.' Paulus seems to have got up still earlier to visit other patrons himself. Cf. Ep. 75.

EP. 232. (V. xxiii.)

The subject the same as Ep. 219.

Herbarum fucras indutus, Basse, colores,
Iura theatralis dum siluere loci.
Quae postquam placidi censoris cura renasci
Iussit et Oceanum certior audit eques,
Non nisi vel cocco madida vel murice tincta
Veste nites et te sic dare verba putas.
Quadringentorum nullae sunt, Basse, lacernae,
Aut meus ante omnes Cordus haberet equum.

1. *Herbarum—colores*] Green, or greenish-yellow, 'vestis thalassina' (Lucret. iv. 1123), a colour worn by effeminate fops, as being the fashion for women. It was called *color galbaneus*. Cf. iii. 82. 5, 'jacet occupato galbinatus in lecto.' Juv. ii. 97, 'caerulea indutus scutulata aut galbana rasa.'

2. *Jura—loci*] While the right of the reserved seats of the equites was in abeyance.

4. *Oceanum*] One of the marshals of the theatre. See Ep. 278. Inf. v. 27. 5, 'Bis septena tibi non sunt subsellia tanti, Ut sedeas viso pallidus Oceano.'—*certior*, kept more distinct from the plebs than heretofore, Ep. 219. 2.

5. *cocco*] Scarlet, the dye of the kermes-oak; the lacerna was the distinctive dress of the eques. See Ep. 78. 8. Becker, Gallus, p. 446.—*dare verba*, sc. Oceano.

7. *Quadring.*] No lacernae cost so much as a knight's fortune; so that your fine dress will not legally entitle you to sit among the knights. If it did, then Cordus, who was 'alpha paenulatorum' (Ep. 235), would be a knight.

EP. 233. (V. xxiv.)

On Hermes, an accomplished and popular gladiator.

Hermes Martia saeculi voluptas,
Hermes omnibus eruditus armis,
Hermes et gladiator et magister,
Hermes turba sui tremorque ludi,
Hermes, quem timet Helius, sed unum,
Hermes, cui cadit Advolans, sed uni,
Hermes vincere nec ferire doctus,
Hermes suppositicius sibi ipse,
Hermes divitiae locariorum,
Hermes cura laborque ludiarum,
Hermes belligera superbus hasta,
Hermes aequoreo minax tridente,
Hermes casside languida timendus,

1. *saeculi*] Of the day. The meaning is, 'the delight of all the Romans who frequent the amphitheatre.' So Ep. 101. 8, Martia non vidit majus harena nefas.'

2. *omnibus*] παντοίοις, every kind of weapon by which the different kinds of gladiators are distinguished.

4. *turba*] Turbator, the confusion and the dread of his own school. 'A rough among roughs,' as we should say. Cf. 260. 5. The *magistri* or *lanistae* were fencing masters, who kept for hire schools of gladiators.

5, 6. *Helius—Advolans*] Names of two noted gladiators.—*cui cadit*, like ἐγὼ σιωπῶ τῷδε, Ar. Ran. 1134.

7. *vincere nec ferire*] To conquer without disabling his adversary.

8. *suppositicius*] 'His own substitute,' i. e. requiring no one to take his place, because he is never wounded. Similarly, Aesch. Cho. 851, τοιάνδε πάλην μόνος ὢν ἔφεδρος δισσοῖς μέλλει θεῖος Ὀρέστης ἄψειν.—The *i* in *suppositicius* is long, as in *novicius*, *suspiciosus*, *missicius*, iii. 91. 1, and even *suspicio*, inf. xi. 45. 5, *esuritio*, Ep. 269. 18. This perhaps resulted from a pronunciation between a dental and a sibilant, *suspitsio*, &c., or the *c* was doubled, as in ὄκχος for ὄχος, &c. See Plaut. Mil. 322. Pseud. 1167.

9. *locarii*] Were the contractors for seats, which they let out singly at a profit, as the London libraries have seats for disposal at the opera, &c.

10. *ludiarum*] The gladiator's wives, of whom Hermes is the admiration. Juv. vi. 104, 'quid vidit, propter quod ludia dici sustinuit?' *Ib.* 266, 'quae ludia sumpserit unquam hos habitus?'

11. *hasta*] The javelin of the gladiators called *Samnites*, see Livy, ix. 40 ad fin.

12. *tridente*] Viz. as 'retiarius.' Juv. viii. 203, movet ecce tridentem, postquam librata pendentia retia dextra Nequicquam effudit.'

13. *casside languida*] The helmet not standing erect, but hanging loose over the eyes. The *andabatae* are alluded to, who thus fought in a manner blindfolded. Hence Juv. viii. 203, 'nec galea faciem abscondit.'

Hermes gloria Martis universi,
Hermes omnia solus et ter unus.

15. *omnia solus*] Ovid, Her. xii. 161, 'descror—conjuge qui nobis omnia solus erat.'—In *ter unus*, he seems to play on the name Hermes Trismegistos.

EP. 234. (V. XXV.)

On the folly of spending large sums on racing, when a poor but respectable man of equestrian birth has a census too small to entitle him to a seat among the equites. Compare Ep. 200.

"Quadringenta tibi non sunt, Chaerestrate: surge,
Leïtus ecce venit: st! fuge, curre, late."
Ecquis, io, revocat discedentemque reducit?
Ecquis, io, largas pandit amicus opes?
Quem chartis famaeque damus populisque loquendum?
Quis Stygios non volt totus adire lacus?
Hoc, rogo, non melius, quam rubro pulpita nimbo
Spargere et effuso permaduisse croco?
Quam non sensuro dare quadringenta caballo,
Aureus ut Scorpi nasus ubique micet?
O frustra locuples, o dissimulator amici,
Haec legis et laudas? Quae tibi fama perit!

2. *Leïtus*] See Ep. 219. 12; 225. 11.—*st!* an exclamation (so in ed. Schneid.); but *sta* is perhaps right, the old reading, i. e. 'stand up,' don't keep your seat.—*fuge*, &c., 'do any thing to escape the disgrace of being turned out.'—Theso are supposed to be tho words of a warning friend.

5. *quem—damus*] Whom do we (i. e. must wo) consign to fame? Who wishes to escape oblivion? The poet puts this imaginary question to tho Rich: 'Who wishes to be made famous in my poems for his kindness in helping a friend?'

7. *rubro—nimbo*] Saffron-water thrown on the stage for the cool refreshing smell. Cf. 153. 2; 410. 4. Prop. v. 1. 16, 'pulpita solemnes non olucre crocos.' Ib. v. 6. 74, 'terque lavet nostras spica Cilissa comas.' Lib. Spectac. 3.8, 'Et Cilices nimbis hic maduere suis.' This shows that even the persons in the theatre were sprinkled with it, *madebant*.

9. *quadringenta*, &c.] Than to give a full equestrian census to a horse in the Circus, who can in no way understand or appreciato your liberality.

10. *Scorpi*] The name of a famous jockey in the circus. See Ep. 200. 5; 547. 5.—*nasus*, alluding to the gilded face of his equestrian statue. So Pers. ii. 58, 'sitque illis aurea barba.' Juv. xiii. 151, 'radat inaurati femur Herculis, et faciem ipsam Neptuni.'

11. *amici*] Perhaps *amice*. Cf. Ep. 213. 10, 'nam mihi jam notus dissimulator eris.' Tho genitive seems to mean, 'who disguise the character of a friend,' i. e. its true

character. — *Simulator*, 'one who feigns it,' would suit the sense better; or perhaps, 'you who cheat your friend.'—No particular person is addressed; but it is a general appeal to wealthy and insincere friends.—*legis et laudas*, cf. 109. 3. The sense is, 'Do you read this hint, and not act on it?' — *fama*, i. e. 'in chartis meis.'

EP. 235. (V. xxvi.)

Quod alpha dixi, Corde, paenulatorum
Te nuper, aliqua cum iocarer in charta,
Si forte bilem movit hic tibi versus,
Dicas licebit beta me togatorum.

1. *Quod—dixi*] Ep. 91. 4. 'If you don't like to be called No. 1 of the paenulati, you may call me No. 2 of the togati,' i. e. I shall not be offended at the titlo of 'second among Roman citizens.'

EP. 236. (V. xxix.)

Si quando leporem mittis mihi, Gellia, dicis,
"Formosus septem, Marce, diebus eris."
Si non derides, si verum, lux mea, narras,
Edisti nunquam, Gellia, tu leporem.

2. *formosus*] It was a popular notion (perhaps from the association of ideas between *lepus* and *lepor*) that those who eat hare would have good looks for nine days after. Pliny, xxviii. 79, § 260, 'Somnos fieri sumpto in cibis lepore Cato arbitratur; vulgus et gratiam eorpori in novem dies fieri arbitratur, frivolo quidem joco, cui tamen aliqua debeat subesse causa in tanta persuasione.' — The poet intimates that the ugly Gellia could never have eaten hare. — *lux mea* is an ironical *ὑποκόρισμα*; for Gellia was neither young nor good looking.

EP. 237. (V. xxx.)

To Varro (Atacinus), a poet not unknown to fame (Propert. iii. 26. 85), inviting him to lay aside his severer studies, and read epigrams in the holiday time of Saturnalia.

Varro, Sophocleo non infitiande cothurno,
Nec minus in Calabra suspiciende lyra,

1. *non infitiande*] 'Not to be disowned by,' i. e. 'dignissime.'

2. *suspiciende*] *θαυμαστὲ*, in *Calabra lyra*, in the heroic style of Ennius, or perhaps (Ep. 400. 5) in the lyric style of Horace. Archaic writing was at this time in vogue. See Pers. i. 76 seqq. Inf. Ep. 688. 5, 'fila lyrae movi Calabris exculta Camenis.'

Differ opus, nec te facundi scena Catulli
Detineat, cultis aut elegia comis;
Sed lege fumoso non aspernanda Decembri
Carmina, mittuntur quae tibi mense suo.
Commodius nisi forte tibi potiusque videtur,
Saturnalicias perdere, Varro, nuces.

3. *differ*] Put off your studies. Ovid, Fast. i. 74, 'differ opus, livida lingua, tuum.'—*Catulli*, a writer of mimes. Juv. viii. 186, 'clamosum ageres ut phasma Catulli.'

4. *Elegia*] The goddess of elegy, represented with hair either loosened in grief or neatly bound up, typifying the elegance and polish of the style. Ovid has a similar figure, 'Flebilis indignos elegeïa solve capillos.'

5. *fumoso*] When the focus is lighted, and when hospitality is shown more than at other seasons.—*non aspernanda*, Ep. 168. 3.—*mense suo*, in their own appropriate month. Martial seems to have written several of his books expressly for the Saturnalia. Cf. 690. 4, 'postulat ecce novos ebria bruma sales;' also 520.

7. *commodius*] καιριώτερον, more suitable to the season.

8. *nuces*] Unless you think it more convenient and better to lose nuts (i. e. play with them as a substitute for dice) at the Saturnalia. This is said with a kind of irony.—*nuces*, properly the playthings of boys. Cf. 272. 1. Pers. i. 10, 'nucibus facimus quaecumque relictis.' Inf. vii. 91. 1, 'de nostro facunde tibi, Juvenalis, agello Saturnaliciasmittimus, ecce, nuces.' See also Juv. v. 144. The alea was legal only during the Saturnalia (v. ult.). Sometimes even men, who did not like gambling, played with nuts. So Ep. 199. 16, 'alea sed parcae sola fuere nuces.'

EP. 238. (V. xxxi.)

On wild oxen in the amphitheatre, trained to stand perfectly still while boys stood, danced, and fenced with arms on the animal's back and head. A very elegant little poem, in compliment to Domitian.

Aspice, quam placidis insultet turba iuvencis
Et sua quam facilis pondera taurus amet.
Cornibus hic pendet summis, vagus ille per armos
Currit et in toto ventilat arma bove.
At feritas immota riget: non esset harena
Tutior et poterant fallere plana magis.

1. *turba*] Puerorum.—*insultet*, *insiliat*, springs upon, or dances on; 'quam placide so gerant juvenci dum pueri insiliunt.'—*pondera*, 'onus sibi impositum.'

4. *ventilat*] Waves about, so as to cause a wind.

5. *feritas*] The beasts, though naturally fierce and restless, stand as steady as a rock.

6. *plana*] 'A fall might have taken place more easily even on the level ground,'—an hyperbole.

Nec trepidant gestus, sed de discrimine palmae
Securus puer est, sollicitumque pecus.

7. *nec trepidant*] 'Nor are these movements (of the boys) unsteadily done: the boy is sure of winning; it is the beast alone that is anxious as to the result,' viz. lest he should damage it.

EP. 239. (V. xxxii.)

On a glutton who had nothing left to bequeath to his wife.

Quadrantem Crispus tabulis, Faustine, supremis
Non dedit uxori. "Cui dedit ergo?" Sibi.

1. *quadrantem*] Quartam partem. The sense is, 'non dedit uxori testamento, quia vivus dederat ventri suo.'

EP. 240. (V. xxxiv.)

This, and Ep. 243, 556, are very elegant and pathetic memorials of a favourite little slave-girl (a verna, or home-bred), by name Erotion, who died before her sixth year. She was evidently the property of the poet, as well as his pet. The parents, Fronto and Flaccilla, had been slaves united in contubernium, and perhaps manumitted, but now dead.

Hanc tibi, Fronto pater, genetrix Flaccilla, puellam
Oscula commendo deliciasque meas,
Parvula ne nigras horrescat Erotion umbras
Oraque Tartarei prodigiosa canis.
Impletura fuit sextae modo frigora brumae,
Vixisset totidem ni minus illa dies.
Inter tam veteres ludat lasciva patronos
Et nomen blaeso garriat ore meum.

2. *commendo*] sc. 'ego Martialis.' Gronovius would remove the stop after Flaccilla, and understand 'ego, superstes Flaccilla, tibi mortuo, Fronto, commendo,' &c. But the poet is probably speaking in his own person, both here and at Ep. 243; and 'tam veteres patronos' seems referable to the two aged parents.

3. *ne—horrescat*] That, protected by you, my little Erotion may not fear the black spectres, and the barking of the monster Cerberus.

5. *sexta*, &c.] 'She would have been six years old if she had lived as many days longer.' See 243. 16, and 289. 8, 'bis senis modo messibus peractis Vix unum puer applicabat annum.'

7. *ludat lasciva*] Her youth and her innocence, as well as the age of her parents, will excuse her playful or seemingly wanton ways. So he adds, *garriat nomen meum*, let her lisp my name, and no one will accuse her of impropriety. — *blaeso*, see Ep. 494. 2; 558. 10.

Mollia non rigidus cespes tegat ossa, nec illi,
Terra, gravis fueris: non fuit illa tibi. 10

9, 10.] 'Lie lightly on her, Earth; for she No heavy step e'er laid on thee,'—a distich of exquisite pathos.

EP. 241. (V. xxxv.)

A boastful slave, who has presumed on the strength of his coccina lacerna (see Ep. 219. 5) to sit among the knights, and asserts to the knowing Leitus (*ibid.* 12) his right to do so, betrays his real character by dropping a door-key from the sinus or pocket of his toga. He was *portitor* to some domus or town-house.

Dum sibi redire de Patrensibus fundis
Ducena clamat coccinatus Euclides
Corinthioque plura de suburbano
Longumque pulchra stemma repetit a Leda
Et suscitanti Leito reluctatur: 5
Equiti superbo, nobili, locupleti
Cecidit repente magna de sinu clavis.
Nunquam, Fabulle, nequior fuit clavis.

2. *Euclides*] Many slaves had Greek names. Here he probably pretends to be a rich libertus of Equestrian fortune, and talks of his farms and their revenues at Patras and Corinth.

4. *a Leda*] Cf. Tac. Ann. xii. 53, where the historian remarks with his usual quiet irony, 'additum a Scipione Cornelio grates publice agendas (Pallanti liberto), quod regibus Arcadiae ortus veterrimam nobilitatem usui publico postponeret, seque inter ministros principis haberi sineret.'

8. *nequior*] Because keys are sometimes 'wicked' in another sense, as being made subservient to fraud. Cf. Ar. Them. 422, κλειδία κακοηθέστατα.

EP. 242. (V. xxxvi.)

On one whom the poet professes to have praised in his verses, on purpose to get a legacy; but the man, he says, has deceived him, and pretends he was under no obligation.

Laudatus nostro quidam, Faustine, libello
Dissimulat, quasi nil debeat: imposuit.

2. *imposuit*] See Ep. 147.

EP. 243. (V. xxxvii.)

The same subject as Ep. 240.

Puella senibus dulcior mihi cygnis,
Agna Galaesi mollior Phalantini,
Concha Lucrini delicatior stagni,
Cui nec lapillos praeferas Erythraeos,
Nec modo politum pecudis Indicae dentem
Nivesque primas liliumque non tactum;
Quae crine vicit Baetici gregis vellus
Rhenique nodos aureamque nitellam;
Fragravit ore, quod rosarium Paesti,
Quod Atticarum prima mella cerarum,
Quod sucinorum rapta de manu gleba;

1. *senibus—cygnis*] 'Than swans with plumage grey,' i. e. made *additionally* white by being old, — a poetical hyperbole, Eur. Baceh. 1364, ὄρνιν ὅπως κηφῆνα πολιόχρως κύκνος. The Romans admired *candor* in a woman's face, i. e. the clear complexion contrasted with the bilious-yellow or brunette (Ep. 60. 2). Hence all the figures to describe female beauty are borrowed from white objects.

2. *Galaesi*] The Tarentine fleeces were valued, among other qualities, for their natural whiteness. See Ep. 87. 3; 672. 3.

3. *Concha*] The mother-of-pearl in the oyster-shell. By *lapilli Erythraei*, either diamonds (Ep. 222. 1) or pearls are meant (417. 14), brought from the Indian ocean. The latter, however, are more generally called *conchae*, or *bacae* (Pers. ii. 66).

7. *crine*] The light flaxen or auburn hair of the Teutonic type is compared to other objects, — the Spanish fleece, the hair of the Rheni, the little dormouse (nitela). Hence it is that in the stained glass of the middle ages, as well as in the pictures of the early masters, female hair is represented by a yellow tint. Cf. v. 68, 'Arctoa de gente comam tibi, Lesbia, misi, Ut scires, quanto sit tua flava magis.'—*Baetici*, the flocks on the Guadalquivir. Lib. xiv. 133, '*Lacernae Baeticae:* Non est lana mihi mendax, nec mutor aheno. Sic placeant Tyriae; me mea tinxit ovis.' xii. 98. 1, 'Baetis olivifera crinem redimite corona Aurea qui nitidis vellera tingis aquis.' See Mr. Mayor on Juv. xii. 41. Inf. Ep. 407. 6; 478. 4; 672. 5.

8. *Rheni*] i. e. Rhenorum. Pers. vi. 47, 'essedaque ingentesque locat Caesonia Rhenos.'—*nitella*, the word is more properly spelt *nitela*, as the *i* seems long as from *niti*, 'to climb,' not from *nitere*. So *nītedula*, Hor. Epist. i. 7. 29. It was a kind of dormouse; but Pliny, N. H. viii. 57, § 224, distinguishes it from the *glis*.

11. *rapta de manu*] The Roman ladies carried balls of amber or crystal (Prop. iii. 15. 12), to cool the hands; and the former when warmed gave out a scent. Ep. 153. 5; 451. 6; 594. 6, 'Sucina virginea quod regelata manu.' Pliny, N. H. 37. 3, § 43, 'pinei autem generis arboris esse indicio est pineus in attritu odor, et quod accensum taedae modo ac nidore flagrat.'

Cui comparatus indecens erat pavus,
Inamabilis sciurus et frequens phoenix:
Adhuc recenti tepet Erotion busto,
Quam pessimorum lex amara fatorum
Sexta peregit hieme, nec tamen tota,
Nostros amores gaudiumque lususque.
Et esse tristem me meus vetat Pactus,
Pectusque pulsans pariter et comam vellens:
"Deflere non te vernulae pudet mortem?
Ego coniugem" inquit "extuli et tamen vivo,
Notam, superbam, nobilem, locupletem."
Quid esse nostro fortius potest Pacto?
Ducentiens accepit, et tamen vivit.

12. *indecens*] Unsightly. Cf. Ep. 225. 7; 335. 11.—*erat*, for *esset*; so in Virg. Georg. ii. 133, 'si non jactaret—laurus erat.'

13. *sciurus*] σκιὰ and οὐρὰ, squirrel. Our word is from *sciurellus*.

14. *Erotion*] This is in apposition with *puella*, in ver. 1.—*tepet*, either from the pile, or perhaps as only just dead; for 'terra clauditur infans Et minor igne rogi,' Juv. xv. 139, though this probably refers to mere babies.

16. *tota*] See Ep. 490. 5.

19. *pariter*] So as to match my grief. Cf. Ep. 70. 5.

20. *vernulae*] Contemptuously said, and opposed to *nobilem*.

22. *locupletem*] He purposely puts last a quality which with him stood far the first. The irony on the man's affected stoicism is intense. Cf. Ep. 95.

24. *Ducentiens*] 20,000 sestertia, or above 160,000*l*.

EP. 244. (V. xxxviii.)

Two brothers claimed to sit on the knights' seats, on the strength of a knight's fortune divided between them. The poet says, one might be an eques without the other, or they may take it in turn to sit among the equites.

Calliodorus habet censum—quis nescit?—equestrem,
Sexte, sed et fratrem Calliodorus habet.
Quadringenta secat, qui dicit σῦκα μέριζε:
Uno credis equo posse sedere duos?

1. *Calliodorus*] See Ep. 532.—*quis nescit*, i. e. he takes care that every one shall know it.

3.] 'That man divides a knight's fortune, who tells me to share a fig,' i. e. it is as vain to do one as the other. To divide a fig (or, as we say, 'to make two bites of a cherry') seems to have been a proverb for attempting to share what is hardly enough for one. But here, perhaps, we should read *Quadringenta seca*

Quid cum fratre tibi, quid cum Polluce molesto?
Non esset Pollux si tibi, Castor eras.
Unus cum sitis, duo, Calliodore, sedetis.
Surge: σολοικισμὸν, Calliodore, facis.
Aut imitare genus Ledae—cum fratre sedere
Non potes: alternis, Calliodore, sede.

qui dicit, σῦκα μερίζει. 'The man who tells me to divide a knight's census, is like the man who would halve a fig.'

7. *sedetis*] Viz. on the subsellia of the equites. See on 248. 1.

8.] σολοικισμὸν, a solecism in language, viz. 'unus sumus.'

9. *Aut imitare*] 'Or else follow the example of Leda's sons,' viz. as Castor was six months in Hades, and six months in heaven, alternately with his brother Pollux (Ep. 471. 7; 548. 2), so do you take it in turns to play the *eques* by sitting on the knights' benches.

EP. 245. (V. xxxix.)

A satire on fortune-hunters, such as Martial feigns himself to be.

Supremas tibi triciens in anno
Signanti tabulas, Charine, misi
Hyblaeis madidas thymis placentas.
Defeci: miserere iam, Charine.
Signa rarius, aut semel fac illud,
Mentitur tua quod subinde tussis.
Excussi loculosque sacculumque.
Crocso divitior licet fuissem,
Iro pauperior forem, Charine,
Si conchem totiens meam comesses.

1. *triciens—Signanti*] Signing and sealing your will thirty times in the year. Each change gave hope to some *captator* that he would come in for a share.

4. *Defeci*] My means have failed: I can no longer afford honey-cakes for baits.

5. *aut semel*] Or die once for all, as that cough that you sometimes have gives us hopes you will soon do, though hitherto our hopes have been vain. See Ep. 6. 4.

7. *Excussi*] 'I have shaken out, emptied of all their contents, my desks, and my money-bag.' So ἐκσείειν, of shaking out a mantle, to show there are no stones left in it, in Ar. Ach. 344, ἐκσείσεισαι χαμᾶζ'. οὐχ ὁρᾷς σειόμενον;

9. *Iro*] Hom. Od. xviii. 6.—*conchem*, 'my beans.' Even a meal of the commonest food, so often (viz. thirty times in the year) sent you at my expense, would have ruined me.' Juv. iii. 292, 'cujus aceto, cujus conche tumes.' xiv. 131, 'alterius conchem aestivam cum parte lacerti.' Inf. lib. xiii. 7, 'Si spumet rubra conchis tibi pallida testa, Lautorum cenis saepe negare potes.'

EP. 246. (V. xl.)

On a bad painter, who had attempted a Venus. 'You cannot wonder,' says Martial, 'that the goddess of art will not allow her rival (viz. at the judgment of Paris) to look beautiful under your hands.'

Pinxisti Venerem, colis, Artemidore, Minervam:
Et miraris, opus displicuisse tuum?

EP. 247. (V. xlii.)

Worldly wealth may be lost, but good deeds cannot be. The point of the epigram is a kind of paradox, similar to that in Ep. 228. 10. Perhaps this is intended as a reproof to some person for stinginess to the poet.

Callidus effracta nummos fur auferet arca,
Prosternet patrios impia flamma lares:
Debitor usuram pariter sortemque negabit,
Non reddet sterilis semina iacta seges:
Dispensatorem fallax spoliabit amica,
Mercibus extructas obruet unda rates.
Extra fortunam est, si quid donatur amicis:
Quas dederis, solas semper habebis opes.

2. *impia*] As ungrateful and undutiful to the lar, worshipped at the focus as the tutelary god. So 'pios Penates,' Ep. 198. 29.

3. *sortem*] The principal.

5. *Dispensatorem*] ταμίαν, your steward, who will give his master's property to his own mistress. Juv. i. 91, 'Proelia quanta illic dispensatore videbis armigero.' A slave acted under this name as 'cashier and accountant, especially in the familia rustica.' (Becker, *Gallus*, p. 205.)

8.] Cf. Plaut. Mil. 674, 'in bone hospite atque amico quaestus est quod sumitur' (i. e. consumitur).

EP. 248. (V. xlix.)

A joke against the bald Labienus, who brushed his hair in a quaint way. Compare Ep. 311. 2; 572. 1—3.

Vidissem modo forte cum sedentem
Solum te, Labiene, tres putavi.
Calvae me numerus tuae fefellit:

1. *sedentem*] Used absolutely, as in Ep. 244. 7, i. e. 'equitum subselliis.' — *tres putavi*, 'I mistook your bald head for three,' i. e. two *comati*, and a *calvus* in the middle.

3. *Calvae*] Inf. 303. 2, 'et tegitur densis sordida calva comis.' — *numerus*, i. e. crinium in capite, 'I counted your bald pate wrongly.'

Sunt illinc tibi, sunt et hinc capilli,
Quales vel puerum decere possint.
Nudum est in medio caput, nec ullus
In longa pilus area notatur.
Hic error tibi profuit Decembri,
Tum, cum prandia misit Imperator:
Cum panariolis tribus redisti.
Talem Geryonem fuisse credo.
Vites, censeo, porticum Philippi:
Si te viderit Hercules, peristi.

4. *hinc et hinc*] 'On each side there is a lock as sleek and luxuriant as a boy's.' He perhaps alludes to the little hair that was left being dyed.—*area*, cf. Petron. Sat. § 109, 'nunc umbra nudata sua jam tempora macrent, Areaque attritis ridet adusta pilis.' Ep. 572. 2, 'et latum nitidae, Marine, calvae Campum temporibus tegis comatis.'

9. *prandia misit*] Suet. Dom. § iv. 'Septimontiali sacro, primo die senatui equitique panariis, plebei sportellis cum obsonio distributis, initium vescendi primus fecit.'

10. *panariolis*] 'Bread-baskets.' Varro, L. L. v. 105, 'a pane et faciendo panificium coeptum dici; hinc *panarium* ubi id servabant.'

11. *Geryonem*] He was represented with three heads growing out of one body. See Ep. 260. 12.

12. *censeo vites*] For 'censeo vitandum,' as *velim facias, cave dicas*, &c.—*Philippi*, so called after Marcius Philippus, the stepfather of Augustus (Ovid, Fast. vi. fin.), who restored the portico or piazza of Hercules and the Muses, which appears to have had a painting or a statue of Hercules. Hence the poet says, Hercules will take him for another Geryon, and slay him.

EP. 249. (V. l.)

To an importunate parasite. See Ep. 72.

Ceno domi quotiens, nisi te, Charopine, vocavi,
Protinus ingentes sunt inimicitiae,
Meque velis stricto medium transfigere ferro,
Si nostrum sine te scis caluisse focum.
Nec semel ergo mihi furtum fecisse licebit?
Improbius nihil est hac, Charopine, gula.
Desine iam nostram, precor, observare culinam,
Atque aliquando meus det tibi verba focus.

5. *furtum fecisse*] To cheat you even once by dining at home alone.

8. *det tibi verba*] 'Fallat te, cenam coquat ignaro te.'

EP. 250. (V. li.)

On a fussy and pretentious, but surly lawyer. Compare Ep. 261, whence it appears that his name was Pontilianus.

Hic, qui libellis praegravem gerit laevam,
Notariorum quem premit chorus levis,
Qui codicillis hinc et inde prolatis
Epistolisque commodat gravem voltum
Similis Catoni Tullioque Brutoque,
Exprimere, Rufe, fidiculae licet cogant,
Ave Latinum, χαῖρε non potest Graecum.
Si fingere istud me putas, salutemus.

1. *libellis*] Books of references, precedents, &c. Juv. vii. 106, 'dic igitur quid causidicis civilia praestent officia, et magno comites in fasce libelli?'

2. *Notariorum*] Shorthand writers. Ep. 557. 4; lib. xiv. 208, 'notarius: currant verba licet, manus est velocior illis: nondum lingua suum, dextra peregit opus.' Suet. Titus, § iii. 'e pluribus comperi, notis quoque excipere velocissime solitum, cum amanuensibus suis' [i. e. notariis] 'per ludum jocumque certantem.' See Becker, *Gallus*, p. 33, note 4.—*levis*, i. e. puerorum.

3. *codicillis*] 'Papers' generally, or perhaps 'codicils' of wills. Juv. vii. 110, 'qui venit ad dubium grandi cum codice nomen.'—*prolatis*, adduced, quoted; or perhaps brought out and spread on each side of him. —*commodat*, lends to the hearing (or reading) of them a face as grave as Cato's, &c.

6. *fidiculae*] An instrument of torture, called 'fiddle-strings,' from being strained tight. Suet. Tib. § 62, 'excogitaverat autem inter genera cruciatus etiam, ut larga meri potione per fallaciam oneratos, fidicularum tormento distenderet.' Calig. § 33, 'quin et subinde jactabat, exquisiturum se vel fidiculis de Caesonia sua, cur eam tanto opere diligeret.'

7. χαῖρε] Perhaps this was becoming common as an address. Pers. Prologue, 'quis expedivit Psittaco suum χαῖρε?' — *ave*, the usual morning salutation.

8. *salutemus*] Viz. to hear if he will reply. Probably there is an allusion to his being unable to speak, with all his pretentions as a lawyer.

EP. 251. (V. lii.)

On one who boasted so much of his gifts, that he chilled the gratitude of the recipients.

Quae mihi praestiteris memini semperque tenebo.
Cur igitur taceo, Postume? Tu loqueris.

2. *Tu loqueris*] You tell people yourself what you have given me, so that I may as well hold my tongue.

Incipio quotiens alicui tua dona referre,
Protinus exclamat "Dixerat ipse mihi."
Non belle quaedam faciunt duo: sufficit unus
Huic operi: si vis, ut loquar, ipse tace.
Crede mihi, quamvis ingentia, Postume, dona
Auctoris pereunt garrulitate sui.

4. *ipse*] 'Postumus has already told me' (lit. he *had* told me of it before I saw you).
5. *quaedam*] There are some things which cannot be done well by two persons; as in this case, either you or I must hold our tongues.

EP. 252. (V. liii.)

A witty suggestion to a bad poet, that instead of treating of Medea and other hackneyed characters of tragedy, he had better take for his subject some story about water or fire, viz. to destroy or consume his own poems. So Ovid, 'Illa velim rapida Volcanus carmina flamma Torreat aut liquida deleat amnis aqua.' See Ep. 4.

Colchida quid scribis, quid scribis, amice, Thyesten?
Quo tibi vel Nioben, Basse, vel Andromachen?
Materia est, mihi crede, tuis aptissima chartis
Deucalion, vel si non placet hic, Phaethon.

EP. 253. (V. liv.)

On a Greek rhetorician, Apollodotus (on whom there is a similar epigram in v. 21). He made such mistakes in Roman names, that he had to write them down; but in this case his memory had served him.

Extemporalis factus est meus rhetor:
Calpurnium non scripsit, et salutavit.

EP. 254. (V. lvi.)

A satire on the small remuneration attending the more respectable professions. Compare Juv. Sat. vii.

Cui tradas, Lupe, filium magistro,
Queris sollicitus diu rogasque.
Omnes grammaticosque rhetorasque
Devites, moneo: nihil sit illi

4. *Devites*] 'Avoid all the teachers of grammar and rhetoric' (Juv. vii. 150. 215), i. e. don't let your son follow their business.

Cum libris Ciceronis aut Maronis.
Famae Tutilium suae relinquas.
Si versus facit, abdices poetam:
Artes discere vult pecuniosas,
Fac discat citharoedus aut choraules.
Si duri puer ingeni videtur,
Praeconem facias vel architectum.

6. *Tutilium*] He was an advocate of note and character in the time of Augustus. The common reading was *Rutilium*, of which the ŭ is short.

7. *abdices poetam*] 'Disinherit him if he is a poet.' This is a judicial and not very frequent use of *abdicare*, *ἀποκηρύττεσθαι*, *ἀπειπεῖν*.

8. *vult*] Si velit. But perhaps it is best to write this line interrogatively, *ut vulg.*

9. *discat*] Scil. esse, by a Grecism, or for *ut citharoedus*. — *choraules*, one who sounds the flute for the recitations of the choruses.

10. *duri—ingeni*] There is severe irony here: 'If he is stupid, put him to either of those most profitable of all trades, an auctioneer's or house-builder's.' The former, like the citharoedi, were proverbially wealthy. See Ep. 111. 277. Juv. iii. 157; vii. 5, with Mr. Mayor's note.

EP. 255. (V. lviii.)

On a procrastinator. The meaning is simple, and the point (apart from the philosophy of the advice) is the common play on *cras* and *heri*, for which compare Pers. v. 67, 'sed cum lux altera venit, Jam cras hesternum consumpsimus.'

Cras te victurum, cras dicis, Postume, semper.
Dic mihi cras istud, Postume, quando venit?
Quam longe est cras istud? ubi est? aut unde petendum?
Numquid apud Parthos Armeniosque latet?
Iam cras istud habet Priami vel Nestoris annos.
Cras istud quanti, dic mihi, possit emi?
Cras vives: hodie iam vivere, Postume, tardum est:
Ille sapit, quisquis, Postume, vixit heri.

7. *vivere*] See Ep. 10. 11—12, and 52. 12.

EP. 256. (V. lx.)

A severe reproof to a malicious detractor. The poet refuses him the small fame of recording his infamy to posterity.

Allatres licet usque nos et usque

1. *Allatres*] 'Bark at me;' *usque et usque*, like *iterum iterumque*. Dogs were said *latrare* and *gannire*. Lucr. v. 1065—70, 'longe alio sonitu ra-

Et gannitibus improbis lacessas,
Certum est hanc tibi pernegare famam,
Olim quam petis in meis libellis
Qualiscunque legaris ut per orbem.
Nam te cur aliquis sciat fuisse?
Ignotus pereas miser necesse est.
Non deerunt tamen hac in urbe forsan
Unus vel duo tresve quattuorve,
Pellem rodere qui velint caninam:
Nos hac a scabie tenemus ungues.

bie restricta minantur, et cum jam latrant — longe alio pacto gannitu vocis adulant.' Here it has a bad sense, 'a hostile snarl;' unless there is an allusion to a kind of low adulation to the poet's face, but abuse behind his back.

3. *Certum est*] 'I am resolved to refuse you to the last this fame which you ask some day to attain in my books,' viz. that your name, worthless as it is, may be read.—*olim*, 'tibi datum iri;' or perhaps to be construed with *legaris*.

6. *aliquis*] Here for *quisquam*. See on Ep. 61. 5.

7. *Ignotus*] If you die unknown, you must die wretched, because you have not gained your real object, to become known by your abuse of me.

10. *pellem rodere*] He still speaks of him as a dog, and says one or two low dogs may possibly be found to gnaw a brother dog's hide; though, according to the proverb, 'canis caninam non est.' 'We,' says the poet, 'will not dirty our nails with such a filthy hide,' i. e. others may perhaps think it worth their while to retort, but I will not. Cf. Ep. 323. 4.

EP. 257. (V. lxii.)

The poet (in a feigned character, probably) offers to open his gardens to any one who will furnish them with seats and sofas.

Iure tuo nostris maneas licet, hospes, in hortis,
Si potes in nudo ponere membra solo,
Aut si portatur tecum tibi magna supellex:
Nam mea iam digitum sustulit hospitibus.

1. *Jure tuo*] Of your own right, i. e. without that right being questioned by me.

4. *digitum sustulit*] 'Has been sold to my guests;' i. e. my guests have used it up just as if they had bought it at an auction. 'Tollere digitum' meant 'to make a bid.' Cic. in Verr. ii. 1. 54, 'Accurrunt tamen ad tempus tutores: digitum tollit Junius patruus.' Id. ii. 3. 11, 'utrum est aequius decumanum petere—an eum qui digito licitus sit possidere?'

Nulla tegit fractos nec inanis culcita lectos,
Putris et abrupta fascia reste iacet.
Sit tamen hospitium nobis commune duobus
Emi hortos; plus est: instrue tu; minus est.

5. *culcita*] A cushion (*torus* being a mattress, and *lectus* the wooden frame, κλίνη) 'Culcita Leuconico quam viduata suo,' xi. 21. 8.—*nec inanis*, for 'ne inanis quidem.' So Ep. 184. 8, 'nec superi vellent hoc licuisse sibi.' Inf. 263. 4, 'hoc admisisset nec Catilina nefas.'

6. *Putris — fascia*] The rotten bed-girth. Cic. Div. 2. 65. 134. Inf. xiv. 159, 'Oppressae nimium vicina est fascia plumae? Vellera Leuconicis accipe rasa sagis.' 'If you feel the bed-girth through your thin feather bolster, put a flock pillow beneath.' *Putris* is so used in Prop. v. 5. 24, 'Sectaque ab Attalicis putria signa toris.' On *fascia*, see Becker, *Gallus*, p. 286.

7. *Sit tamen*, &c.] Let us share the charge of the entertainment between us. I paid the larger price for the gardens, do you pay the lesser for the necessary outfit, *instrumentum*.

EP. 258. (V. lxiii.)

Ponticus, a bad poet, endeavours to extort from Martial (Marcus) a praise that is undeserved. Compare Ep. 440.

"Quid sentis" inquis "de nostris, Marce, libellis?"
Sic me sollicitus, Pontice, saepe rogas.
Admiror, stupeo: nihil est perfectius illis,
Ipse tuo cedet Regulus ingenio.
"Hoc sentis?" inquis "faciat tibi sic bene Caesar,
Sic Capitolinus Iuppiter." Immo tibi.

4. *Regulus*] The rich barrister. See Ep. 8, and iv. 16. 6, 'et te defendat Regulus ipse licet.' Ep. 57, 'cum tibi (Regule) sit sophiae par fama et cura laborum.'

6. *Immo tibi*] 'Tibi faciat bene sic, ut ego hoc de te sentio' ('neque enim revera hoc sentio'). 'Rather may Caesar and Jupiter do well to you, as I think well of you' (which he only pretended to do). Compare Ar. Ach. 446, εὐδαιμονοίης· Τηλέφῳ δ' — ἀγὼ φρονῶ, i. e. κακὰ γένοιτο.

EP. 259. (V. lxiv.)

The poet calls to his slaves to mix the genial bowl; for that, if even emperors must die, ordinary people may as well live. The scene is in the *Mica*, for which see Ep. 93.

Sextantes, Calliste, duos infunde Falerni,
Tu super aestivas, Alcime, solve nives.

1. *duos — Sextantes*] Two-sixths, i. e. one-third (triens) of a sextarius.

2. *aestivas—nives*] An elegant kind

Pinguescat nimio madidus mihi crinis amomo
Lassenturque rosis tempora sutilibus.
Iam vicina iubent nos vivere Mausolea,
Cum doceant, ipsos posse perire deos.

of oxymoron, 'snow kept till summer.' The wine was strained so as to pass through snow to cool it; hence *super*, 'above the bowl.' See Beckor, *Gallus*, p. 491. Ep. 457. 8, 'et faciant nigras nostra Falerna nives.' 497. 5, 'pertundas glaciem triente nigro.' 647. 6, 'nec nisi per niveam Caecuba potet aquam.'

4. *sutilibus*] Made of roses, twined with myrtle and philyra or bast. See Becker, *Gallus*, p. 498. Ovid, Fast. v. 335, 'tempora sutilibus cinguntur tota coronis, Et latet injecta splendida mensa rosa.' Inf. 498. 5, 'sutilis aptetur decies rosa crinibus.' — *Lassentur*, an elegant hyperbole, as if the weight of roses could weary the head.

5. *vicina*] The *Mica* commanded a view of the Mausoleum. See Ep. 93. 2.—*jam* is to be construed with 'vivere,' 'to enjoy life *now*.'—*deos*, viz. Augustus.

EP. 260. (V. lxv.)

To Domitian, in praise of his exhibitions in the amphitheatre.

Astra polumque dedit, quamvis obstante noverca,
Alcidae Nemees terror et Arcas aper
Et castigatum Libycae ceroma palaestrae
Et gravis in Siculo pulvere tusus Eryx,
Silvarumque tremor, tacita qui fraude solebat
Ducere nec rectas Cacus in antra boves.
Ista tuae, Caesar, quota pars spectatur harenae?
Dat maiora novus praelia mane dies.

1.] 'Hercules was raised to the gods, even against the will of Juno, by slaying the Nemean lion and the Erymanthian boar, by defeating the Libyan wrestler, the giant Antaeus, and the Sicilian Eryx in a boxing match.' The antithesis is in ver. 15, 16, 'so will you eventually be deified for the slaughter of beasts in the amphitheatre.'

3. *castigatum*] 'Chastised,' conquered. — *ceroma*, pro ipso Antaeo ceromate inuncto. A bold and displeasing figure of speech. Some, however, take 'castigatum' to mean 'pressed on' the body, like 'ceroma terere,' Ep. 168. 5; but this is unlikely.

4. *Eryx*] See Virg. Aen. v. 402, &c. — *tusus*, contusus; alii *fusus*, which is as good a reading for prostratus, 'stretched at length.'

6. *nec rectas*] 'Et eas quidem aversas,' i. e. pulled backwards by their tails. Ovid, Fast. i. 550, traxerat aversas Cacus in antra feras.'

7. *quota pars*] i. e. these, however, are but a small part of what is seen in the Emperor's amphitheatre. An indirect compliment to Domitian, who professed himself a greater hero than the real Hercules.

8. *novus—dies mane*] 'Each new day in the morning,' which seems to have been the time appropriated to the fights between men and beasts. See Ep. 435. 4.

Quot graviora cadunt Nemeaeo pondera monstro?
Quot tua Maenalios collocat hasta sues?
Reddatur si pugna triplex pastoris Hiberi,
Est tibi qui possit vincere Geryonem.
Saepe licet Graiae numeretur belua Lernae,
Improba Niliacis quid facit Hydra feris?
Pro meritis caelum tantis, Auguste, dederunt
Alcidae cito di, sed tibi sero dabunt.

10. *collocat*] 'Lodges,' i. e. kills. —*tua—hasta*, not that Domitian encountered the beasts personally, but by his favourite beast-slayer Carpophorus, for whom see Liber Spectac. xxvii. In allusion to this man the poet says, '*est tibi qui possit*,' &c.: 'You have a deputy to kill Geryon himself, the herdsman of the Spanish oxen' (Ep. 248. 11).

13. *numeretur*] Though the heads of the Lernaean hydra sprout forth in numbers ever so great, what is the hydra to the monsters of the Nile, e. g. hippopotami and crocodiles.

15. *Auguste*] Domitian.—*tibi sero*, viz. that you may long stay on earth. Hor. Car. Saec. 'serus in caelum redeas, diuque laetus intersis populo Quirini.'

EP. 261. (V. lxvi.)

On a surly lawyer, cf. Ep. 250. The poet says, that as he never can utter a single greeting, as *salve* or *ave*, he will have no more to do with him; he shall be to the poet 'aeternum vale,' 'a good-bye for ever.' This was a formula of addressing the dead, as Virg. Aen. xi. 97, 'salve aeternum mihi, maxume Palla, aeternumque vale.'

Saepe salutatus nunquam prior ipse salutas:
Sic eris aeternum, Pontiliane, Vale.

EP. 262. (V. lxvii.)

On a swallow that had remained behind in Rome, while the rest had migrated, and was killed by them as a deserter on their return. The poet says, that she was rightly served, but it was on the wrong occasion. That punishment was due when she slew her own son Itys. The well-known story of Procne and Philomela, daughters of King Pandion, is alluded to.

Hibernos peterent solito cum more recessus
Atthides, in nidis una remansit avis.
Deprendere nefas ad tempora verna reversae
Et profugam volucres diripuere suam.
Sero dedit poenas: discerpi noxia mater
Debuerat, sed tunc, cum laceravit Ityn.

EP. 263. (V. lxix.)

On M. Antony's cruel proscription, and the murder of Cicero. See Ep. 154.

Antoni Phario nil obiecture Pothino
Et levius tabula, quam Cicerone nocens:
Quid gladium demens Romana stringis in ora?
Hoc admisisset nec Catilina nefas.
Impius infando miles corrumpitur auro,
Et tantis opibus vox tacet una tibi.
Quid prosunt sacrae pretiosa silentia linguae?
Incipient omnes pro Cicerone loqui.

1. *nil objecture*] Who have no right to blame the eunuch Pothinus for slaying Pompey at his own request, i. e. who did a worse crime than that.

2. *tabula*] The list of proscribed citizens.—*Cicerone*, sc. caeso.

4. *nec*] Ne—quidem. Ep. 257. 5.

5. *Impius*] A traitor to his country, by slaying one who was 'pater patriae.' — *miles*, by name Popilius Lenas, the soldier bribed to kill Cicero.

6. *vox—una*] So much did it cost you to silence the single voice which had attacked you in his Philippics.

7.] 'What is the good of paying so much to suppress that sacred tongue? If Cicero cannot now speak for himself, you have made all speak for him, and therefore against yourself.'—*pretiosa*, 'costly,' as 'Thais pretiosa Menandri,' Propert. v. 5. 43.

EP. 264. (V. lxx.)

On a gluttonous libertus, who had squandered his all in eating.

Infusum sibi nuper a patrono
Plenum, Maxime, centiens Syriscus
In sellariolis vagus popinis
Circa balnea quattuor peregit.

1. *Infusum*] Given to him, poured into his lap, or his *arca*, either *testamento*, or as a *largitio*, like the patron in Hor. Epist. i. 7. 80.

2. *Plenum—centiens*] A full ten thousand sestertia, or some 90,000*l*. Compare Ep. 48. 1, 'non plenum modo viciens habebas;' and 127. 2, 'centiens laxum.' — *Syriscus*, Συρίσκος, a kind of *ὑποκόρισμα*, for a favourite black slave from Syria.

3. *sellariola—popina*] Here means an eating-house, where meals are served to persons sitting, not reclining on sofas. Hence the joke of *nec accubare*, ver. 6, viz. as at a 'recta caena.' See Becker, *Gallus*, p. 355, who compares *lecticariola*, in xii. 58.

4. *peregit*] Got through. Pers. 'hic bona dente grandia magnanimus peragit puer.'—*balnea quattuor*, four of the principal baths, to which these *popinae* would seem to have been attached.

O quanta est gula, centiens comesse!
Quanto maior adhuc, nec accubare!

EP. 265. (V. lxxi.)

The poet invites Faustinus, his wealthy friend and patron, to spend the summer on the high ground of Trebula, among the Sabines, which in the summer solstico ('cancri mensibus'), and under the constellation leo, is cooler even than Tibur (Ep. 193. 10).

Humida qua gelidas summittit Trebula valles
Et viridis cancri mensibus alget ager,
Rura Cleonaeo nunquam temerata leone
Et domus Aeolio semper amica Noto,
Te, Faustine, vocant: longas his exige messes
Collibus; hibernum iam tibi Tibur erit.

1. *submittit*] Infra se submissas habet.
3. *Cleonaeo*] Nemeaeo, Ep. 195. 2.
6. *jam*, &c.] You will find at once not only a Tibur, which is always cool in summer, but a Tibur as cold as it is in winter.

EP. 266. (V. lxxiv.)

On the two sons of Pompey the Great, Cneius and Sextus, one of whom was killed in Spain, the other in Asia, at Miletus; while the father himself was killed in Africa. So great a fall, says the poet, i. e. so great a family when fallen, could not lie in one spot, just as the stones of a large building cover in falling a wide space.

Pompeios iuvenes Asia atque Europa, sed ipsum
Terra tegit Libyae, si tamen ulla tegit.
Quid mirum toto si spargitur orbe? Iacere
Uno non poterat tanta ruina loco.

2. *si tamen ulla*] εἰ δή τις, in reference to the uncertainty whether Pompey the Great was buried at all.

EP. 267. (V. lxxvi.)

A joke on one who, either through stinginess or poverty, kept a poor table, as if to guard against dying of starvation, as Mithridates was said to have taken poisons, that they might lose their effect upon him. Pliny, N. H. xxv. 2, § 5, 'Mithridates — cotidie venenum bibere (solebat) praesumptis remediis ut consuetudino ipsa innoxium fieret.'

Profecit poto Mithridates saepe veneno,
Toxica ne possent saeva nocere sibi.

Tu quoque cavisti cenando tam male semper,
Ne posses unquam, Cinna, perire fame.

EP. 268. (V. lxxvii.)

On one who, perhaps as a servile listener to the talk of the great, held his head on one side, and sat 'aure supina,' as if he were afraid of spilling oil that he carried in his ear.

Narratur belle quidam dixisse, Marulle,
Qui te ferre oleum dixit in auricula.

EP. 269. (V. lxxviii.)

A graphic account of a homely dinner to which the poet invites his friend Toranius. Compare Juv. xi. 64 seqq., and Ep. 617. Pliny, Epist. i. 15.

Si tristi domicenio laboras,
Torani, potes esurire mecum.
Non deerunt tibi, si soles *προπίνειν*,
Viles Cappadocae gravesque porri.
Divisis cybium latebit ovis,
Ponetur digitis tenendus ustis
Nigra coliculus virens patella,
Algentem modo qui reliquit hortum:
Et pultem niveam premens botellus,

1. *domicenio*] A dining at home, which is *triste*, because there are no guests to enliven it. Cf. Ep. 72. 2, 'cum cenaret, erat tristior ille domi.' xii. 77. 5, 'trinoctiali affecit domicenio clientem.'

2. *esurire*] To take a frugal dinner. Cf. 341. 10, 'vilius esurio.' A phrase *παρ' ὑπόνοιαν*, for *cenare*.

3. *προπίνειν*, 'to take a *gustus* or *promulsis*' ('a snack,' as we say). See Becker, *Gallus*, p. 458, who thinks that the *gustus* is contained in ver. 3—5, since *ponere* is properly used of the *fercula*, or courses. Cf. Ep. 617. 5—12.

4. *Cappadocae*] A kind of lettuce. See xiii. 14.

5. *Divisis*] Here commences the actual dinner, with the 'ovum' in the shape of a garnish to a piece of tunny-fish. Juv. v. 84, 'dimidio constrictus cammarus ovo.' — For *cybium*, see Ep. 603. 14.

6. *ustis*] Lipsius 'unctis,' a needless, though good reading, as cabbage was eaten with oil. Pers. vi. 68, 'impensius unge, unge puer caules.' The sense is, 'it shall be served up piping hot.'—*coliculus*, from 'caulis;' as *caudex* and *codex*. Hence our *colewort*. — *nigra*, of common black ware.—*virens*, opp. to *pallidus caulis*, Juv. v. 87.

8. *modo—reliquit*] i. e. not stale nor withered, but fresh and juicy.

9. *pultem—premens*] 'A sausage laid on a hasty-pudding,' cf. Ep. 603. 13, 'boletos imitatur et botellos.' From the shape our word 'bottle'

Et pallens faba cum rubente lardo.
Mensae munera si voles secundae,
Marcentes tibi porrigentur uvae
Et nomen pira quae ferunt Syrorum,
Et quas docta Neapolis creavit,
Lento castaneae vapore tostae.
Vinum tu facies bonum bibendo.
Post haec omnia forte si movebit
Bacchus quam solet esuritionem,
Succurrent tibi nobiles olivae,
Piceni modo quas tulere rami,
Et fervens cicer et tepens lupinus.
Parva est cenula,—quis potest negare?—
Sed finges nihil audiesve fictum
Et voltu placidus tuo recumbes;
Nec crassum dominus leget volumen,
Sed quod non grave sit nec infacetum,
Parvi tibia condyli sonabit.
Haec est cenula. Claudiam sequeris,

appears to be derived. According to Becker, Gallus, p. 464, it was a kind of blood-pudding, or black-pudding.

10. *faba—lardo*] 'Beans and bacon.' A favourite Roman dish. Ovid Fast. vi. 169, 'pinguia cur illis gustentur larda Kalendis mistaque cum calido sit faba farre, rogas.'

12. *Marcentes*] From being kept beyond their season, and therefore, in their way, a delicacy, though a little past their prime. Cf. Ep. 23. 3.

13. *Syrorum*] Virg. Georg. ii. 88. 'Crustumiis Syriisque pyris gravibusque volemis.' Cf. Ep. 23. 5. The sense is, 'pears which will pass as Syrian, if not really so.'

14. *creavit*] Grew, produced. Chestnuts are very seldom mentioned by the Roman poets. Virgil has 'Castaneae molles et pressi copia lactis,' Ecl. i. 82.

16. *bibendo*] If the wine is not first rate, you will at least make it seem so by drinking it with appetite. Petron. Sat. 39, 'is ergo reclinatus in cubitum, hoc vinum, inquit, vos oportet suave faciatis.' *Ibid.* 48 init. 'vinum, inquit, si non placet, mutabo; vos illud oportet bonum faciatis.'

17. *haec omnia*] A joke on such a *lauta cena*.—*movebit*, &c., shall excite the desire of eating something. Juv. iv. 137. 'noctes jam medias aliamque famem quum pulmo Falerno arderet.' For the ī in esuritio, see Ep. 233. 8. —*nobiles*, see Ep. 184. 2.

21. *cicer*] See Ep. 21. 6; 52. 10.

24. *voltu—tuo.*] Ep. 217. 10.

25. *crassum*] You shall not have the bore of a forced recitation. Cf. Ep. 617. 16.

26. *quod non sit grave*] ἵνα μηδὲν ἀχθεσθῇς, 'not to annoy you with too much music.'—*condyli*, 'a pipe made of the small joint of a reed.' Ar. Vesp. 1503, ἀπολῶ γὰρ αὐτὸν ἐμμελείᾳ κονδύλου.

28. *Claudiam*] She appears to be the poet's wife, who was to be present on purpose to please Toranius. Or is this the Claudia of Ep. 164? Ladies were admitted to banquets under the empire, as is often remarked by Tacitus, and shown on

Quam nobis cupis esse tu priorem.

Pompeian frescos.

29. *tu*] This is clearly right, not *te*. 'Whom *you*, I dare say, desire to see placed before me,' i. e. prefer even to your host. There is a play on *prior* and *sequi*, though the exact point is obscure: 'She is prior to you, and you will like her to be prior to me.' It would seem as if this, which is purposely put last, is held out as the real inducement to Toranius. If so, the general sense will be 'The dinner is a poor one, but then Claudia will be there.'

EP. 270. (V. lxxix.)

Zoilus is often ridiculed by Martial as a mean fellow, who made a display of his wealth, e. g. in Ep. 73. His Greek name indicates that he was a libertus.

Undeciens una surrexti, Zoile, cena,
  Et mutata tibi est synthesis undeciens,
Sudor inhaereret madida ne veste retentus
  Et laxam tenuis laederet aura cutem.
Quare ego non sudo, qui tecum, Zoile, ceno? 5
  Frigus enim magnum synthesis una facit.

2. *synthesis*] See 89. 4; 199. 4; 693. 1. A suit of mantles or scarfs, each of a different shade of Tyrian dye, and collectively extremely costly, was called synthesis. See Becker, Gallus, p. 421; lib. x. 29, 4, 'de nostra prasina est synthesis empta toga.' On the same principle of being arranged in sets according to size, we have 'septenaria synthesis Sagunti,' Ep. 186. 15. Becker is perhaps wrong in saying (p. 422), that synthesis is 'also used in a *totally* different sense, namely, as an entire wardrobe, or a suit of complete apparel.' Synthesis is primarily meant as the whole set, and then, as one out of the number. He thinks the word came from the folding up of the garment.

3. *Sudor*] This was probably a mere excuse for changing his dress so often, the real object being to display his wealth. Becker, however, shows (p. 421), from Suet. Nero, § 51, that under the synthesis a *sudarium* was worn, to intercept the moisture which would have sullied the costly hue.

4. *tenuis—aura*] The draught from open doors, &c.—*laxam*, with the pores opened by the use of the hot bath.

6. *frigus*] A chill to my genial feelings. Pers. i. 108, 'videsis majorum ne tibi forte limina frigescant.' The sense is, 'my *one* synthesis keeps me cool,' and that, in a double sense: I have no fuss in changing, and no one cares about me. Cf. 199. 4, 'duxit et aestates synthesis una decem.'

EP. 271. (V. lxxx.)

The poet commends his book to the criticisms of his friends Severus and Secundus, apologizing for interfering with their leisure time.

Non totam mihi, si vacabit, horam,
Dones et licet imputes Severe,
Dum nostras legis exigisque nugas.
"Durum est perdere ferias:" rogamus,
Iacturam patiaris hanc ferasque.
Quod si legeris ipse cum diserto
—Sed numquid sumus improbi?—Secundo,
Plus multo tibi debiturus hic est,
Quam debet domino suo libellus.
Nam securus erit, nec inquieta
Lassi marmora Sisyphi videbit,
Quem censoria cum meo Severo
Docti lima momorderit Secundi.

1. *non totam*] 'Something less than an hour, if you shall have one to spare, I ask you to give me, and I allow you to reckon it as against me, for reading and criticising these my little effusions.'—*exigere* is said of critics; so Ep. 212. 4, 'nil exactius eruditiusque est.'

4.] You reply, ''tis hard to lose one's holiday.' 'True, but we make it a request that you will bear patiently this loss.'

7. *numquid sumus*] 'Are we presuming too much to expect another to do a similar favour under similar circumstances?' This Secundus appears to be the same as the one mentioned in Ep. 1. 7, 'Libertum docti Lucensis quaere Secundum.' Severus is mentioned, Ep. 622.

8. *plus multo*, &c.] 'This book will owe much more to you (for revising) than to the owner (i. e. author, for writing it).'—For *dominus libri*, see Ep. 27. 6.

10. *securus erit*] It will have nothing to fear from the remarks of captious and malignant people, as described in Ep. 2. This fate he compares to Sisyphus' stone.—*videbit*, i. e. it will not be *damnatus*.

13. *lima*] Cf. Ar. Ran. 901, ἀστεῖόν τι λέξαι καὶ κατερρῑνημένον.

EP. 272. (V. lxxxiv.)

The Saturnalia and the 1st of March (the first of the old ten-months Roman year) were the principal times for sending mutual presents; but on the latter, as appears from Tibull. iii. 1, the men sent presents to the women. Here the poet threatens that he will then repay Galla in kind for forgetting him now, viz. he will send her nothing.

Iam tristis nucibus puer relictis
Clamoso revocatur a magistro,
Et blando male proditus fritillo,

1. *nucibus—relictis*] Leaving his playthings, i. e. the nuts as a substitute for dice: see Ep. 237. 8; Pliny, Epist. viii. 7. 1, 'adeo tu in scholam revocas, ego adhuc Saturnalia extendo.—*Clamoso*, see Ep. 669. 5.

3. *proditus*] Betrayed by the sound. —*blando*, 'fascinating,' Ep 199. 15.

Arcana modo raptus e popina,
Aedilem rogat udus aleator.
Saturnalia transiere tota,
Nec munuscula parva, nec minora
Misisti mihi, Galla, quam solebas.
Sane sic abeat meus December.
Scis certe, puto, vestra iam venire
Saturnalia, Martias Kalendas.
Tunc reddam tibi, Galla, quod dedisti.

—*fritillo*, the dicebox see 593. 2; 693. 3; also 165. 7. The real game of dice was legal only during the Saturnalia. If any one was caught playing the game after that time, he was liable to be seized and brought before the Aedile, whom he is said *rogare*, i.e. παραιτεῖσθαι. The Aedile's office was to go round to the popinae, to see that order was observed.—*udus*, madidus, temulentus.

10. *vestra*] Viz., when women expect presents in return. Hence, Ep. 526. 1, 'natales mihi Martiae Kalendae—qua mittunt mihi munus *et* puellae,' sc. who usually receive, not give, on that day. See also Ep. 497. 15. Suet. Vesp. § 19, 'Sicut Saturnalibus dabat viris apophoreta, ita per Kalendas Martias feminis.'

EP. 273. (VI. i.)

The poet to his friend Julius Martialis (Ep. 198 and 230), requesting him to read over and criticise the present book, that it may be sent with the greater confidence to Domitian.

Sextus mittitur hic tibi libellus,
In primis mihi care Martialis:
Quem si terseris aure diligenti,
Audebit minus anxius tremensque
Magnas Caesaris in manus venire.

2. *in primis—care*] Carissime.

3. *terseris aure*] This is shortly put for 'quem si diligenter audieris, dum legitur, et terseris (spongia, i.e. calamo).' In *tergere*, 'to wipe,' ἐξαλείφειν, the figure is from painting. *Lituram facere* was said of scratching out writing. See Ep. 162. 6, 'If you shall have revised it, after giving it an attentive hearing (i.e. reading), it will be less timid in being placed in great Caesar's hands.'

EP. 274. (VI. iii.)

On the birth of a son to Domitian by his wife Domitia. Suet. Dom. § 3, 'Deinde uxorem suam Domitiam, ex qua in secundo suo consulatu filium tulerat, alteroque anno consalutaverat ut Augustam, eandem, Paridis histrionis amore deperditam, repudiavit.' See below, Ep. 281.

Nascere Dardanio promissum nomen Iulo,
Vera deûm suboles: nascere, magne puer;
Cui pater aeternas post saecula tradat habenas,
Quique regas orbem cum seniore senex.
Ipsa tibi niveo trahet aurea pollice fila
Et totam Phrixi Iulia nebit ovem.

1. *Nascere*] 'Be born.' Virg. Ecl. viii. 17, 'Nascere, praeque diem veniens age, Lucifer, almam.'—*Iulo*, to the heaven-descended race of the Trojan Iulus, sc. Ascanius, son of Aeneas. Cf. Aen. i. 288, 'Julius a magno demissum nomen Iulo,' and Ecl. iv. 49, 'cara deum soboles, magnum Jovis incrementum.'

3. *aeternas post saecula* seems to be a phrase for 'omni tempore superstites,' a government (empire) which is to survive all time. Otherwise *post saecula tradat* may mean 'post multos annos tradere possit,' and this suits the next line. This is virtually wishing the Emperor a long life. Compare Ovid, Trist. ii. 165; 'et olim Imperium regat hoc cum seniore senex.'

5, 6.] Julia was the daughter of Titus, Domitian's elder brother (Suet. Tit. iv.), and therefore the cousin of the present child. 'Julia shall be to you a goddess of destiny, presiding, as it were, at your birth, and weave for you a golden thread,' i. e. one of happiness, splendour, and wealth.—*niveo—pollice*, felici dextra. It seems that the child was entrusted to Julia to be educated; but the historical allusion is not clear.—*Phrixi—ovem*, sc. arietem, 'she shall use up all the golden fleece of the ram that carried Phrixus across the Hellespont.' —*totam*, as if so great a destiny would require the whole of the wool, and thus none would be left to make the thread of fate for inferior mortals.

EP. 275. (VI. v.)

Rustica mercatus multis sum praedia nummis:
Mutua des centum, Caeciliane, rogo.
Nil mihi respondes? Tacitum te dicere credo
"Non reddes:" ideo, Caeciliane, rogo.

1. *Rustica*] 'In the country,' opposed to *suburbana*.

2. *mutua des*] 'To pay for it, I ask you the loan of 100 sestertia' (100,000 sestertii).—'You make no reply,' i. e. refuse the loan, because you think I shall not repay you. Why, it was with that end in view that I asked you, viz. to get it from you as a present, not as a loan. It was not very uncommon for rich men to give presents towards buying land. See Hor. Epist. i. 7. 80. But the poet means, that he would feel a spiteful pleasure in defrauding such a man.

3. *tacitum*] sc. silentio tuo: eo, quod nihil respondes.

EP. 276. (VI. vi.)

Comoedi tres sunt, sed amat tua Paula, Luperce,
Quattuor: et κωφὸν Paula πρόσωπον amat.

1. *tres sunt*] There were not more than three interlocutors on the stage at once, though a *persona muta* sometimes made a fourth. The poet

intimates that Paula's paramours were more than usually numerous; but under κωφὸν πρόσωπον he seems to allude to some disguised character. The partiality of Roman matrons for actors (as Mnester, Paris, &c.) was sufficiently notorious.

EP. 277. (VI. viii.)

A satire on the wealth amassed by persons of low but lucrative professions, compared with the poverty of poets. Among several suitors of the former sort, an avaricious father gives his daughter to an auctioneer; and wisely, says the poet, if the richest is the worthiest. On the praecones see Ep. 254. 11. Horace, Epist. i. 7. 56, speaks of one of that profession, who was *tenui censu*. Compare Sat. i. 6. 86, 'si praeco parvas—mercedes sequerer.' On poets, Ep. 135.

Praecones duo, quattuor tribuni,
Septem causidici, decem poetae
Cuiusdam modo nuptias petebant
A quodam sene. Non moratus ille
Praeconi dedit Eulogo puellam.
Dic, numquid fatue, Severe, fecit?

2. *Septem*, &c.] The poverty of lawyers was often complained of, c. g. Juv. vii. 106 seqq. By the climax of numbers the poet intimates that, though among so many poets one or two might have been thought eligible as suitors, yet they were all too poor to have any chance.

EP. 278. (VI. ix.)

In Pompeiano dormis, Laevine, theatro:
Et quereris, si te suscitat Oceanus?

1. *Pompeiano*] Cf. xi. 21. 6. 'Quam Pompeiano vela negata noto.' The principal one of the three Roman theatres, built by Pompey, B.C. 55. See 548. 11.—*dormis*, pretending, perhaps, to be asleep, lest he should be abruptly ordered to leave the knights' seats, to which he had no claim.—On *Oceanus*, one of the tipstaffs, see iii. 95. 10, 'et sedeo qua te suscitat Oceanus;' and Ep. 232. 4. Compare also Ep. 219. There is a play on the double sense of *suscitat*, 'wakes you up,' and 'orders you to leave your seat,' ἐξανίστησι.

EP. 279. (VI. x.)

A compliment to Domitian on his generosity, and a hint that he may exercise it, if he pleases, on the poet.

Pauca Iovem nuper cum milia forte rogarem,
"Ille dabit" dixit "qui mihi templa dedit."

2. *templa dedit*] Viz. the rebuilding of the Capitoline temple. See Suet. Dom. § 5, 'Plurima et amplissima opera incendio absumpta resti-

Templa quidem dedit ille Iovi, sed milia nobis
Nulla dedit: pudet, ah, pauca rogasse Iovem.
At quam non tetricus, quam nulla nubilus ira,
Quam placido nostras legerat ore preces!
Talis supplicibus tribuit diademata Dacis
Et Capitolinas itque reditque vias.
Dic precor, o nostri dic conscia virgo Tonantis,
Si negat hoc voltu, quo solet ergo dare?
Sic ego: sic breviter posita mihi Gorgone Pallas:
"Quae nondum data sunt, stulte, negata putas?"

tuit, in qnis et Capitolium, qnod rursus arserat.—Novam autem cxcitavit aedem in Capitolio Custodi Jovi.'

4. *pauca rogasse*] He had said '*pauca* millia' in v. 1, and means that if he had asked a larger gift, he might have more easily obtained it.

6. *preces*] How composedly, and without showing anger, he read my petition for assistance.

7. *Dacis*] cf. v. 3, 'Accola jam nostrae Degis, Germanice, ripao a famulis Histri qui tibi venit aquis.' Snet. Dom. § vi. 'De Cattis Dacisque post varia proelia duplicem triumphum egit.'—*tribuit diademata*, allowed the *reguli* or petty kings to hold subordinate thrones.

8. *C.—vias*] The road to and from the Capitol, which was entered by generals in a triumph.

9. *conscia*] Pallas is elegantly said to be the *confidante* of Domitian (nostri tonantis), because the Emperor paid her particnlar honour. Cf. Ep. 215. To her the poet appeals for information as to the real mind of Domitian. Pallas was considered in mythology to have had very intimate relations with Zeus; seo Aesch. Eum. 827.

10. *hoc vultu*] Viz. tam placido, sup. ver. 6.

11. *posita—Gorgone*] This was putting off her terrors, and appearing in mild and peaceful form. Ovid, Fast. iii. 171, 'Sic ego; sic posita dixit mihi casside Mavors;' Propert. v. 9. 58, 'fortia dum posita Gorgone membra lavat.'

12. *negata*] 'Gifts are not finally refused because they are not instantly given.'—*stulte*, in respect of Minerva herself being the goddess of wisdom.

EP. 280. (VI. xi.)

Equality of position and circnmstances is necessary to constitute true friendship.

Quod non sit Pylades hoc tempore, non sit Orestes,
Miraris? Pylades, Marce, bibebat idem,

1, 2.] 'You express surprise that few friends are now to be found like Pylades and Orestes. The reason is, that there is now a different wine for the rich and the poor, i. e. there is too wide a disparity in rank. Compare Ep. 87 and 149. Pliny, Epist. ii. 6, 'liberti mei non idem quod ego bibunt, sed idem ego quod liberti.'

Nec melior panis turdusve dabatur Orestae,
Sed par atque eadem cena duobus erat.
Tu Lucrina voras, me pascit aquosa Peloris:
Non minus ingenua est et mihi, Marce, gula.
Te Cadmea Tyros, me pinguis Gallia vestit:
Vis te purpureum, Marce, sagatus amem?
Ut praestem Pyladen, aliquis mihi praestet Oresten.
Hoc non fit verbis, Marce: ut ameris, ama.

3. *melior panis*] Juv. v. 74, 'vin tu consuetis audax conviva canistris impleri, panisque tui novisse colorem?'

4. *cena*] Ep. 149. 2, 'Cur mihi non eadem quae tibi cena datur? Ostrea tu sumis stagno saturata Lucrino; Sugitur inciso mytilus ore mihi.'

5. *Peloris*] Sc. concha; some coarse and insipid mollusc from Pelorus, the promontory of Sicily. Ep. 537. 9, 'et fatuam summa cenaro pelorida mensa.' See Hor. Sat. ii. 4. 32.

6. *Non minus*] 'And yet my taste and appetite for good things is as genteel as yours is.'

7. *pinguis*] 'greasy.' See Ep. 168. Juv. ix. 'pingues aliquando lacernas, et male percussas textoris pectine Galli accipimus.' Compare with this Ep. 87. 7, 8.

8. *Vis te*] 'Would you have me, clad in a coarse soldier's wrapper, really *love* you who are clothed in Tyrian purple?' The difference of our rank is too great.—*sagatus*, dressed in *sagum*, i. e. a coarse woollen blanket from Gaul. (Ep. 2. 8.) See an excellent article on this word in Rich's 'Dictionary.'

9. *Ut praestem*] Sc. me. If I am to act the part of a Pylades, somebody must be an Orestes to me. Something more than mere talk and profession is necessary: if you would be loved, show love'—real, practical love, the love that is proved by deeds done to others.

EP. 281. (VI. xiii.)

On a statue of Julia, the daughter of Titus, and favourite niece of Domitian (see on Ep. 274), in which she was represented as holding the *cestus*, or girdle of Venus, in her hand. Sueton. Dom. § 22, 'fratris filiam, adhuc virginem oblatam in matrimonium sibi, quum devinctus Domitiae nuptiis pertinacissime recusasset, non multo post alii collocatam corrupit ultro, et quidem vivo etiam tum Tito; mox patre ac viro orbatam ardentissime dilexit ut etiam causa mortis exstiterit, coactae conceptum a se abigere.' He was buried with her ashes, ibid. § 17.

Quis te Phidiaco formatam, Iulia, caelo,
Vel quis Palladiae non putet artis opus?
Candida non tacita respondet imagine lygdos
Et placido fulget vivus in ore liquor.

1. *caelo*] The sculptor's chisel.—*Palladiae—artis*, made by the goddess Pallas herself, the patroness of fine art.

3. *Lygdos*] The Lygdian marble from Arabia. Ep. 296. 21.—*respondet*,' seems to answer when you speak to it.' Hence *non tacita imagine*. So Propert. v. 11. 83, 'ubi secreto nostra ad simulacra loqueris, Ut responsurae singula verba jace.'

4. *liquor*] ἰκμὰς, the moisture,

Ludit Acidalio, sed non manus aspera, nodo,
  Quem rapuit collo, parve Cupido, tuo.
Ut Martis revocetur amor summique Tonantis,
  A te Juno petat ceston et ipsa Venus.

juiciness, as of life itself. A bold expression; some MSS. give *decor*.

5. *Ludit*] "Ludibunda et velut tenera ac molli manu gerit cestum, id est, balteum amoris potentem." Schrevelius. —*Acidalia* was an epithet of Venus from a fountain at Orchomenus. See Conington on Virg. Æn. i. 720. Inf. Ep. 451. 3.—*nodo* refers to the studs of the belt. —*non aspera*, i. e. not as if about to strike fiercely with it, like a boxer in the *cestus*, or as if flogging a slave. Those who were touched by the *cestus* were inspired with love; compare the custom of the Luperci striking women with the goat-thong. Here Domitian represented himself as smitten by Julia. The cestus seems to have been worn as a necklace also on Cupid's neck. Cf. xiv. 206, 'Collo necte, puer, meros amores; Ceston de Veneris sinu calentem.' On the cestos see Rich, Dict. in v. The well-known description in Hom. Il. xiv. 214 seqq. will also occur to the reader. Perhaps the work represented a group, in which Cupid stood by, and Julia held the cestos as if just taken from his neck.

7, 8.] 'If Venus would reinspire Mars, or Juno Jove, with love, they would ask of Julia her cestos for that purpose.' It appears that the *cestos* was thought to obtain its virtue from the charms of the goddess, and was worn by Cupid when thus impregnated with magic powers, as an instrument for subduing his victims. It was perhaps studded with gems, and thence was called cestus like the boxing-glove. (Photius, *διακεκεντημένος καὶ διαπεποικιλμένος ἱμάς*.) Hence the allusions in *nodo* and *manus aspera*. Cf. vi. 21. 9, 'Dixit, et arcano percussit pectora loro. Plaga juvat: sed tu jam, dea, parce tuo.'

EP. 282. (VI. xiv.)

To one Laberius, who boasted that he *could* write poetry, but never did. The poet says, if he can, he ought; then he will think something of him. The epigram is rather obscure. The MSS. give *non scribat* in v. 4, but Schneidewin, in his smaller edition, has *conscribat*. This, if right, would seem to joke on *prose* writing, *συγγράφειν*. But it seems safer to retain *non scribat*, in this sense:—'You say you *can* write: why don't you? [*Because you can't.*] A man who *can*, but declines to do so, i. e. withstands the temptation, is a man indeed.'

Versus scribere posse te disertos
Affirmas, Laberi: quid ergo non vis?
Versus scribere qui potest disertos,
Non scribat, Laberi: virum putabo.

EP. 283. (VI. xv.)

On an ant inclosed in amber. See Ep. 176 and 194. A piece of amber is preserved among the minerals in the Cambridge Museum, which contains minute insects that seem to the naked eye a small species of ant.

Dum Phaethontea formica vagatur in umbra,
Implicuit tenuem sucina gutta feram.
Sic modo quae fuerat vita contempta manente,
Funeribus facta est nunc pretiosa suis.

1. *Phaethontea*] See Ep. 176. 1.
4. *pretiosa*] Because large prices were given for such curiosities.

EP. 284. (VI. xvii.)

On *Cinnamus*, a *tonsor* (see Ep. 367), probably a libertus, who thought that by a slight change he might take the Roman name of *Cinna*. The poet wittily says, that the same process of clipping would have converted *Furius* into *fur*.

Cinnam, Cinname, te iubes vocari.
Non est hic, rogo, Cinna, barbarismus?
Tu si Furius ante dictus esses,
Fur ista ratione dicereris.

EP. 285. (VI. xviii.)

To Priscus, on the death of his friend Saloninus, a Spaniard, and probably surnamed from the river *Salo* (Ep. 192. 15).

Sancta Salonini terris requiescit Hiberis
Qua melior Stygias non videt umbra domos.
Sed lugere nefas: nam qui te, Prisce, reliquit,
Vivit qua voluit vivere parte magis.

1. *Sancta—umbra*] 'The holy shade.' — *Qua melior*, sc. optima omnium quae unquam ad inferos descenderunt.
4. *qua voluit—parte*] He survives in the person of his friend Priscus, whose life he preferred to his own. A friend is often called *pars altera* or *pars major* ('the better half') of a person.

EP. 286. (VI. xix.)

On an advocate, who, in pleading a simple case, ran off into subjects wholly alien.

Non de vi neque caede, nec veneno,
Sed lis est mihi de tribus capellis.
Vicini queror has abesse furto.
Hoc iudex sibi postulat probari :
Tu Cannas Mithridaticumque bellum
Et periuria Puniei furoris
Et Sullas Mariosque Muciosque
Magna voce sonas manuque tota.
Iam dic, Postume, de tribus capellis.

1. *de vi—caede*, &c.] 'These are the subjects which your historical illustrations refer to; but they have no bearing on the three kids which I prosecute my neighbour for stealing.'

4. *Hoc*, &c.] '*That* is what the judge wishes to have proved to him;' but you do not even allude to it.

7. *Mucios*] Mucius Scaevola was the man who undertook to kill Porsenna. See i. 21, 'Urere quam potuit contempto Mucius igne, Hanc spectare manum Porsena non potuit.'

8. *manu tota*] With all the gesticulations that your hand can produce.

EP. 287. (VI. xxiv.)

Nil lascivius est Charisiano :
Saturnalibus ambulat togatus.

2. *togatus*] He wears his toga because he is too poor to buy a *synthesis*, or dinner-dress. Lib. xiv. 141, 'Dum toga per quinas gaudet requiescere luces, Hos poteris cultus sumere iure tuo.' Among other licences of the Saturnalia, the disuse of the irksome toga in public was allowed. The poet banters Charisianus, as if he were his toga, unlike the rest, from pure fun, and for the purpose of being singular. There is irony in *lascivius*, which in fact ridicules the man's disregard of the *lascivia* of others.

EP. 288. (VI. xxvii.)

To one Nepos, whom he exhorts not to live too thriftily, because he has a daughter to provide for. It does not seem possible to identify this man with any known character.

Bis vicine Nepos—nam tu quoque proxima Florae
Incolis et veteres tu quoque Ficelias—

1. *Bis vicine*] 'Doubly my neighbour,' because you have a house in Rome, near the Temple of Flora (see Ep. 231. 4), and a farm near Ficeliae (or Ficulea), among the Sabines (where the poet had an estate at Nomentum). — *proxima Florae*, sc. loca proxima Florae templo.

Est tibi, quae patria signatur imagine voltus,
  Testis maternae nata pudicitiae.
Tu tamen annoso nimium ne parce Falerno,
  Et potius plenos aere relinque cados.
Sit pia, sit locuples, sed potet filia mustum:
  Amphora cum domina nunc nova fiat anus.
Caecuba non solos vindemia nutriat orbos:
  Possunt et patres vivere, crede mihi.

3—4.] 'You have a daughter, whose face bears the impress and image of her father, and who was born to attest the virtue of her mother, your wife.'—*signatur vultus*, vultus signatos habet. Gronovius well compares Catull. in Nupt. Jul. 221, 'Sit suo similis patri—et pudicitiam suae matris indicet ore.' Hesiod, Opp. 235, *τίκτουσιν δὲ γυναῖκες ἐοικότα τέκνα τοκεῦσιν.*

5. *tamen*] Though you have to provide for her, *ne nimium parce*, noli nimium parcere, veteri vino, 'don't save your wine, already old enough, and which will only be spoilt, but drink it, and fill the amphorae with coins.' Cf. xiii. 126, 'Unguentum haeredi nunquam, nec vina relinquas: Ille habeat nummos, haec tibi tota dato.'

7. *pia*] Affectionate, fond of her father. 'I don't object to her loving you, and wishing to keep every reminiscence of you, nor to her being left well off; but let her have new wine to drink, and if she must have old wine, let her store it now, that it may grow old with herself.'

9. *Caecuba*] Such precious wines ought not to be reserved for childless old bachelors: even a family man like you may enjoy himself over a genial bottle; believe *me*, who can attest it from experience.' The *orbi* would drink their old wine, because they had no one to leave it to.

EP. 289. (VI. xxviii.)

This and the next epigram are on the death of Glaucias, a faithful libertus of Melior Attedius. This man is mentioned (Ep. 98. 7), with an allusion to his wealth and hospitality.

Libertus Melioris ille notus,
Tota qui cecidit dolente Roma,
Cari deliciae breves patroni,
Hoc sub marmore Glaucias humatus
Iuncto Flaminiae iacet sepulcro:
Castus moribus, integer pudore,
Velox ingenio, decore felix.

3. *breves*] 'Short-lived.'

5. *Juncto*] Proximo. Juv. i. 170, illos quorum Flaminia tegitur cinis atquo Latina,' where see Mr. Mayor. Inf. Ep. 599. 1.

7. *felix*] Favoured by nature.

Bis senis modo messibus peractis
Vix unum puer applicabat annum.
Qui fles talia, nil fleas, viator. 10

8, 9.] Compare Ep. 240. 5, 6.
10.] 'May those who feel sympathy for this loss, themselves have no loss to bewail.' Cf. Ep. 556. 5, 6.

EP. 290. (VI. xxix.)

Non de plebe domus, nec avarae verna catastae,
Sed domini sancto dignus amore puer,
Munera cum posset nondum sentire patroni,
Glaucia libertus iam Melioris erat.
Moribus hoc formaeque datum: quis blandior illo? 5
Aut quis Apollineo pulchrior ore fuit?
Immodicis brevis est aetas et rara senectus.
Quidquid amas, cupias non placuisse nimis.

1. *de plebe*] One of the common slaves. So Ep. 424. 18, 'non grege de domini, sed tua, Ceste, manus.'—*avarae*, because the *mangones* demanded extravagant prices. See Ep. 476. 5.—*vernae* (on whom see Becker, *Gallus*, p. 202) could therefore be sold; but in that case they were no longer called *vernae*.

2. *sancto—amore*] i. e. not in the ordinary sense of a boy-favourite.

3. *sentire*] 'Appreciate;' i. e. being only in his thirteenth year, he was too young to have civil rights. — *patroni*, cf. Ep. 50. 9.

4. *Glaucia*] So *Marsua*, Ep. 94. 8. *Mena* and *Menas*, Hor. Epist. i. 7. 55 and 61.

6. *Apollineo — ore*] 'In godlike face,' Apollo being the type of youthful beauty.

7. *Immodicis*] τοῖς περισσοῖς, to those who are not of the common way, or who have extraordinary merits. Byron's well-known lines, 'I never had a young gazelle,' &c., illustrate this familiar sentiment, which is expressed here in a very beautiful verse.

EP. 291. (VI. xxx.)

To a friend who had reluctantly lent the poet a small sum. Compare Ep. 275.

Sex sestertia si statim dedisses,
Cum dixti mihi "Sume, tolle, dono,"

2. *Cum dixti*, &c.] 'If, when you had said *sume*, i. e. had consented to lend it, you had supplied the money immediately, I should have considered myself indebted to you for 200 (or, felt as grateful as if that sum had been lent me), not for six sestertia. Now, however, as you have been nearly a year in finding me the money, I can only say, I shall not repay it.'

Deberem tibi, Paete, pro ducentis.
At nunc cum dederis diu moratus,
Post septem, puto, vel novem Kalendas,
Vis dicam tibi veriora veris?
Sex sestertia, Paete, perdidisti.

EP. 292. (VI. xxxii.)

On the suicide of Otho. See Tac. Hist. ii. 49. Suet. Otho, § 11, who also describes his effeminate habits in § 12.

Cum dubitaret adhuc belli civilis Enyo
Forsitan et posset vincere mollis Otho,
Damnavit multo staturum sanguine Martem
Et fodit certa pectora tota manu.
Sit Cato, dum vivit, sano vel Caesare maior:
Dum moritur, numquid maior Othone fuit?

1. *dubitaret*] In ambiguo esset quorsum inclinaret.

3. *staturum*] Ne multo civium sanguine constaret, viz. to avoid the horrors of a civil war against the party of Vitellius; *magno stare*, 'to cost much,' occurs iii. 75. 8. cf. 539. 5.

5. *Sit Cato*, &c.] Granted that, in his lifetime, Cato of Utica really was, as he professed, a greater man than Julius Caesar: yet in his death Otho was greater even than Cato; since Otho slew himself to prevent further bloodshed; Cato, to avoid falling into the hands of the conqueror Caesar.

EP. 293. (VI. xxxv.)

On a tedious lawyer, who used to tipple while pleading causes.

Septem clepsydras magna tibi voce petenti
Arbiter invitus, Caeciliane, dedit.
At tu multa diu ducis vitreisque tepentem
Ampullis potas semisupinus aquam.

1. *Septem clepsydras*] i. e. an extension of the time ordinarily allotted by the water-clock. See Ep. 391. 3. Becker, *Gallus*, p. 321. —*Arbiter*, the judge. This privilege was occasionally allowed. Pliny, Epist. ii. 11. 14, 'nam duodecim clepsydris quas spatiosissimas acceperam sunt additae quatuor.'

3. *At tu*] 'But you keep drinking much and long, and from glass bottles imbibe warm water with your face almost turned upwards.'—*multa ducere* might mean 'longum sermonem producis;' and perhaps there is a play between this sense and Horace's 'ducere nectaris succos.' Perhaps, after all, the reading *dicis* is a better one. For *ampulla* (a flask or drinking-bottle), see Rich's Dict. in v. Suet. Dom. § 21, 'ut modicam in ampulla potiuncu-

Ut tandem saties vocemque sitimque rogamus,
Iam de clepsydra, Caeciliane, bibas.

lam sumeret.' — *tepentem*, perhaps warm with standing so long in the hot court.

6. *de clepsydra*] i. e. so as to bring your pleading to an end at once.

EP. 294. (VI. xxxviii.)

On an infant son of Regulus, a famous pleader. See Ep. 8. Whether this is the Marcus Regulus so often mentioned in Pliny's letters with disparagement, does not seem certain. But in Lib. iv. Epist. 2, he says, 'Regulus filium amisit;—erat puer acris ingenii sed ambigui, qui tamen posset recta sectari, si patrem non referret.'

Aspicis, ut parvus, nec adhuc trieteride plena
Regulus auditum laudet et ipse patrem?
Maternosque sinus viso genitore relinquat
Et patrias laudes sentiat esse suas?
Iam clamor centumque viri densumque corona
Volgus et infanti Iulia tecta placent.
Acris equi suboles magno sic pulvere gaudet,
Sic vitulus molli praelia fronte cupit.
Di, servate, precor, matri sua vota patrique,
Audiat ut natum Regulus, illa duos.

1. *trieteride*, &c.] Nondum trimus.

2. *et ipse*] i. e. as well as the audience.

3. *viso genitore*] When he sees his father returning after winning a cause, he leaves his mother's lap, as a precocious boy, and feels a pride in his father's success, as if it were a credit to himself.

5. *Iam*] i. e. young as he is, the child is pleased with the noise and the sight of the judges, and the people standing thickly in circles to hear the different pleaders; i. e. he shows that hereafter he will take to that profession.

6. *Julia tecta*] The Julia Basilica, where the Centumviri sate to hear civil causes. Pliny, Ep. v. 21; vi. 33.

7. *magno—pulvere*] With a great crowd in the Circus. So we call a well-filled theatre 'a good house.'

10. *Audiat*, &c.] That Regulus may live to hear his son plead, and the wife and mother to hear both.

EP. 295. (VI. xli.)

On a pleader who, being hoarse, wore a tie (*focale*) round his neck. Compare Ep. 183. 685.

Qui recitat lana fauces et colla revinctus,
Hic se posse loqui, posse tacere negat.

2. *posse loqui*] sc. negat. By persisting in speaking, though unfit to speak, he shows he can neither speak nor be silent.

EP. 296. (VI. xlii.)

To Oppianus, a would-be poet (Ep. 327), to whom he recommends the elegantly fitted baths of Claudius Etruscus.

Etrusci nisi thermulis lavaris,
Illotus morieris, Oppiane.
Nullae sic tibi blandientur undae,
Nec fontes Aponi rudes puellis,
Non mollis Sinuessa fervidique
Fluctus Passeris aut superbus Anxur,
Non Phoebi vada principesque Baiae.
Nusquam tam nitidum vacat serenum:
Lux ipsa est ibi longior, diesque
Nullo tardius a loco recedit.
Illic Taygeti virent metalla
Et certant vario decore saxa,
Quae Phryx et Libys altius cecidit;
Siccos pinguis onyx anhelat aestus
Et flamma tenui calent ophitae.

2. *Illotus*] You will never have had a really good bath in your life.

4. *fontes Aponi*] Baths near Patavium, which for some superstitious reasons were used only by males. Cf. Hesiod. Opp. 753,—*μηδὲ γυναικείῳ λουτρῷ χρόα φαιδρύνεσθαι ἀνέρα.* 'Patavium' is called 'Apona tellus' in Ep. 31. 3.

5. *Sinuessa*] See xi. 7. 12, *in Sinuessano velle sedere lacu.* Tac. Hist. i. 72; Aun. xii. 66.—*fervidi Passeris*, hot springs, so called in Campania.—*superbus*, elevated on a rock.

7. *Phoebi vada*] The 'Aquae Apollinares,' near Caere, in Etruria. To them Tibullus alludes, iii. 5. 1, 'vos tenet Etruscis manat quae fontibus unda, Unda sub aestivum non adeunda Canem.'

8. *serenum*] *αἰθρία*, 'nowhere is there so bright and unclouded a sky.' Used as a substantive, like *sudum*.

11. *virent*] The *verdo antico*. So Ep. 486. 9, 'et quod (marmor) virenti fonte lavit Eurotas.'

13. *altius*] From the deeper beds, and therefore of finer and more compact quality.

14. *pinguis*] Feeling slippery or greasy to the touch, or in reference to the oily look or colour of a semi-transparent material. Perhaps, like *pingue ebur*, *aurum*, &c., costliness is conveyed by the epithet. The onyx may be the same material, the manufacture of which into vases, &c., has of late years been revived by the French. Cf. Ep. 664. 4. Pliny, N. H. xxxiv. 7, § 59—61, who says it was used for vases, and called by some *alabastrites*.—*siccos —aestus*, i. e. in the *assa* or dry sweating-rooms. So the Greeks used *ξηρὸς ἱδρώς*, *aridus vapor*, ver. 17. The different sorts of marble were used as being different conductors of heat, either in fancy or in reality.

15. *ophitae*] Marbles, either used as a charm or cure for serpents'

Ritus si placeant tibi Laconum,
Contentus potes arido vapore
Cruda Virgine Marciave mergi;
Quae tam candida, tam serena lucet,
Ut nullas ibi suspiceris undas
Et credas vacuam nitere lygdon.
Non attendis, et aure me supina
Iam dudum quasi negligenter audis.
Illotus morieris, Oppiane.

bites, or marked with lines or fossils like snakes, as we speak of *serpentine*, Pliny, N. H. xxxvi. 7, § 55—56. —*tenui*, perhaps because that marble easily absorbs heat.

16. *Laconum*] They used to plunge in cold water after sweating. Hence *aridus vapor*, heat without water, but obtained by a hypocaust.

18. *Virgo aqua*] Ep. 344. 11, and 230. 9.—*Marcia*, Tac. Ann. xiv. 22. Pliny, N. H. xxxi. § 24, 25. Prop. 'non operosa rigat Marcius antra liquor,' iv. (iii.) 2. 12.—*Cruda*, 'unboiled,' in its natural state.

21. *lygdon*] The Lygdian marble with which the bath is paved. See Ep. 281. 3. It was of a pure white colour, like Parian (Pliny, N. H. xxxvi. 7, § 62).

EP. 297. (VI. xliii.)

The poet, in his villa at Nomentum, to his wealthy friend Castricus at Baiae.

Dum tibi felices indulgent, Castrice, Baiae
Canaque sulphureis nympha natatur aquis,
Me Nomentani confirmant otia ruris
Et casa iugeribus non onerosa suis.
Hoc mihi Baiani soles mollisque Lucrinus,
Hoc mihi sunt vestrae, Castrice, divitiae.
Quondam laudatas quocunque libebat ad undas
Currere, nec longas pertimuisse vias,
Nunc urbis vicina iuvant facilesque recessus,
Et satis est, pigro si licet esse mihi.

1. *Dum tibi*, &c.] 'While fashionable Baiae administers to your delights, and the springs, white with the sulphur in the water, are used for swimming, *I* am recovering my strength by a holiday at my Nomentum farm, and at my cottage, which is not too large for the estate it stands upon.'—*natatur*, as Ep. 175. 3, 'sacris piscibus hae natantur undae.' Sulphur-springs or baths were called *albulae*. Suet. Nero, § 31. Virg. Aen. vii. 517, 'sulphurea Nar albus aqua.'

5. *Hoc mihi*] 'This is to me your sunshine at Baiae; and this is all that your wealth is to you great men.'

7. *Quondam*] See Ep. 30.

9. *faciles*] 'Easy of access.'—*pigro—esse*, 'to have nothing to do,' *vacare*. Cf. Ep. 587. 15.

EP. 298. (VI. xlvi.)

The blue (*Veneta factio*) was Domitian's least favoured colour in the Circus-races. Hence the poet ironically praises a driver of that party, who kept flogging his horses, and yet hardly got them out of a foot-pace, because he did not choose to win. Caligula patronized the green, *prasina*, which was probably the imperial colour. See Ep. 545. 23. Suet. Cal. § 55. Petron. Sat. § 70, fin.

Vapulat assidue veneti quadriga flagello,
Nec currit: magnam rem, Catiane, facis.

1. *veneti*] Sc. *aurigae.—quadriga*, i. e. the four horses.

2. *magnam rem—facis*] 'You do a clever thing.' So Ep. 199. 18, 'fecisti rem, Line, difficilem.'

EP. 299. (VI. xlvii.)

Stella, the poet's wealthy friend, had named a spring in his villa after his wife Ianthis (vi. 21; xii. 3. 12). The poet professes to propitiate the nymph for having without her leave drunk some of the spa-water when unwell. The offering was a young pig, as Horace offers a kid to the fountain of Bandusia (Carm. iii. 13).

Nympha, mei Stellae quae fonte domestica puro
Laberis et domini gemmea tecta subis,
Sive Numae coniunx Triviae te misit ab antris,
Sive Camenarum de grege nona venis:
Exolvit votis hac se tibi virgine porca
Marcus, furtivam quod bibit aeger aquam.

1. *domestica*] 'Intra domum.' It was possibly artificial, and conducted in leaden pipes (Propert. iv. 2. 12) from one of the aqueducts; but the poet speaks of it as a spring, perhaps in compliment. The Roman *atria* were sometimes supplied with *salientes*, jets of water or fountains. See Becker, *Gallus*, p. 251.

2. *gemmea tecta*] An artificial grotto.

3. *Numae conjux*, &c.] 'Whether you come from the spring in the grotto of Egeria, at Aricia,' where Diana (*Trivia*) was worshipped, 'or are one of the *Camenae*.' Egeria herself was one of the *Camenae* (ancient and indigenous Italian nymphs, in later times associated with the nine Muses). She was the confidante and secret adviser (some said wife) of Numa. See Ovid, Fast. iii. 154. The sense seems to be 'whether Egeria sent you hither from Aricia, or whether you are Egeria herself, who has migrated from thence to the house of Stella.' Hence *nona venis* implies that the ninth of that august number of nymphs has found a more congenial residence in Stella's house (for he was a poet) than elsewhere.

5. *Exolvit—se*] 'Acquits himself of his vow.' A person was said to be *damnatus voti*, when under obligation to pay it.

6. *furtivam*] Why *furtivam?* ask the commentators. Probably this is in compliment to Stella, as if his spa was so valuable as to be worth taking at a hazard without special permission.

Tu contenta meo iam crimine gaudia fontis
Da secura tui: sit mihi sana sitis.

7. *contenta*] Satisfied by this expiation of my fault.

8. *sana*] 'May my presumption in drinking the water not to be punished by illness;' or rather, 'may the draught work my cure.' But there is probably a double sense: 'may my thirst for your water not lead me into any unreasonable or daring act of impiety.' Tho penalty of violating pure spring water was believed to be illness following it. See Tac. Ann. xiv. 22, 'videbatur (Nero aquae Marciae) potus sacros et caerimoniam loci corpore loto polluisse. Secutaque anceps valitudo iram deum adfirmavit.' Here, however, the poet is supposed to repeat the draught, and to pray that it may bring him health, which the former draught had not done. This second draught is the *secura gaudia fontis;* and *sitis* is the appetite for it, which has induced him to take it twice.

EP. 300. (VI. li.)

To a stingy and inhospitable man. Martial says he will pay him off for his being so rarely invited, by *coming* when asked. This is said, *παρ' ὑπόνοιαν*, for *licet roges, non veniam.* He knew the man would be better pleased by the invitation being refused.

Quod convivaris sine me tam saepe, Luperce,
Inveni, noceam qua ratione tibi.
Irascor, licet usque voces mittasque rogesque.
"Quid facies?" inquis. Quid faciam? veniam.

EP. 301. (VI. lii.)

On the death of a clever but youthful *tonsor*, probably a slave of Martial's. See Ep. 631, and Ep. 425.

Hoc iacet in tumulo raptus puerilibus annis
Pantagathus, domini cura dolorque sui,
Vix tangente vagos ferro resecare capillos
Doctus et hirsutas excoluisse genas.
Sis licet, ut debes, tellus, placata levisque,
Artificis levior non potes esse manu.

4. *excoluisse*] To trim the beard and whiskers on hairy faces.

5. *levis*] Compare Ep. 240. 10.

EP. 302. (VI. lv.)

On a disreputable fop, who used costly perfumes.

Quod semper casiaque cinnamoque
Et nido niger alitis superbae
Fragras plumbea Nicerotiana,
Rides nos, Coracine, nil olentes:
Malo, quam bene olere, nil olere.

1. *casia*, &c.] Persius, vi. 35, 'seu spirent cinnama surdum, Seu casiae peccent ceraso nescire paratus.'

2. *niger*] Smeared with dark (probably hair) ointment, scented with cinnamon, and other spices, said to be obtained from the Phoenix's nest. So Ep. 449. 4, 'quod nidos olet alitis superbae.' Cf. Tac. Ann. vi. 28, 'sublato murrhae pondere temptatoque per longum iter, ubi par oneri, par meatui sit, subire patrium corpus inque Solis aram perferre atque adolere.'

3.] *Niceros* was a noted perfumer. See x. 38. 8, 'nimbis ebria Nicerotianis.' xii. 65. 4, 'Utrumne Cosmi, Nicerotis an libram.' — *plumbea* may here mean 'adulterated,' like *plumbei nummi*, Ep. 48. 15; or because, according to Pliny, xiii. 2, the decoction was made in a leaden vessel. In this case, *plumbeum*, i. e. *vas*, must be taken as a substantive.

5. *nil olere*] Cf. ii. 12. 4, 'non bene olet, qui bene semper olet;' and 323. 12, 'omnia cum fecit, Thaida Thais olet.'

EP. 303. (VI. lvii.)

On the prevailing custom of *painting* hair on a bald scalp with black (Ep. 302. 2) ointment. Comp. Ep. 311, 'calvam trifilem semitactus unguento.'

Mentiris fictos unguento, Phoebe, capillos
Et tegitur pictis sordida calva comis.
Tonsorem capiti non est adhibere necesse:
Radere te melius spongia, Phoebe, potest.

2. *sordida*] Opposed to *nitida*, 'smeared and dirtied with pigment.'

4. *spongia*] To wipe off the marks.

EP. 304. (VI. lix.)

On a vain *libertus*, who made every excuse to display his costly finery. Compare Ep. 73.

Et dolet et queritur sibi non contingere frigus,
Propter sexcentas Baccara gausapinas,

1. *dolet*] Whereas not the absence of cold weather, but the cold itself, should so have affected him. He complains that winter has not yet

Optat et obscuras luces ventosque nivesque,
  Odit et hibernos, si tepuere, dies.
Quid fecere mali nostrae tibi, saeve, lacernae,
  Tollere de scapulis quas levis aura potest?
Quanto simplicius, quanto est humanius illud,
  Mense vel Augusto sumere gausapinas?

come, just because he has a store of *lacernae* to show.—*gausapinas*, sc. *vestes* or *lacernas*, mantles of baize or frieze, felted and made thick to keep off the cold. See xiv. 145, *paenula gausapina:* 'Is mihi candor inest, villorum gratia tanta, Ut me vel media sumero messe velis.' Becker, Gallus, p. 419. They were costly winter mantles, something like the καννάκης of Ar. Vesp. 1137. Baccara had a large number of these (*sercentas*, indefinite), and preferred shade to sunshine, cold to warm days, in order to display them. Persius calls a perfumed beard *balanatum gausape*, iv. 37, and red wigs *lutea gausapa*, vi. 46. See Hor. Sat. 2. 8. 11.

5. *Quid—mali*] 'Why have you such a spite against my *trita lacerna* (Ep. 407. 22) as to wish for cold weather, which it would be no proof against, every breeze removing it from my shoulder?' So Ep. 12. 3, 'Quid tantum fecere boni tibi pessima vina?'—*lacernae*, often used in the plural, because it includes both the cloak and the hood. Hence 'totae lacernae' in Propert. v. 8. 85. See Ep. 78. 3; 196. 5.

7. *simplicius*] Showing less affectation; *humanius*, more good nature to others, who can less easily bear the cold. 'Rather than wish for cold weather, you should wear your fine cloaks in August; your real wish being only that we may see and admire them.'

EP. 305. (VI. lx.)

To a conceited writer, who had just published a book.

Rem factam Pompullus habet, Faustine: legetur
  Et nomen toto sparget in orbe suum.
Sic leve flavorum valeat genus Usiporum,
  Quisquis et Ausonium non amat imperium.
Ingeniosa tamen Pompulli scripta feruntur:
  Sed famae non est hoc, mihi crede, satis.

1. *rem factam*] He has gained his end. Cf. Ep. 16. 4, and ii. 26, 'Jam te rem factam, Bithynice, credis habere.'—*Faustine*, see Ep. 110. 6.

3. *Sic—valeat*] 'So surely may the Germans and all other enemies of Rome thrive!' i. e. may their chance of thriving be only as great as Pompullus' is of fame. Or rather, perhaps, 'May that kind of fame, viz. to be talked about but not praised, attach to our enemies.' On the revolt of the Usipi, see Agric. 28. 32; Hist. 4. 37.

5. *Ingeniosa*] The poet distinguishes between *ingenium*, a sort of acquired cleverness, and *genius*, in our sense of the word, innate talent.

Quam multi tineas pascunt blattasque diserti,
Et redimunt soli carmina docta coci!
Nescio quid plus est, quod donat saecula chartis:
Victurus Genium debet habere liber.

7. *blattas*] Cock-roaches. See Ep. 690. 2, and 110. 3.—*redimunt*, rescue them from the moths, to use them for wrapping greasy things (Becker, Gallus, p. 337).

9. *saecula*] Immortalitatem.

10. *habere Genium*] Has a secondary sense, 'to have a presiding deity, or preserver, to secure fame for it.'

EP. 306. (VI. lxi.)

He congratulates himself that some of his enemies are stung by his satire, and prefers this to the praises of all Rome.

Laudat, amat, cantat nostros mea Roma libellos,
Meque sinus omnis, me manus omnis habet.
Ecce rubet quidam, pallet, stupet, oscitat, odit.
Hoc volo: nunc nobis carmina nostra placent.

1. *cantat*, &c.] So Ep. 501. 2, 'quod me Roma legit, rumpitur invidia.'

2. *sinus omnis*] The plural *habent* being understood; the pockets of the togas, wherein books and other articles were carried.

3. *rubet*] Juven. i. 166, 'rubet auditor, cui frigida mens est Criminibus: tacita sudant praecordia culpa.' —*oscitat*, 'yawns to show his pretended weariness.'—*odit*, *βδελύττεται*, professes his disgust at them.

EP. 307. (VI. lxii.)

On Oppianus, a *captator*.

Amisit pater unicum Salanus:
Cessas mittere munera, Oppiane?
Heu, crudele nefas malaeque Parcae!
Cuius volturis hoc erit cadaver?

1. *unicum*] sc. filium.

2. *munera*] As if to express your condolence on the occasion. See Ep. 308. 5.

3.] An ironical sympathy: 'What a sad event! I wonder what vulture will get *this* carcase,' i. e. whether Oppianus will be as lucky in securing this prey as he hopes to be. Seneca, Ep. 95, 'Qui, ut haeres scribatur, consolatur aut assidet, vultur est: cadaver expectat.' It is probable, therefore, that captatores were commonly nicknamed 'vultures.'

EP. 308. (VI. lxiii.)

He expostulates with Marianus for not perceiving the schemes of those who flatter him merely for his money.

Scis te captari, scis hunc qui captat, avarum,
Et scis qui captat, quid, Mariane, velit.
Tu tamen hunc tabulis heredem, stulte, supremis
Scribis et esse tuo vis, furiose, loco.
"Munera magna tamen misit." Sed misit in hamo;
Et piscatorem piscis amare potest?
Hicine deflebit vero tua fata dolore?
Si cupis, ut ploret, des, Mariane, nihil.

2. *quid—velit*] Viz. your death. Comp. viii. 27, Munera qui tibi dat locupleti Gaure senique, Si sapis et sentis, hoc tibi ait, 'morere.'

4. *esse tuo—loco*] To succeed to your possessions.

5. *in hamo*] See iv. 56, 'Sordidius nihil est, nihil est te spurcius uno, Qui potes insidias dona vocare tuas.' Ep. 228. 7, and 85. 4, 'hamus et in mullum mittitur atque lupum.'

6. *Et*, &c.] 'What! a fish love the man who catches it! Just as reasonable it is for you to be so fond of this *captator*.'

8. *des—nihil*] Then he will truly weep, because he has got nothing. Juven. 'ploratur lacrymis amissa pecunia veris.'

EP. 309. (VI. lxv.)

To Tucca, who objected to epigrams being written in hexameter verse (as the preceding one of thirty-two verses is, viz. vi. 64).

"Hexametris epigramma facis" scio dicere Tuccam.
Tucca, solet fieri, denique, Tucca, licet.
"Sed tamen hoc longum est." Solet hoc quoque, Tucca, licetque:
Si breviora probas, disticha sola legas.
Conveniat nobis, ut fas epigrammata longa
Sit transire tibi, scribere, Tucca, mihi.

2. *solet fieri*] 'This is often done; and if it were not, there is no law against it.'

3. *hoc*] This particular epigram (next preceding).

5. *Conveniat*] 'Let us come to an understanding.' A good satire on a dotard who could not appreciate an epigram. See Ep. 102. 7.

EP. 310. (VI. lxx.)

"Cotta is 62 years old, and has never felt a fever, never called in a doctor."

Sexagesima, Marciane, messis
Acta est et, puto, iam secunda Cottae,

Nec se taedia lectuli calentis
Expertum meminit die vel uno.
Ostendit digitum, sed impudicum,
Alconti Dasioque Symmachoque.
At nostri bene computentur anni
Et quantum tetricae tulere febres,
Aut languor gravis, aut mali dolores,
A vita meliore separentur:
Infantes sumus, et senes videmur.
Aetatem Priamique Nestorisque
Longam qui putat esse, Marciane,
Multum decipiturque falliturque.
Non est vivere, sed valere vita est.

3. *calentis*] 'Feverish.'

5. *impudicum*] Infamem, viz. the middle finger. There seems an allusion to σκιμαλίζειν. Juv. x. 52, 'Quum fortunae ipse minaci mandaret laqueum, mediumque ostendcret unguem.' Cf. ii. 28. 2.

6. *Alcon*] A Greek surgeon, Ep. 631. 5.—*Symmachus* was of the same profession, Ep. 220. 2.

7. *At nostri*, &c.] 'But if *our* age be carefully reckoned up, and the hours of illness be separated from those of health,' &c.

8. *quantum—tulere*] How much of life they have carried off. Martial would seem to have been a confirmed invalid from this epigram; but he does not elsewhere complain of his general health.

11. *Infantes*] Young in actual life, i. e. enjoyment of it, albeit old in years.

15.] Vita non est vivere (tantummodo); sed valere *est* vita, i. e. revera dignum eo nomine.

EP. 311. (VI. lxxiv.)

A satire on the custom of having false hair and false teeth. See Ep. 36, and 650.

Medio recumbit imus ille qui lecto,
Calvam trifilem semitactus unguento,
Foditque tonsis ora laxa lentiscis,
Mentitur, Aesculane: non habet dentes.

1. *imus medio lecto*] At this period, the third seat on the middle lectus was considered the place of dignity.

2. *Calvam trifilem*] His bald head, with only three hairs on it (i. e. very few), is *touched up* (*interpolatus*) with pigment, viz. to make up for the deficiency on the bare places. See Ep. 303.

3. *tonsis—lentiscis*] Bits of the mastich-wood, cut and pointed for tooth-picks. See xiv. 22, 'lentiscum melius; sed si tibi frondea cuspis Defuerit, dentes pinna levare potest.'

4. *mentitur*] He is only doing it for appearance, viz. to seem as if he had teeth. Arist. Vesp. 165, ἀλλ' οὐκ ἔχεις ὀδόντας. Plut. 1059, ἕνα γόμφιον μόνον φέρει.

EP. 312. (VI. lxxv.)

On one whom he calls *Pontia*, as a *venefica*, or suspected of being such. See ii. 34. 6, 'O Mater, qua nec Pontia deterior;' and iv. 43. 5, 'iratam mihi Pontiae lagonam.' Juv. vi. ad fin. Compare also Ep. 202.

Cum mittis turdumve mihi quadramve placentae,
Sive femur leporis, sive quid his simile est,
Buccellas misisse tuas te, Pontia, dicis.
Has ego non mittam, Pontia, sed nec edam.

1. *quadram*] A square piece cut or broken from a flat cake. See Ep. 156. 3.

3. '*buccellas*'] 'Tit-bits,' *morceaux*. This was a term of endearment, used when the delicacy was to be eaten by the party to whom it was specially sent. 'I certainly will not send them to my friends; but neither will I eat them myself.' A polite way of saying, 'I will throw them to the dogs.' There is an implied emphasis on *tuas*.

EP. 313. (VI. lxxvi.)

Epitaph on Fuscus, the prefect of the practorian cohort under Domitian. See Juvenal, iv. 111. (with Mr. Mayor's note), and Sueton. Dom. § 6.

Ille sacri lateris custos Martisque togati,
Credita cui summi castra fuere ducis,
Hic situs est Fuscus. Licet hoc, Fortuna, fateri,
Non timet hostiles iam lapis iste minas.
Grande iugum domita Dacus cervice recepit
Et famulum victrix possidet umbra nemus.

1. *custos lateris*] The captain of the Emperor's body-guard, called *Martis togati*, as being quartered in or near the city.

2. *castra*] The expedition against the Daci. Juv. *ut sup.* 'Fuscum marmorea meditantem proelia villa.'

3. *licet—fateri*] We may admit he was defeated and killed, because his tomb is free from the chance of indignities inflicted by the enemy, since they have now been quelled and submitted to the Roman yoke.

6. *victrix*] The shade of Fuscus is now victorious, and the grave where he lies buried in Dacia is consecrated (as an altar and τέμενος to a hero) to his manes. Of course, there is an antithesis between *famulum* and *victrix*.

EP. 314. (VI. lxxvii.)

On Afer, perhaps a *libertus*, who had the affectation of being carried in a litter, though neither rich enough to afford it, nor an invalid so as to require it.

Cum sis tam pauper, quam nec miserabilis Iros,
Tam iuvenis, quam nec Parthenopaeus erat;
Tam fortis, quam nec, cum vinceret, Artemidorus,
Quid te Cappadocum sex onus esse iuvat?
Rideris multoque magis traduceris, Afer,
Quam nudus medio si spatiere foro.
Non aliter monstratur Atlas cum compare ginno
Quaeque vehit similem belua nigra Libyn.
Invidiosa tibi quam sit lectica, requiris?
Non debes ferri mortuus hexaphoro.

2. *Parthenopaeus*] Called ἀνδρόπαις ἀνὴρ, Aesch. Theb. 528.

3. *Artemidorus*] A Greek pancratiast of note under Galba and Vitellius, and probably also under Domitian.

4. *onus*] i. e. carried in a litter by six Cappadocian slaves.

5. *traduceris*] 'Are exposed to ridicule.' See Ep. 28, 3.

6. *nudus*] Perhaps, 'without your toga.'

7. *Non aliter*, &c.] 'Just so the finger of the passer-by is pointed at an Atlas on a mule, or a blackamoor on a dusky elephant.' The general sense seems to be, 'as a little man on a little mule, or a black man on a black elephant, excites a laugh: so also does a strong and lusty youth borne by other lusty youths.' It appears from Juv. viii. 32, 'nanum cujusdam Atlanta vocamus,' that *Atlas* was a nick-name for a dwarf; and this explains 'compar ginnus,' in the ironical sense, 'equally little.' *Ginnus* or *hinnus* was a mule bred from a horse and a she-ass.

10. *Non debes*] You are so poor, that a *sandapila*, or pauper's coffin, will be your proper conveyance when dead; do not therefore in life ride in a lectica. See ii. 81, 'Laxior hexaphoris tua sit lectica licebit; Cum tamen haec tua sit, Zoile, sandapila est.' Also Ep. 439. 14.

EP. 315. (VI. lxxviii.)

On a hard drinker, who preferred his wine to his eyesight. The name *Phryx* is like *Afer*, Ep. 314.

Potor nobilis, Aule, lumine uno
Luscus Phryx erat alteroque lippus.

1. *nobilis*] 'Notable,' bene notus.

2. *lippus*] 'Blear-eyed;' with the eye inflamed from ophthalmia, which was a common complaint with the Romans, and often caused the loss of the eye, when the patient was called *luscus*. See Ep. 430. 2.

Huic Heras medicus "Bibas caveto:
Vinum si biberis, nihil videbis."
Ridens Phryx oculo "Valebis" inquit.
Misceri sibi protinus deunces,
Sed crebros iubet. Exitum requiris?
Vinum Phryx, oculus bibit venenum.

5. *Valebis*] 'Adieu!' So 'valebis, uxor,' Ep. 108. 3.

6. *deunces*] Goblets holding 11-12 parts of a sextarius (Becker, Gallus, p. 480).—*sed*, *καὶ ταῦτα*, 'and that too.' See Ep. 62. 7.

8. *vinum*] The man had his wine and enjoyed it; the eye had the inflammatory effects for its share, and went out on the strength of it.

EP. 316. (VI. lxxx.)

A very pretty epigram on the custom of importing roses in winter from Egypt, now rendered useless by the growth of them artificially in Rome. See Wilkinson's Ancient Egypt, i. p. 57. Becker, Gallus, p. 497, and especially *ibid.* p. 364.

Ut nova dona tibi, Caesar, Nilotica tellus
Miserat hibernas ambitiosa rosas;
Navita derisit Pharios Memphiticus hortos,
Urbis ut intravit limina prima tuae.
Tantus veris honos et odorae gratia Florae,
Tantaque Paestani gloria ruris erat.
Sic quacunque vagus gressumque oculosque ferebat,
Tonsilibus sertis omne rubebat iter.
At tu Romanae iussus iam cedere brumae,
Mitte tuas messes, accipe, Nile, rosas.

1. *Utnovadona*] They little thought they were sending 'coals to Newcastle,' as we say.

2. *ambitiosa*] 'Desirous to please you;' or, to show its power of producing them in winter.

3. *derisit*] The Egyptian sailor who brought them thought nothing of his native rose-beds, when he saw the very suburbs of Rome filled with them. An hyperbole.

8. *tonsiles*] These, perhaps, do not differ from *plectiles coronae* (Becker, Gallus, p. 498), both being made of gathered and twined flowers; but they are not the same as those called *sutiles*. See Ep. 259, 4; 497. 6. Rich's Dict. in *corona*, who shows that *plectilis* implies roses twisted together with leaves and stalks; *sutilis*, the flowers plucked from the stalks and sewn into a band.

9. *cedere*] To give place to it, because our artificial winter grows better roses than your natural one.

10. *Mitte*] 'We will send you henceforth our roses, if you will send us your corn.'

EP. 317. (VI. lxxxii.)

A jocose petition to a wealthy friend for the present of a new *lacerna*.

Quidam me modo, Rufe, diligenter
Inspectum, velut emptor aut lanista,
Cum voltu digitoque subnotasset,
"Tune es, tune" ait "ille Martialis,
Cuius nequitias iocosque novit,
Aurem qui modo non habet Boeotam?"
Subrisi modice, levique nutu
Me quem dixerat esse non negavi.
"Cur ergo" inquit "habes malas lacernas?"
Respondi, quia sum malus poeta.
Hoc ne saepius accidat poetae,
Mittas, Rufe, mihi bonas lacernas.

2. *Inspectum*] See Ep. 476. 3.—*emptor*, a purchaser of slaves in the market.—*lanista*, a trainer of gladiators, looking out for fit persons for his trade.

3. *subnotasset*] 'Had carefully taken his observation of me.' Cf. Ep. 16. 5.—*digito*, 'by pointing at me,' or 'by feeling me, and poking me with his finger.'

5. *nequitias*] 'Wanton jokes.'

6. *Boeotam*] Stupid, ἀναίσθητον. A doubtful reading.—*modo*, ὁ γοῦν μὴ ἔχων, 'who is not absolutely dull of hearing.'

7. *levi nutu*] 'With a slight (or stiff) bow.'—*non negavi*, confessus sum; a formula of modest admission.

10. *malus poeta*] He means that he did not get paid as a good one ought to be. The expression occurs Ep. 105. 6.

11. *hoc*] Viz. the indignity of passing for a bad poet because I wear a bad dress.—*lacernas*, see Ep. 304. 5.

EP. 318. (VI. lxxxiii.)

To Domitian, on the recall from exile of a father and son, both named Etruscus.

Quantum sollicito fortuna parentis Etrusco,
Tantum, summe ducum, debet uterque tibi.
Nam tu missa tua revocasti fulmina dextra:
Hos cuperem mores ignibus esse Iovis.

1.] 'As much as the fortunes of an exiled father owe to his son for his affection in accompanying him into exile, so much both father and son owe you, Domitian, for their recall.'

3. *fulmina*] The decree of banishment.

4. *hos—mores*] Viz. that they could be recalled.

Sit tua, sit summo, Caesar, natura Tonanti:
  Utetur toto fulmine rara manus.
Muneris hoc utrumque tui testatur Etruscus,
  Esse quod et comiti contigit et reduci.

5. *Sit tua*] 'Give Jupiter your kindly nature, and his red right hand will seldom expend all its bolts.'

7. *utrumque*] That you allowed him to go into exile with his father, and now to return.—*testatur*, he tells all his friends in gratitude that it was by your favour that such privileges were allowed him.

EP. 319. (VI. lxxxv.)

On the death of Rufus Camonius, in Cappadocia. There were a great many persons bearing the name of *Rufus*; Pliny, in his Epistles, names more than a dozen. The person mentioned here is probably the same friend that is addressed in Ep. 78, and elsewhere.

Editur en sextus sine te mihi, Rufe Camoni,
  Nec te lectorem sperat, amice, liber.
Impia Cappadocum tellus et numine laevo
  Visa tibi cineres reddit et ossa patri.
Funde tuo lacrimas, orbata Bononia, Rufo,
  Et resonet tota planctus in Aemilia.
Heu qualis pietas, heu quam brevis occidit aetas!
  Viderat Alphei praemia quinta modo.
Pectore tu memori nostros evolvere lusus,
  Tu solitus totos, Rufe, tenere iocos,
Accipe cum fletu maesti breve carmen amici
  Atque haec absentis tura fuisse puta.

1. *sine te*] In your absence; meaning, after your death.

3. *Impia*] Improba, ingrata, infanda. This country seems to have borne a bad character for cruelty and treachery. Ep. 461. 1, 'Cappadocum saevis Antistius occidit oris.'—*reddit*, i. e. te in cineres versum. Compare Aesch. Agam. 435, *ἀντὶ δὲ φωτῶν τεύχη καὶ σποδὸς εἰς ἑκάστου δόμους ἀφικνεῖται.*—*numine laevo Visa*, 'visited by you with an unlucky omen.'

5. *Bononia*] Rufus therefore was born at Bologna, as the word *tuo* seems to show.

6. *Aemilia*] See Ep. 111. 2.

8. *Alphei*] He had only lived (or, 'he had just lived to see') five *lustra*, or Olympiads. For this period is often taken as a *πενταετηρὶς*, e. g. Arist. Plut. 584. *τὸν Ὀλυμπικὸν ἀγῶνα—ἵνα τοὺς Ἕλληνας ἅπαντας ἀεὶ δι' ἔτους πέμπτου ξυναγείρει.*

9. *evolvere*] 'To quote,' and as it were *read off* from the mind.

10. *tenere*] Viz. memoria.—*iocos*, viz. entire epigrams. Cf. Ep. 212. 6. 'si te pectore, si tenebit ore.'

12. *tura*] Believe this epigram is the incense which I would have put on your pyre if I had been present. See Ep. 528. 6.

EP. 320. (VI. lxxxvi.)

The poet longs for a more grateful dict than his physicians will allow an invalid to take in very hot weather. See Ep. 310.

Setinum dominaeque nives densique trientes,
Quando ego vos medico non prohibente bibam?
Stultus et ingratus nec tanto munere dignus,
Qui mavolt heres divitis esse Midae.
Possideat Libycas messes Hermumque Tagumque,
Et potet caldam, qui mihi livet, aquam.

1. *Setinum*] The best of the Campanian wines, cf. 424. 19.—*nives*, for cooling it by straining through. See Ep. 259.—*dominae*, royal, noble.—*trientes*, cups holding one-third of a sextarius. — *densi*, frequently repeated.

3. *tanto munere*] sc. Setini nive frigefacti.

4. *mavolt*] i. e. prefers even gold to the luxury of iced wine.

5.] 'I cannot wish an enemy (qui mihi livet) worse luck, than to be as rich as Croesus, and to drink only warm water.' Doubtless the mention of hot and dry countries is intentional, as adding to the discomfort of the avaricious man, who would feel the want of cold water all the more.

EP. 321. (VI. lxxxviii.)

Mane salutavi vero te nomine casu,
Nec dixi dominum, Caeciliane, meum.
Quanti libertas constet mihi tanta, requiris?
Centum quadrantes abstulit illa mihi.

1. *vero—nomine*] 'I happened to say, without thinking, "salve, Caeciliane!" when I should have said, "salve, Domine!" or "salve, patrone mi!" You forthwith expunged me from the list of your clients, and cut me off from the *sportula*, or daily dole.'

EP. 322. (VI. xcii.)

On one who drank bad wine out of costly old plate. See Ep. 390. 16, and 424. 1.

Caelatus tibi cum sit, Anniane,
Serpens in patera, Myronos artes,
Vaticana bibis: bibis venenum.

3. *Vaticana*] The bad *Tuscum vinum*, Ep. 12. 2; 15. 6. He pretends that the snake must have poisoned the wine. So bad wine is called *torica saeva*, Ep. 536. 4; 12. 6, and 663. 14.

EP. 323. (VI. xciii.)

He ridicules the vain arts of one Thais to make herself less personally disagreeable by the use of certain washes and cosmetics.

Tam male Thais olet, quam non fullonis avari
  Testa vetus, media sed modo fracta via,
Non ab amore recens hircus, non ora leonis,
  Non detracta cani transtiberina cutis;
Pullus abortivo nec cum putrescit in ovo,
  Amphora corrupto nec vitiata garo.
Virus ut hoc alio fallax permutet odore,
  Deposita quotiens balnea veste petit:
Psilothro viret aut acida latet oblita creta,
  Aut tegitur pingui terque quaterque faba.
Cum bene se tutam per fraudes mille putavit,
  Omnia cum fecit, Thaida Thais olet.

2. *Testa vetus*] The *fullones* used to set up empty amphorae at the corners of the streets, for collecting the fluid required for their art. See Ep. 663. 8, 'Vel quicunque canis junctaque testa viae.' This contrivance may be seen in the Pompeian Court at the Crystal Palace, with two snakes painted over it, illustrating Pers. i. 113.—*sed*, 'and that too.' See Ep. 315. 7. Here the *fullo* was too stingy to buy a new crock, and so the old one was broken in spite, or perhaps in being carried away. Sueton. Vesp. xxiii., 'Reprehendenti filio Tito, quod etiam urinae vectigal commentus esset, pecuniam ex prima pensione admovit ad nares, sciscitans, num odoro offenderetur? Et illo negante, "Atqui," inquit, "e lotio est."' This fluid was called *lotium*, from the use it was put to for cleaning togae. The disagreeable smell of the *fullones*, in consequence of their trade, is mentioned in xii. 59. 6, 'hinc instat tibi textor, inde fullo.'

3. *ora leonis*] Lions and other feline or canine animals fed on meat, when in captivity, have very foul breath.

4. *detracta cani*] 'Pulled from the mouth of the dog who is gnawing it.' See Ep. 256. 10. Dogs prefer putrid meat or offal to fresh. This explains the proverb, 'ut canis a corio nunquam absterrebitur uncto;' unless it be a false rendering of Theocritus, χαλεπὸν χορίῳ κύνα γεῦσαι. —*Transtiberina*, Ep. 21. 3.

6. *vitiata*] The porous nature of the terra-cotta would retain the smell. See Ep. 657. 16.—*garo*, with fish-pickle.

7. *Virus*] 'Strong smell,' Lucret. ii. 853. So *virosa Castorea*, Virg. Georg. i. 58.

9. *Psilothro*] ψιλώθρῳ, depilatory ointment, iii. 74, apparently of a green colour, made of arsenic and quick lime (Rich in v.); but there were many different kinds, described by Pliny in his N. H.—*creta* 'chalk (sifted fuller's earth) and vinegar.' See Ep. 86. 9; 410. 17.

10. *faba*] Bean-flour; perhaps mixed with oil. This was used in compounding a cosmetic called *lomentum* (Pliny, N. H. xviii. 30, § 117. Mart. iii. 62. 1).

EP. 324. (VI. xciv.)

He ridicules Calpetianus for his ostentation, when he possesses nothing of his own.

Ponuntur semper chrysendeta Calpetiano
Sive foris, seu cum cenat in urbe domi.
Sic etiam in stabulo semper, sic cenat in agro.
Non habet ergo aliud? Non habet immo suum.

1. *chrysendeta*] See Ep. 87. 11. Cic. Verr. iv. 21. 3.

3. *in stabulo*] 'In an inn,' or small hostel. Pliny, Ep. vi. 19, 'urbem Italiamque non pro patria sed pro hospitio aut stabulo quasi peregrinantes habere.'

4. *Non habet—suum*] The reason why he uses this fine plate is, not because he has nothing else, but because he has nothing of his own; i. e. it is either borrowed plate, or purchased with borrowed money. So Ep. 92. 2, 'Sunt haec trita quidem. Zoile, sed mea sunt.'

EP. 325. (VII. i.)

Domitian, when starting on his expedition against the Sarmatae or Daci, had caused a breast-plate to be made for him, similar to the fabled Aegis of Pallas, whom Domitian held in particular reverence (Ep. 160). Martial, in this and the following epigram, lauds it above the real Aegis.

Accipe belligerae crudum thoraca Minervae,
Ipsa Medusaeae quem timet ira comae.
Dum vacat, haec, Caesar, poterit lorica vocari:
Pectore cum sacro sederit, aegis erit.

1. *crudum*] Generally taken to mean 'blood-stained,' or with reference to the ancient shields having been made of raw hides (Ep. 188. 4). Rather, it is 'untried,' 'new,' as in Tac. Ann. i. 8, 'crudum adhuc servitium.' Stat. Ac. ii. 341, 'crudus amor.'

2. *Ipsa*] Which even the wrathful Aegis, fringed with Medusaean locks, fears; or, which would frighten even the serpents surrounding the Gorgon-head on Minerva's shield. See the excellent article on *aegis*, in Rich's Dict.; and compare Virg. Aen. viii. 435.

3.] Whilst it is unemployed, it may be called a breast-plate; when it sits on your sacred breast, it will be an aegis, i. e. you will be fitly armed with it as a god.

EP. 326. (VII. ii.)

On the same subject as the last.

Invia Sarmaticis domini lorica sagittis
Et Martis Getico tergore fida magis,
Quam vel ad Aetolae securam cuspidis ictus
Texuit innumeri lubricus unguis apri:
Felix sorte tua, sacrum cui tangere pectus
Fas erit et nostri mente calere dei.
I comes et magnos illaesa merere triumphos
Palmataeque ducem, sed cito, redde togae.

1. *Invia*] 'Impenetrable to.' The Sarmatians, as Pausanias says (i. ch. 21. 8), used bows and arrows of cornel-wood, and were also famed for a kind of breast-plate, made of overlapping plates of horn taken from horses' hoofs.

2. *Martis*, &c.] 'More trusty than the shield, armed with which Mars is worshipped by the Getae.'—*tergore*, cf. Aen. i. 211.

3. *Aetolae*] Interwoven with boars' hoofs, so stout, that even Meleager's spear could not pierce it.

4. *lubricus*] ὀλισθηρός, from which the shafts would glance; not, as it is generally taken, 'polished.' Similarly, in Il. x. 263, the foraging-cap worn by Ulysses was fenced outside with rows of boars' teeth.

5.] *Felix sorte tua* seems to have been a formula of Roman blessing. It is used again in vii. 8. 5, 'Happy *lorica*, that will touch that breast, and be warmed by that heart.'

8. *Palmatae — togae*] sc. triumphali. There seems to be a confusion between the 'toga picta' and 'tunica palmata' here. Festus says that the latter was originally so called from having a *latus clavus* one palm broad; afterwards, when it was adorned with palm-branches, the name was referred to them; it was used by generals in triumphs, by the praetor presiding at the games, in the transvectio equitum, and was given to distinguished men. So Livy, xxx. 15, 'Masinissam Scipio aureâ coronâ, aureâ paterâ, sellâ curuli et scipione eburneo, togâ pictâ et tunicâ palmatâ donat, addit — neque magnificentius quicquam triumpho apud Romanos neque triumphantibus ampliorem eo ornatu esse.' Tac. Ann. i. 15, 'Decreta pecunia ex aerario utque per Circum triumphali veste uterentur.' The same dress is meant by the 'tunica Jovis' and '*pictae* Sarrana—aulaea togae,' Juv. x. 38. The 'picta toga' was probably identical with the 'trabea,' Propert. v. 4. 53.—*sed cito*, 'and that soon.'

EP. 327. (VII. iv.)

Esset, Castrice, cum mali coloris,
Versus scribere coepit Oppianus.

1. *mali coloris*] When pale from illness, hoping that his pallor would be put down to hard reading. Cf. Hor. Ep. i. 19. 17, 'Quod si Pallerem

casu, biberent exsangue cnminum.' Pers. i. 26, 'en pallor seniumque.' Ib. iii. 85, 'hoc est, quod palles? cur quis non prandeat, hoc est?' The meaning is, that the colour of his complexion suggested to him the idea of turning poet. The same Oppianus is addressed Ep. 296.

EP. 328. (VII. v.)

Martial prays for the return of Domitian from his expedition, saying that Rome envies the enemy the privilege of seeing him face to face. Such fulsome praise of the Emperor is repeated in this book 'usque ad nauseam.'

Si desiderium, Caesar, populique patrumque
Respicis et Latiae gaudia vera togae,
Redde deum votis poscentibus: invidet hosti
Roma suo, veniat laurea multa licet.
Terrarum dominum propius videt ille, tuoque
Terretur voltu barbarus et fruitur.

2. *gaudia vera*] 'If you have any regard for the genuine joy of the citizens,' viz. all other joys being vain when you are absent.—*togae*, 'civium, gentis togatae.'

3. *Redde deum*] Redi dens.—*hosti suo*, the Sarmatians, who now enjoy, while they dread, your presence.

4. *laurea*] The *laureatae epistolae* sent by victorious generals to Rome; so called, because they were bound round with branches of laurel. Cf. 463. 6; Liv. 45. 1, 'ante diem quintum decimum Kalendas Octobres,—tabellarius, qui se ex Macedonia venire diceret, [apportasse] lanreatas epistolas dicitur.' Pers. vi. 43, 'O bone, num ignoras? missa est a Caesare laurus Insignem ob cladem Germanae pubis.'

EP. 329. (VII. vii.)

To Domitian. 'Although absent in body,' the poet says, 'you are always present to our minds.'

Hiberna quamvis Arctos et rudis Peuce
Et ungularum pulsibus calens Hister
Fractusque cornu iam ter improbo Rhenus
Tencat domantem regna perfidae gentis,

1. *Peuce*] An island at the mouth of the Danube.

2. *ungularum*, &c.] Cf. Ov. Tr. iii. 10. 31, 'Undas (Istri) Frigore concretas ungula pulsat equi.'—*calens*, the ice is poetically supposed to grow hot under the rapid trampling of the horses; or 'calens = frequentatus,' as 'fervere' is used often. Virg. Aen. 8. 677, 'Marte Fervere Leucaten.'

3. *Fractus cornu*] With the horn of the river-god thrice broken. Cf. Ep. 513. 6; 505. 17. This in allusion to the Emperor's title of 'Germanicus.'—*Teneat*, 'jam detineat.'

Te, summe mundi rector et parens orbis:
Abesse nostris non tamen potes votis.
Illic et oculis et animis sumus, Caesar,
Adeoque mentes omnium tenes unus,
Ut ipsa magni turba nesciat Circi,
Utrumne currat Passerinus an Tigris.

9.] That even the crowds in the Circus do not heed which horse-chariot is running. Cf. viii. 11. 5, 'Dum te longa sacro venerantur gaudia Circo Nemo quater missos currere sensit equos.'

10. *Passerinus*, &c.] These were two swift race-horses of the day. Ep. 659. 12, 'Tigrim vince levemque Passerinum.'

EP. 330. (VII. xii.)

Martial here, as elsewhere, asserts that he has never maliciously attacked even his greatest enemies in verse. Some such verses had been ascribed to him; but they had been published in his name by a foe to injure him. Cf. Ep. 509. 534, and on 3. 8.

Sic me fronte legat dominus, Faustine, serena
Excipiatque meos, qua solet aure, iocos,
Ut mea nec iuste quos odit, pagina laesit,
Et mihi de nullo fama rubore placet.
Quid prodest, cupiant cum quidam nostra videri,
Si qua Lycambeo sanguine tela madent?
Vipereumque vomant nostro sub nomine virus,
Qui Phoebi radios ferre diemque negant?

1. *Sic*] On this condition.—*dominus*, Domitian.

3. *nec*] 'Ne eos quidem,' as often in Martial.

4. *de nullo*, &c.] 'Nec ulla fama de cujusquam infamia placet mihi:' 'Nor do I pride myself on credit gained by putting any one to the blush.' Or better, perhaps, 'And the fame that pleases me is that which does not make any one blush.'

5. *Quid prodest*] What is the use of my carefulness about this, if you believe that these productions, that cannot bear the sunlight, are really mine. Lit., 'when some are anxious that verses should be thought mine, which,' &c.

6. *Lycambeo*] 'Of Lycambes,' whom Archilochus drove to suicide by his virulent satire, because he refused his daughter in marriage to him. Cf. Ov. Tr. 54, 'Tincta Lycambeo sanguine tela dabit.' Hor. Epod. vi. 13, 'Parata tollo cornua: Qualis Lycambae spretus infido gener;' and Epist. i. 19. 25. Compare also inf. Ep. 371. 13.

8. *Qui*, &c.] 'Ii qui negant se (vel recusant), ferre lucem,' 'who secretly spread verses that they dare not publish.' The metaphor is well preserved from the lurking-place of a viper.

Ludimus innocui: scis hoc bene: iuro potentis
Per genium Famae Castaliumque gregem
Perque tuas aures, magni mihi numinis instar,
Lector, inhumana liber ab invidia.

EP. 331. (VII. xiii.)

Lycoris, a dark belle, went to Tibur, hearing that all things became white there (cf. iv. 62, 'Tibur in Herculeum migravit nigra Lycoris Omnia dum fieri candida credit ibi'), in hopes of getting a fair complexion. The result was disastrous. She went *fusca*, swarthy, she returned *nigra*, black. This property of the air of Tibur, or more probably of its sulphurous exhalation, is mentioned Ep. 407. 12. Prop. iv. 7. 28, 'Qua nunquam Herculeo numine pallet ebur' (grows yellow). Sil. Ital. Pun. xii. 229, 'Quale micat semperque novum est, quod Tiburis aura Pascit, ebur.'

Dum Tiburtinis albescere solibus audit
Antiqui dentis fusca Lycoris ebur,
Venit in Herculeos colles. Quid Tiburis alti
Aura valet? Parvo tempore nigra redit.

EP. 332. (VII. xvi.)

Martial says that the only way of raising money now left to him is to sell Regulus' gifts; and he offers the donor the full refusal of them: either as a suggestion that he should not allow his gifts to be sold, but rather give Martial money to keep them; or that they were so worthless, that he could not find a purchaser. The giver is ironically asked to buy his own gifts.

Aera domi non sunt, superest hoc, Regule, solum,
Ut tua vendamus munera: numquid emis?

EP. 333. (VII. xvii.)

The poet offers Julius Martialis his seven autograph books of poems to put in his library.

Ruris bibliotheca delicati,
Vicinam videt unde lector urbem,
Inter carmina sanctiora si quis
Lascivae fuerit locus Thaliae,

1. *Ruris*] cf. Ep. 198. 10.
3. *sanctiora*] 'Graviora,' more moral, as in Ep. 217. 8, 'intra limina sanctioris aevi.'
4. *Thaliae*] cf. Ep. 161. 12; 355. 4.

Hos nido licet inseras vel imo,
Septem quos tibi misimus libellos
Auctoris calamo sui notatos:
Haec illis pretium facit litura.
At tu munere delicata parvo,
Quae cantaberis orbe nota toto,
Pignus pectoris hoc mei tuere,
Iuli bibliotheca Martialis.

5. *nido*] cf. Ep. 62. 15.—*vel imo*, even in the lowest, where works of less note were deposited. This passage is important, as showing that Roman literature was current even during the lives of the authors, with their own corrections,—a fact which will, of course, account to some extent for the 'various readings' which have come down to us. So in vii. 11, 'cogis me calamo manuque nostra Emendare meos, Pudens, libellos. O quam me nimium probas amasque, Qui vis archetypas habere nugas.' That autograph copies were much prized appears also from Ep. 503. 7.

7. *notatos*] Ep. 2. 10. — *litura*, *ib.* ver. 9. The sense is, 'the only merit they possess is that of their being autograph copies.'

9. *delicata*] 'Delighted;' lit., made conceited by.

10. *Quae*] Perhaps *quo*, 'pleased at this little gift by which your fame shall become widely known.' —*tuere*, serva, 'keep safe.'—*pectoris mei*, i. e. affectus amoris.

EP. 334. (VII. xix.)

On a fragment of the ship Argo, kept as a curiosity.

Fragmentum quod vile putas et inutile lignum,
Haec fuit ignoti prima carina maris,
Quam nec Cyaneae quondam potuere ruinae
Frangere nec Scythici tristior ira freti.
Saecula vicerunt: sed quamvis cesserit annis,
Sanctior est salva parva tabella rate.

3. *ruinae*] Concursus, as Virg. Aen. xi. 613, 'incurrunt hastis, primique ruinam Dant sonitu ingenti,' i. e. 'stragem.' Here for 'corruentes Cyaneae.'

5. *cesserit*] Though it has yielded to time (i. e. the ship), yet this little bit of wood has a greater value attached to it than the ship itself had when whole.

EP. 335. (VII. xx.)

On a gluttonous fellow Santra, who, not contented with eating his share when invited out to dinner, carried off all the fragments he could

lay hands on in his napkin and breast; and, next day, his avarice getting the better of his gluttony, sold them. Compare Ep. 82.

Nihil est miserius neque gulosius Santra.
Rectam vocatus cum cucurrit ad cenam,
Quam tot diebus noctibusque captavit,
Ter poscit apri glandulas, quater lumbum,
Et utramque coxam leporis et duos armos,
Nec erubescit peierare de turdo
Et ostreorum rapere lividos cirros.
Dulcis placenta sordidam linit mappam.
Illic et uvae collocantur ollares,
Et Punicorum pauca grana malorum,
Et excavatae pellis indecens volvae,
Et lippa ficus debilisque boletus.
Sed mappa cum iam mille rumpitur furtis,
Rosos tepenti spondylos sinu condit
Et devorato capite turturem truncum.

1. *miserius*] 'More miserly.'

2. *cucurrit*] To denote the eagerness with which he went. See 98. 7.

3. *captavit*] Cf. Ep. 77.

4. *glandulas*] Tit-bits, kernels or glands in the brawn. Cf. iii. 82. 21, 'Partitur apri glandulas palaestritis.' In Plautus 'glandium' is the same. Cf. Curc. ii. 3. 54, 'Pernam abdomen sumen suis glandium.' Capt. iv. 4. 7, 'praetruncavit tribus tergoribus glandia' (from which it is clear it was a part of the head or neck). Men. i. 3. 27, 'Glandionidam suillam.'

5. *armos leporis*] A great delicacy. Cf. Hor. Sat. ii. 4. 44, 'Fecundae leporis sapiens sectabitur armos;' 8. 89, 'leporum avulsos, ut multo suavius, armos, Quam si cum lumbis quis edit.' What we call 'the wings,' opposed to the hind legs, *coxae*.

6. *peierare de turdo*] To swear that no fieldfare had been placed opposite to him, when he had really carried it off and concealed it. This practice of carrying of meat, &c., from the table of the host, is said to have been lately prevalent in the smaller states of Germany.

7. *cirros*] The *beards* of the oysters, left uneaten on others' plates.

8. *sordidam*] 'Soiled' with the various articles of food laid in it.

9. *ollares*] Preserved in jars. The 'marcentes uvae' of. Ep. 269. 12; they are represented in a fresco painting found at Pompeii. Hor. Sat. ii. 4. 71, 'Venucula convenit ollis.'

10. *Punicorum—malorum*] Pomegranates.

11. *indecens*] 'Unsightly,' as it is always used by Martial. Cf. Ep. 70. 4; 225. 7; 243. 12; xii. 22. 1, 'Quam sit lusca Philaenis indecenter Vis dicam?—Esset caeca decentior Philaenis.'—*volvae*, the matrix, or womb of a sow, stuffed like a haggis. Lib. xiii. 56.

12. *lippa*] From which the juice exuded, as being over-ripe.—*debilis*, 'flabby,' 'squashy.'

14. *spondylos*] σφονδύλους, the vertebrae of some animal. Cf. 82. 2.

15. *devorato*] He eats the head, just for appearance sake, but puts the body of the bird among the rest of his stolen stores.

Colligere longa turpe nec putat dextra
Analecta quidquid et canes reliquerunt.
Nec esculenta sufficit gulae praeda,
Mixto lagonam replet ad pedes vino.
Haec per ducentas cum domum tulit scalas
Seque obserata elusit anxius cella
Gulosus ille, postero die vendit.

17. *Analecta*] ἀναλέκτης, the slave who cleared off the scraps. Cf. xiv. 82, 'Otia sed scopis nunc analecta dabit.' Pieces of bread (ἀπομαγδαλιαί, Ar. Equit. 415) were thrown on the floor, and either eaten by dogs (the 'crumbs that fall from the rich man's table'), or gathered up by a slave appointed for that purpose. The 'long hand' is made to reach down to the floor without the appearance of stooping.

18. *esculenta — praeda*] 'Stolen eatables.'

19. *Mixto*] i. e. wine and water, as if the latter were worth carrying away.

20. *per — scalas*] Santra lived high up in a garret, in a *meritorium*, or hired room.

21. *cella*] See Ep. 132. 3.—*vendit*, παρ' ὑπόνοιαν, for *comedit*.

EP. 336. (VII. xxi.)

On the birthday of Lucan the poet, who was executed by order of Nero. See Tac. Ann. xv. 70.

Haec est illa dies, quae magni conscia partus
Lucanum populis et tibi, Polla, dedit.
Heu! Nero crudelis nullaque invisior umbra,
Debuit hoc saltim non licuisse tibi.

2. *Polla*] The wife of Lucan.

3. *nulla*] 'More hateful to us on account of the murder of Lucan, than that of any other of your victims. This at all events ought not to have been allowed to you.' This is in allusion to the recorded speech of Nero, 'negavit quemquam principum scisse quid sibi liceret,' Suet. Nero, 37. Compare Ep. 184. 8.

EP. 337. (VII. xxii.)

On the same. Martial says, that on the birth of such a poet, the Baetis, on the banks of which he was born, deserved to be numbered among the fountains sacred to the Muses.

Vatis Apollinei magno memorabilis ortu
Lux redit: Aonidum turba, favete sacris.
Haec meruit, cum te terris, Lucane, dedisset,
Mixtus Castaliae Baetis ut esset aquae.

EP. 338. (VII. xxiii.)

On the same. The poet wishes Polla a long life to spend in reverencing the memory of her husband.

Phoebe, veni, sed quantus eras, cum bella tonanti
Ipse dares Latiae plectra secunda lyrae.
Quid tanta pro luce precer? Tu, Polla, maritum
Saepe colas et se sentiat ille coli.

1. *bella tonanti*] sc. Lucano.—*plectra secunda*, 'artem Virgilio proximam.' See on 341. 2.

4. *Saepe colas*] 'May you recall his memory, and invoke his name on many an anniversary! And may he in Elysium be conscious of your affection!'—a beautiful sentiment.

EP. 339. (VII. xxv.)

On a refined and polished writer of epigrams, which however were deficient in wit and pungency.

Dulcia cum tantum scribas epigrammata semper
Et cerussata candidiora cute,
Nullaque mica salis nec amari fellis in illis
Gutta sit, o demens, vis tamen illa legi!
Nec cibus ipse iuvat morsu fraudatus aceti,
Nec grata est facies, cui gelasinus abest.
Infanti melimela dato fatuasque mariscas:
Nam mihi, quae novit pungere, Chia sapit.

2. *cerussata*] Painted with white lead. Cf. Ep. 86. 12. So *cretata* is used for *alba*, 655. 9.

5. *Nec cibus*] Even food requires to be *piquant*, if it is to be palatable.

6. *gelasinus*] 'A dimple,' caused by laughter. Cupid was worshipped as Deus Gelasinus.

7. *melimela*] Apples preserved in honey. Cf. Ep. 23. 4; xiii. 24, 'Si tibi Cecropio saturata Cydonia melle Ponentur, dicas, haec melimela placent.' Mentioned also by Hor. Sat. ii. 8. 31, where however they are some kind of sweet apple.—*fatuas*, 'insipid.' So xiii. 13, 'fatuae, fabrorum prandia, betae;' and Ep. 603. 8.

8. *Chia*] (ficus). Cf. xiii. 23, 'Chia seni similis Baccho quem Setia misit; Ipsa merum secum portat et ipsa salem.' The same comparison between the marisca and Chia is made xii. 96. 9, 'Non eadem res est; Chiam volo, nolo mariscam; ne dubites quae sit Chia, marisca tua est.'

EP. 340. (VII. xxvi.)

Martial commends his book to Apollinaris (cf. Ep. 212. 531), saying, that if he favours it, it need not fear the malice of others.

Apollinarem conveni meum, Scazon,
Et si vacabit, ne molestus accedas,
Hoc qualecunque, cuius aliqua pars ipse est,
Dabis: hoc facetae carmen imbuant aures.
Si te receptum fronte videris tota,
Noto rogabis ut favore sustentet.
Quanto mearum, scis, amore nugarum
Flagret: nec ipse plus amare te possum.
Contra malignos esse si voles tutus,
Apollinarem conveni meum, Scazon.

1. *Scazon*] The name of the metre employed. So Catullus addresses the kind of verse he is writing in, xlii. 1, 'adesto, hendecasyllabae, quot estis.'

2. *Et si*, &c.] 'And, if he shall be at leisure, that you may not approach him so as to cause annoyance, you shall give him this little offering, such as it is, and in which he himself has taken some part.'

3. *cujus*, &c.] Perhaps Apollinaris had aided in amending this book; or it may only be a book in which he himself is mentioned.

4. *imbuant*] This verb seems generally to convey a sense of *beginning*. So Virg. Aen. vii. 542, 'Sanguine bellum Imbuit et primae commisit funera pugnae.' Prop. iv. 10. 5, 'Imbuis exemplum primae tu Romule palmae' (set the example); and still nearer to the sense it bears here, Ovid, A. A. i. 654, 'infelix imbuit auctor opus,' 'was the first to make trial of.' Here it is, 'may his finely-criticising ears be the first to receive this book of poems.' The Greek καινίζω answers very nearly to it. Etymologically, it seems connected with βάπτω, and means, 'to give a first tint in dyeing.' From Ep. 424. 17, 'imbuat egregium digno mihi nectare munus,' we might rather have expected, 'hoc carmen imbuat facetas aures.'

5. *tota fronte*] With a hearty welcome; with a brow unclouded by a frown.

8. *nec ipse*] Ne ipse quidem.

EP. 341. (VII. xxvii.)

A large boar having been sent as a present to Martial by his friend Dexter, he returns thanks, but sends it back, on the plea that the cooking of it would be too expensive for his small kitchen.

Tuscae glandis aper populator et ilice multa
Iam piger, Aetolae fama secunda ferae,

1. *Tuscae glandis*] The Tuscan boar does not appear as a favourite kind in the early Roman writers, who prefer the Umbrian and Lucanian. Cf. Hor. Sat. ii. 3; 234. 4; 40. 8. 6. It is mentioned, however,

Quem meus intravit splendenti cuspide Dexter,
Praeda iacet nostris invidiosa focis.
Pinguescant madidi laeto nidore penates
Flagret et exciso festa culina iugo.
Sed cocus ingentem piperis consumet acervum
Addet et arcano mixta Falerna garo.
Ad dominum redeas, noster te non capit ignis,
Conturbator aper: vilius esurio.

by Statius, Sylv. iv. 6. 10, as better than the Umbrian, 'Tuscus aper generosior Umbro.' Sco Ep. 645. 9.

2.] Only second to the Actolian boar, killed by Meleager. Cf 468. 6; lib. xiii. 93, 'Qui Diomedeis metuendus setiger agris Aetola cecidit cuspide, talis erat.' For 'secundus' with a dative, see 338. 2; Aen. xi. 441.

4. *invidiosa*] 'Invidiam movens foco ut non satis amplo.'

5. *Pinguescant*, &c.] 'Let the steaming kitchen fatten on the pleasant smell, and the festive hearth blaze with whole woods cut from the hill-top; but then the cook will use up great heaps of pepper, and mix Falernian with the choicest kind of sauce. (This is too much for my means.) Return to your master your ruinous boar: my hunger is satisfied at a smaller outlay.'—*madidi*, opposed to *sicci*, and meaning 'well supplied with moisture,' as oil, sauces, &c. So Propert. v. 4. 76, 'cum pagana madent fercula deliciis.'

8. *arcano*] Stored up, as the best would be, Ep. 476. 5.—*garo*, cf. 143. 4.

10. *Conturbator*] That will make me bankrupt (cf. Ep. 581. 9); for a man in difficulties was said 'conturbare rationes.' Cf. Ep. 446. 5. Juv. 7. 126, 'Sic Pedo conturbat, Matho deficit;' 14. 94, 'Totam hanc turbavit filius amens.' But there is an allusion to the turning up of the soil by the boar's snout, which the Greeks expressed by τυρβάζειν, the Romans by *turbare*.—*vilius*, &c., it costs me less to starve at home, i. e. to fare poorly and cheaply, than to accept a present involving so much cost. Cf. 269. 2.

EP. 342. (VII. xxviii.)

Martial sends his book to Fuscus, asking him to read it during his leisure time at the Saturnalia, and write a critique on it; probably the Fuscus of Juv. xvi. 46.

Sic Tiburtinae crescat tibi silva Dianae
Et properet caesum saepe redire nemus,
Nec Tartessiacis Pallas tua, Fusce, trapetis
Cedat et immodici dent bona musta lacus;

1. *Tiburtinae*] Where Fuscus had a country seat.

3. *Pallas tua*] sc. 'olivetum tuum.' 'Palladis arbor,' Ep. 37. 7.—*Tartessiacis*, of Spain. Cf. Stat. Sylv. ii. 7. 28, 'Quae Tritonide fertilcs Athenas tinctis, Baetica, provocas trapetis.'—*trapetis*, 'mills.'—*lacus*, cf. Ep. 184. 2.

Sic fora mirentur, sic te palatia laudent
Excolat et geminas plurima palma fores:
Otia dum medius praestat tibi parva December,
Exige, sed certa, quos legis, aure iocos.
"Scire libet verum? res est haec ardua." Sed tu
Quod tibi vis dici, dicere, Fusce, potes.

6. *palma*] Affixed to the doors of successful pleaders. Juv. 7. 117, 'Rumpe miser tensum jocur ut tibi lassae Figantur Virides, scalarum gloria, palmae.'

8. *Exige*] Corrige, *ἐξακρίβωσου*. —*certa*—*aure*, with accurate and rhythmical, or infallible ear.

9.] 'Do you wish,' says Fuscus, 'to know the truth? 'Tis a difficult matter to say it, for it might offend you.' 'Do you,' replies Martial, 'speak to me as you would wish me to speak to you,' i. e. tell the truth at all hazards, not such false truth as Gallicus wanted from Martial, Ep. 258. 440, but such as Horace advises, A. P. 426 sqq. So too Pers. i. 55, 'Verum, inquis, amo; verum mihi dicito de me.'

EP. 343. (VII. xxxi.)

Martial says, that the gifts he sends to Regulus are all bought in the market, not, as Regulus affects to believe, raised in his country farm, which is really too sterile to bear any thing but their master. 'You have farms,' says Martial, 'in Umbria, Tuscany, and Tusculum, and yet expect presents from me, who have to buy them, instead of sending to me what costs you nothing.'

Raucae chortis aves et ova matrum
Et flavas medio vapore Chias,
Et fetum querulae rudem capellae,
Nec iam frigoribus pares olivas,
Et canum gelidis olus pruinis
De nostro tibi missa rure credis?
O quam, Regule, diligenter erras!
Nil nostri, nisi me, ferunt agelli.
Quidquid vilicus Umber aut Calenus,

1. *Raucae chortis*] 'Fowls from the cackling hens in the coop.' Ep. 148. 12; 473. 11; 617. 14.—*Chias*, Ep. 339. 8, 'Chian figs turned yellow by a moderate heat' (or perhaps, 'by the summer heat', as *medio pulvere*, i. e. aestate, Propert. v. 2. 40).

3. *fetum*, &c.] A kid. See 148. 37. —*nec jam—pares*, 'olives that can no longer stand the frost,' but have hung ripe so long, that they must be gathered to prevent them being spoiled.

5. *canum*, &c.] Cf. 269. 8.

7. *diligenter*] 'On purpose,' to excuse your neglect of me.—*Nil*, &c., 'nothing comes out of my farm save myself.'

9. *Quidquid*, &c.] 'All the produce that *you* can have sent you from your own farms in Umbria, or

Aut Tusci tibi Tusculive mittunt,
Aut rus marmore tertio notatum,
Id tota mihi nascitur Subura.

at Calcs in Campania, Etruria, or Tusculum, or three miles out of Rome, *I* have to buy in the Roman market, in order to make you a present.'

EP. 344. (VII. xxxii.)

Martial commends his friend Atticus for preferring the strong exercise of running, which wasted no time, to the games of ball and sword exercise, which consumed so much of the money and time of the Roman youth. It was all very well for those who had nothing better to do; but he had to practise eloquence and philosophy, and not degenerate from his great ancestors.

Attice, facundae renovas qui nomina gentis
Nec sinis ingentem conticuisse domum,
Te pia Cecropiae comitatur turba Minervae,
Te secreta quies, te sophos omnis amat.
At iuvenes alios fracta colit aure magister
Et rapit immeritas sordidus unctor opes.
Non pila, non follis, non te paganica thermis
Praeparat, aut nudi stipitis ictus hebes,
Vara nec in lento ceromate brachia tendis,
Non harpasta vagus pulverulenta rapis,

1. *facundae—gentis*] In particular T. Pomponius Atticus, the friend and rival of Cicero.

2. *conticuisse*] Conticesco, to be forgotten, or lost in silence.

3. *Cecropiae — turba Minervae*] Greek philosophers, who abounded at Rome: the 'doctores Graii' of Pers. vi. 37.—*pia*, devoted to your friendship, affectionate.

5. *fracta — aure magister*] The athlete with his ears battered from boxing. Theocr. xxii. 45, σκληραῖσι τεθλασμένος οὔατα πυγμαῖς. — *unctor*, the *aliptes*.

7. *pila*, &c.] cf. Ep. 168. 5 sqq., note.

8.] 'The blows with blunted swords at the unarmed stake,' on which they learnt to fence. Cf. Juv. vi. 248, 'quis non vidit vulnera pali, Quem cavat assiduis sudibus scutoque lacessit;' *ib.* 267, 'Quando ad palum gemat uxor Asyli.' Cf. Becker, *Gallus*, Exc. ii. Sc. 7. These 'exercitationes,' as they were called, always preceded the daily bath.

9. *Vara*] 'Squared for boxing.' Cf. Ovid, Met. ix. 33, 'Brachiaque opposui tennique a pectore varas In statione manus et pugnae membra paravi.' Rather perhaps, 'divergent,' stretched apart in exercise.—*in lento*, &c., '*under* sticky ointment.'

10. *vagus*] Darting from place to place.

Sed curris niveas tantum prope Virginis undas,
Aut ubi Sidonio taurus amore calet.
Per varias artes, omnis quibus area fervet,
Ludere, cum liceat currere, pigritia est.

11. *Virginis*] The water of the Aqueduct built by M. Agrippa, and called the 'Virgo aqua,' from its purity. See Pliny, N. H. xxxi. 42; and xxxvi. 121.

12. *Aut ubi*, &c.] sc. in the porticus Europae. Cf. Ep. 72. 3.

13. *area*] Campus et gymnasia. Schrevelius somewhat oddly understands it 'ages of life,' referring to Ep. 526. 9. But the sense is, 'To go through the routine of sports, with which every play-ground is busily engaged, when one may take a run, is mere idleness,'—a kind of paradox, since *piger* is generally 'inactive.'

EP. 345. (VII. xxxiii.)

Martial laughs at Cinna, who had bought a new pair of fashionable white shoes, but wore over them an old soiled toga, and advises him to hold up the toga, for fear of dirtying his new purchase with it, or to let them be seen better by the people.

Sordidior ceno cum sit toga, calceus autem
Candidior prima sit tibi, Cinna, nive:
Deiecto quid, inepte, pedes perfundis amictu?
Collige, Cinna, togam; calceus ecce perit.

1. *calceus*] White shoes were worn by women and effeminate men only; hence they were forbidden by an edict of Aurelian. Cf. Ovid, A. A. 3. 271, 'Pes malus in niveâ semper celetur alntâ.'

3. *pedes perfundis*] So Aesch. Ag. 239, κρόκου βαφὰς δ' ἐς πέδον χέουσα.

EP. 346. (VII. xxxvi.)

Stella (Ep. 31. 4.) had sent Martial some tiles to cover his villa, which could not keep out the wet. Martial thanks him, and hints that he is only doing half his work in covering the villa when the master of it wants covering equally.

Cum pluvias madidumque Iovem perferre negaret
Et rudis hibernis villa nataret aquis,
Plurima, quae posset subitos effundere nimbos,
Muneribus venit tegula missa tuis.
Horridus, ecce, sonat Boreae stridore December: 5
Stella, tegis villam, non tegis agricolam.

3. *effundere*] 'Pour off,' discharge from the roof.

EP. 347. (VII. xxxvii.)

Some quaestor had arranged that if he blew his nose, a condemned criminal was to be executed; if not, to be saved. Martial laughs at his perplexity, because once on a cold December day he wanted to wipe his nose, and was restrained by his colleague for fear that it might be mistaken for the preconcerted signal.

Nosti mortiferum quaestoris, Castrice, signum?
Est operae pretium discere theta novum.
Exprimeret quotiens rorantem frigore nasum,
Letalem iuguli iusserat esse notam.
Turpis ab inviso pendebat stiria naso,
Cum flaret media fauce December atrox.
Collegae tenuere manus. Quid plura requiris?
Emungi misero, Castrice, non licuit.

1. *quaestoris*] Anciently, the *quaestores parricidii* (duumviri perduellionis) had the power over the life and death of accused citizens; see Livy, i. 26; vi. 20. Ritter on Tac. Ann. xi. 22. There is a difficulty, if the statement here is seriously meant, in assuming that this power continued in force so long.

2. *theta*] The letter θ (θάνατος) was prefixed to the names of those to be executed. Pers. iv, 13, 'et potis es nigrum vitio praeponere theta?'

4. *Letalem—notam*] The death-warrant.—*juguli*, σφαγῆς, i. e. jugulandi hominis.

5. *stiria*] An icicle. Ep. 636. 7, 'nec congelati gutta proderit nasi.'

7. *quid plura?*] καὶ τί δεῖ λέγειν; 'The end of it was that,' &c.

EP. 348. (VII. xxxviii.)

On two deformed slaves of Severus, called Polyphemus and Scylla, of whom Martial says they are so like their originals, that each must be an object of dread to the other. Monsters of this sort were in great request at Rome, and brought high prices. Augustus (Suet. 83) 'pumilos atque distortos ut ludibria naturae malique ominis abhorrebat;' nevertheless he had a court dwarf Canopas.

Tantus es et talis nostri, Polypheme, Severi,
Ut te mirari possit et ipse Cyclops.
Sed nec Scylla minor. Quod si fera monstra duorum
Iunxeris, alterius fiet uterque timor.

3. *nec—minor*] Alteri par est.

4. *Junxeris*] Viz. by *contubernium*. If they marry, they will keep each other in order by mutual fear.

EP. 349. (VII. xxxix.)

On one Caelius, who pretended to have the gout in order to excuse himself from his duties to his patrons. Accordingly he bandaged his feet and walked lame till he really did get what he had feigned.

Discursus varios vagumque mane
Et fastus et ave potentiorum
Cum perferre patique iam negaret,
Coepit fingere Caelius podagram.
Quam dum volt nimis approbare veram
Et sanas linit obligatque plantas
Inceditque gradu laborioso,
—Quantum cura potest et ars doloris!—
Desit fingere Caelius podagram.

1. *Discursus*] Running from one patron to another.—*vagum mane*, the morning spent in going from house to house.

3. *negaret*] Recusaret.

8. *Quantum*, &c.] cf. v. 21. 3, 'Quantum cura laborque potest!'—*ars doloris*, Dolor artificiosus.

9. *Desit* (desiit) *fingere*] i. e. et coepit veram habere.

EP. 350. (VII. xl.)

An epitaph on Etruscus (cf. Ep. 318), who died an old man, after having experienced both the favour and the wrath of Domitian, and was buried by his weeping sons with his wife, who had died young.

Hic iacet ille senex, Augusta notus in aula,
Pectore non humili passus utrumque deum;
Natorum pietas sanctis quem coniugis umbris
Miscuit: Elysium possidet ambo nemus.
Occidit illa prior viridi fraudata iuventa:
Hic prope ter senas vixit Olympiadas.

2. *non humili*] Non nimis abjecto.

4. *ambo*] Some, offended with this form of the accusative, read 'umbra' without any authority. But cf. Virg. Aen. xi. 285, 'Si duo praeterea tales Idaea tulisset Terra viros.' Hor Sat. i. 7. 15, 'Duo si discordia vexet inertes;' and this form is found even in prose, e. g. Cic. Rep. i. 10; i. 13, &c. There appears to be no other instance of *ambŏ* short; but the form is found in Virg. Ecl. 6. 18; Georg. 4. 88, and always in Cicero.

6. *prope ter*, &c.] Nearly eighteen lustra, or ninety years. The Olympiad is often reckoned as five years, but if we take it here=four, we obtain the sufficiently great age of seventy-two. The commentators refer to Statius, Sylv. iii. 146, who says of this Etruscus, that 'dextra bis octonis fluxerunt saecula lustris.'

Sed festinatis raptum tibi credidit annis,
Aspexit lacrimas quisquis, Etrusce, tuas.

7.] But whoever saw your tears, Etruscus (the son), over your father's tomb, believed that he had been snatched from you by his early death. —*festinatis*, Ep. 107. 3, brought to a hasty end.

EP. 351. (VII. xli.)

Cosmicos, 'a man of the world.' The point of this epigram is not very clear; probably there is an allusion to the 'Cosmianum' (Ep. 145. 1). Tucca pretending to be a man of fashion, and to that end anointed and perfumed, Martial says there is at least as much harm as good in this, alluding perhaps to his own dictum, 'non bene olet qui bene semper olet.'

Cosmicos esse tibi, Semproni Tucca, videris:
Cosmica, Semproni, tam mala, quam bona sunt.

EP. 352. (VII. xlii.)

Martial praises Castricus for his liberality as a patron and his good poetry. 'I do not rival you in either,' says he; 'others may be as liberal, but it is rare to find a good patron and a good poet combined' (alluding probably to the *officium clientum* in assembling to applaud their patron's poems, good or bad, as he recited them). 'Why then do I send you my inferior poetry?' Alcinous, although he had such famous gardens, may have received gifts of apples from his subjects; so you receive this from me. *Alcinoo poma dare* answers to our proverb 'to carry coals to Newcastle.'

Muneribus cupiat si quis contendere tecum,
Audeat hic etiam, Castrice, carminibus.
Nos tenues in utroque sumus vincique parati:
Inde sopor nobis et placet alta quies.
Tam mala cur igitur dederim tibi carmina, quaeris? 5
Alcinoo nullum poma dedisse putas?

2. *Audeat hic*] A man who presumes to vie with you in giving may as well try to do so in poetry; i. e. both efforts would prove alike vain.

4. *Inde sopor*] That is why I have hitherto kept quiet and not offered you any thing.

EP. 353. (VII. xliv.)

Caesonius Maximus, a man of consular rank, and a friend of Seneca, had been accused of participation in the conspiracy against Nero in favour of Piso, and sentenced to banishment from Italy; accordingly he went to Sicily, where he had been proconsul, and his friend Ovidius, who had re-

fused to go with him when in power, now voluntarily braved the anger of Nero, and followed his fortunes. For this Martial praises him in this and the following epigram, promising him immortality in his poems, and a fame for friendship, as superior to that of Pylades, as Nero's wrath was more to be dreaded than Clytemnestra's.' Caesonius' banishment is recorded by Tacitus, Ann. 15. 71, 'Cadicia uxor Scaevini et Caesonius Maximus Italiâ prohibentur, reos fuisse se tantum poenâ experti;' where his innocence is implied, as here, v. 3. This epigram is on a picture of him in the possession of Ovidius.

Maximus ille tuus, Ovidi, Caesonius hic est,
  Cuius adhuc voltum vivida cera tenet.
Hunc Nero damnavit: sed tu damnare Neronem
  Ausus es et profugi, non tua, fata sequi,
Aequora per Scyllae magnus comes exulis isti,
  Qui modo nolueras consulis ire comes.
Si victura meis mandantur nomina chartis
  Et fas est cineri me superesse meo:
Audiet hoc praesens venturaque turba, fuisse
  Illi te, Senecae quod fuit ille suo.

2. *cera*] The *cerea imago*. That pictures of friends, as well as of relations, were placed in the atrium, may be gathered from Ep. 533 also.

3. *damnare*] You condemned Nero of cruel injustice by taking up the cause of the exile, and disregarding your own fate.

5. *magnus*] Magnanimus. — *isti*, amico tuo. 'You followed through the straits of Messina, into Africa, your friend when an exile, though you had declined to accompany him as consul' (or proconsul), viz. as governor of the same province.

10. *quod fuit ille*] viz. fidus amicus.

EP. 354. (VII. xlv.)

Facundi Senecae potens amicus,
Caro proximus aut prior Sereno,
Hic est Maximus ille, quem frequenti
Felix littera pagina salutat.
Hunc tu per Siculas secutus undas,
O nullis, Ovidi, tacende linguis,

1. *Senecae—amicus*] cf. Ep. precd. v. 10. Seneca, Ep. 87, 'Cum paucissimis servis, quos unum capere vehiculum potuit, sino ullis rebus nisi quae corpore nostro continebantur; ego et Maximus meus biduum jam beatissimum agimus.'

2. *Carus—Serenus*] Friends of Seneca. But perhaps the sense is, 'proximus aut etiam prior caro (amico) Sereno.'

3. *frequenti—pagina*] In many a letter of Seneca's.

Sprevisti domini furentis iras.
Miretur Pyladen suum vetustas,
Haesit qui comes exuli parentis.
Quis discrimina comparet duorum? 10
Haesisti comes exuli Neronis.

9. *exuli parentis*] Orestes was banished from his home by his mother Clytemnestra, as he complains in Aesch. Cho. 912, τεκοῦσα γάρ μ' ἔρριψας ἐς τὸ δυστυχές.

11. *Neronis*] One who followed a friend banished by Nero incurred the risk of the same banishment himself.

EP. 355. (VII. xlvi.)

Priscus had promised Martial a gift, but delayed to send it till he should have written some poetry to accompany it. The poet says, that the poetry will do for rich men; he is a poor man, and wants something more substantial without delay. See on 640. 17.

Commendare tuum dum vis mihi carmine munus
Maeonioque cupis doctius ore loqui,
Excrucias multis pariter me teque diebus,
Et tua de nostro, Prisce, Thalia tacet.
Divitibus poteris musas elegosque sonantes 5
Mittere: pauperibus munera, Prisce, dato.

1. *Commendare*] To set off to advantage. Cf. 198. 26.

4. *de nostro*] 'At my expense.' So Ep. 531. 20, 'ridet procellas tuta de suo mensa.'

6. *munera*] Emphatic; cf. Propert. v. 5. 57, 'qui versus, Coae dederit nec munera vestis,' &c.

EP. 356. (VII. xlvii.)

Martial congratulates Licinius Sura on his recovery from a severe attack, and on the knowledge he has got of the love of his friends for him in their grief at his anticipated loss, and advises him to spend the rest of his life in pleasure. This may be the Sura of Ep. 25. 40, unless *he* was the Palfurius Sura of Suet. Dom. § 13. Juv. iv. 53. Pliny writes to this Sura (Epist. iv. 30) as if he were learned as a naturalist.

Doctorum Licini celeberrime Sura virorum,
Cuius prisca graves lingua reduxit avos,
Redderis, heu, quanto fatorum munere! nobis,
Gustata Lethes paene remissus aqua.

2. *prisca*] ἀρχαῖος, pristina, 'of the olden time.' So Cat. 64. 159, 'prisci praecepta parentis' is not 'of your old parent,' as it is sometimes rendered, but 'strict, such as the old race of men were.'

4. *gustata*, &c.] Tantum non ex ipsa morte nobis redditus.

Perdiderant iam vota metum securaque flebat
  Tristitia et lacrimis iamque peractus eras.
Non tulit invidiam taciti regnator Averni
  Et raptas fatis reddidit ipse colus.
Scis igitur, quantas hominum mors falsa querellas
  Moverit, et frueris posteritate tua.
Vive velut rapto fugitivaque gaudia carpe:
  Perdiderit nullum vita reversa diem.

5.] 'We were past hope, and so past fear; sorrow shed tears undisturbed, and we wept as if you were already gone.'—*jamque* is somewhat supported by the use of hodieque=hodie quoque, said to be found in Cicero, and certainly used in later writers, as Pliny, H. N. viii. 45, § 70, 'et hodieque reliquiae stirpium durant.' In Ep. x. 545. 2, 'et pilata redit jamque subitque cohors,' the reading seems too uncertain to be cited as an example.

7.] 'The ruler of silent Avernus could not bear the reproach (of your death) and with his own hands gave back to the fates the threads of life which he had taken.'—*invidiae*, cf. Ep. 8. 10.

9. *mors falsa*] Your death which we wrongly believed certain.

10.] 'You enjoy a second life among your posterity;' cf. Pliny, Ep. 2. 1; 'Triginta annos gloriae suae supervixit; legit scripta de se carmina, legit historias et posteritati suae interfuit.'

11. *Vive*, &c.] As Ep. 10, et alibi. —*velut rapto*, sc. tibi, 'tanquam ereptus esses.'—*Perdiderit*, 'a life regained is not likely to lose a single day,' i. e. to waste by not spending it in pleasure. Pliny, xiv. 22, 'Rapere se ita vitam praedicant, quum priorem diem quotidie perdant, imo vero et venientem,' viz. by their excesses producing exhaustion. —*fugitiva*, cf. Ep. 10. 8.

EP. 357. (VII. xlviii.)

Martial complains that one Annius, instead of putting the dishes on the table at his dinner-parties, so that the guests might help themselves as they liked, had them brought round by his servants so quickly, that there was no time to eat one thing before another was handed in; the consequence being, that the guests had little to eat, and the host saved expense. It appears that the expressions 'mensa prima,' 'mensa secunda,' and so on, were literally true, and that when one course was finished the whole table, dishes and all, was taken off, and a fresh one with the next course brought in; so that Annius would have had an opportunity of showing off some at least of his innumerable tables, if his economy had not overcome his love of display.

Cum mensas habeat fere trecentas,
Pro mensis habet Annius ministros:
Transcurrunt gabatae volantque lances.

2. *Pro mensis*] 'In proportion to his tables,' viz. 300—of course hyperbolically.

3. *gabatae*] 'Dishes,' though of what shape is uncertain. If, as perhaps is the case, it is connected with *cavus*, it would be a hollow dish as opposed to *lanx*, which is said to be a flat one, though in Ep. 603. 18 we find 'gabatas cavasque lances.'

Has vobis epulas habete, lauti:
Nos offendimur ambulante cena.

5. *Nos*] We poorer men who cannot afford to lose a dinner.—*ambulante*, with the dishes carried round. See Becker, Gallus, p. 475.

EP. 358. (VII. xlix.)

Parva suburbani munuscula mittimus horti:
Faucibus ova tuis, poma, Severe, gulae.

2. *Faucibus*] For your sore or hoarse throat, as an emollient.—*gulae*, to please your taste.

EP. 359. (VII. li.)

Martial advises Urbicus, if he cannot afford to buy his poems, to go to dinner with Auctus, who knows them all by heart, and will recite them, *usque ad nauseam*.

Mercari nostras si te piget, Urbice, nugas
Et lasciva tamen carmina nosse libet,
Pompeium quaeres—et nosti forsitan—Auctum;
Ultoris prima Martis in aede sedet:
Iure madens varioque togae limatus in usu,
Non lector meus hic, Urbice, sed liber est.
Sic tenet absentes nostros cantatque libellos,
Ut pereat chartis littera nulla meis.
Denique, si vellet, poterat scripsisse videri;
Sed famae mavolt ille favere meae.
Hunc licet a decima—neque enim satis ante vacabit—
Sollicites; capiet cenula parva duos.

3. *quaeres*] cf. Ep. 1. 7.

4. *Ultoris—Martis*] This temple was dedicated by Augustus after the bellum Philippense, 'pro ultione paternâ susceptum,' Suet. Aug. 29. It is mentioned by Ovid, Fast. 5. 551, 'Ultor ad ipse suos caelo descendit honores Templaque in Augusto conspicienda foro;' and in Juv. xiv. 261, where see Mr. Mayor's note.—*prima in aede*, at the entrance or vestibule of the temple.—*sedet* seems to refer to some office where he could be consulted as an advocate, *jurisconsultus*.

5. *madens*] Imbutus, cf. 1. 39. 3, 'Cecropiae madidus Latiaeque Minervae Artibus.' Ep. 165. 12; 370. 2. Hor. Od. iii. 21. 9, 'Socraticis madentSermonibus.'—*limatus*, polished, ground fine, cf. Ep. 508. 3.

6. *sed liber*] He is not only a reader, he is the book itself, i. e. so well is he versed in its contents.

7. *tenet*] memoria.—*absentes*, without having the book at hand to refer to.

11. *a decima*] After his work is done in the city. See Ep. 55. 9;

Ille leget, bibe tu: noles licet, ille sonabit:
Et cum "Iam satis est" dixeris, ille leget.

161. 6.—*licet*, 'you may ask him to let you hear Martial, and he will ask you to a little dinner on purpose.'
13. *bibe tu*] See Ep. 63. 9.

EP. 360. (VII. lii.)

Martial hopes that Celer, who had governed Celtiberia with great prudence and impartiality, is pleased with his poems, which Auctus had recited to him, and says he looks on him as a critic rather than a mere listener. There is a Celer mentioned as a plagiarist in lib. i. 63.

Gratum est, quod Celeri nostros legis, Aucte, libellos,
Si tamen et Celerem quod legis, Aucte, iuvat.
Ille meas gentes et Celtas rexit Hiberos,
Nec fuit in nostro certior orbe fides.
Maior me tanto reverentia turbat, et aures
Non auditoris, iudicis esse puto.

2. *juvat*] In a double sense: 'if he likes to listen to them,' and 'if he is pleased with what he hears.'
4. *certior—fides*] Virhonestior, majore fide.—*nostro—orbe*, in Spain.
5. *tanto*] He is the more likely to judge me impartially, as he did so judge my countrymen when in authority there; hence I dread his opinion more than I should that of others.

EP. 361. (VII. liii.)

Umber had sent off to Martial, under the convoy of eight tall slaves, all the paltry gifts that had been given him in the Saturnalia. Martial says, how much less trouble it would have been, had he sent a boy with a few pounds of silver!

Omnia misisti mihi Saturnalibus, Umber,
Munera, contulerant quae tibi quinque dies,
Bis senos triplices et dentiscalpia septem:
His comes accessit spongia, mappa, calix,

1. *Umber*] Perhaps 'my Umbrian friend.' For it appears from Persius, iii. 74, that the Umbri and the Marsi were rich (*pingues*, παχεῖς) and liberal in sending to their advocates presents of this sort. On the other hand, this Umber appears to be mentioned in Ep. 681. 2.
2. *quinque*] See 213. 2.
3. *triplices*] 'Three-leaved tablets.'—*dentiscalpia*, 'tooth-picks,' made generally of the leaves of the mastich-pistachio, the 'cuspides lentisci' of iii. 82. 9. Cf. Ep. 311. 3; xiv. 22, 'Lentiscum melius, sed si tibi frondea cuspis Defuerit, dentes penna levare potest.' For the Saturnalian gifts, cf. Ep. 186, &c.

Semodiusque fabae cum vimine Picenarum,
  Et Laletanae nigra lagona sapae;
Parvaque cum canis venerunt cottana prunis
  Et Libycae fici pondere testa gravis.
Vix puto triginta nummorum tota fuisse
  Munera, quae grandes octo tulere Syri.
Quanto commodius nullo mihi ferre labore
  Argenti potuit pondera quinque puer!

5. *vimine*] A hamper or basket of Picenian olives, Ep. 23. 8; 213. 7.

6. *sapae*] 'Mustum usque ad tertiam partem mensurae decoctum,' Plin. xiv. 12. Called also *sirueum* or *hepsema*. Cf. Ov. Fast. 4. 780, 'Lac niveum potes purpureamque sapam,' *purpurea* there answering to *nigra* in this place.—*Laletanae*, from Laletania, in Hispania Tarraconensis: it was a good sort of wine. Cf. 13. 118, 'Tarraco, Campano tantum cessura Lyaeo, Haec genuit Tuscis aemula vina cadis.' So Ep. 15. 9.

7. *cottana*] Small figs, Ep. 213. 6. —*cana pruna*, sc. Damascena, called in xiii. 29 'Pruna peregrinae carie rugosa senectae,' and Ep. 228. 3.

8. *Libycae fici*] cf. Ep. 186. 10.

12. *pondera quinque*] i. e. quinque libras. There is irony in asking for a gift of small bulk, but of much greater value than any patron would give to a client.

EP. 362. (VII. liv.)

Nasidienus, on the pretence of expiating bad dreams about Martial, got from him eggs, wine, frankincense, lambs, &c. Martial complains that all his property is going, and begs Nasidienus either to keep awake, or, if he must dream, to dream about himself. This is a satire on Roman superstition, and not to be regarded as a true story against Martial. So Horace, Ep. ii. 2. 208, in naming the follies from which a man must free himself, asks, 'Somnia, terrores magicos, miracula, sagas, Nocturnos Lemures, portentaque Thessala rides?' So 'noctem flumine purgas,' Pers. ii. 16.

Semper mane mihi de me tua somnia narras,
  Quae moveant animum sollicitentque meum.
Iam prior ad faecem, sed et haec vindemia venit,
  Exorat noctes dum mihi saga tuas.

1. *de me*] Compare Propert. v. 4. 65, 'experiar sommum; do te mihi somnia quaeram.'

2. *Quae moveant*, &c.] On purpose to alarm, and to make me anxious about some coming evil.

3.] The vintage of not only last year, but this as well, has been drained to the dregs.

4. *Exorat*] cf. Ep. 616. 7; Tib. i. 5. 13, 'Ipse procuravi ne possent saeva nocere Somnia, ter sanctâ deveneranda molâ' (sc. molâ salsâ). —*exorat*, prays that it may not happen, exorcises.

Consumpsi salsasque molas et turis acervos,
Decrevere greges, dum cadit agna frequens;
Non porcus, non chortis aves, non ova supersunt.
Ant vigila aut dormi, Nasidiene, tibi.

6. *Decrevere*] a decresco. Compare Pers. ii. 44—51.

7. *chortis aves*] See Ep. 148. 12.

EP. 363. (VII. lvi.)

Rabirius (cf. Ep. 562) had built a palace for Domitian, the pattern of which Martial says he must have taken from the heavens; and he adds, that if Pisa should want to rear a temple fit to contain the statue of Jupiter Olympius, made by Phidias (who is said in making it to have taken his ideas from the description of Zeus, in the first Iliad), it must ask the Roman Jupiter to send Rabirius to be the architect.

Astra polumque pia percepsti mente, Rabiri,
Parrhasiam mira qui struis arte domum.
Phidiaco si digna Iovi dare templa parabit,
Has petet a nostro Pisa Tonante manus.

2. *Parrhasiam*] Parrhasia was a town of Arcadia. When Evander the Arcadian settled on the Palatine, he called it Parrhasia, in memory of his native country. He himself is called Parrhasius, Virg. Aen. xi. 31, and his mother, Parrhasia, Ov. F. i. 618. For Parrhasius = Palatinus, cf. Ep. 388. 3; 413. 3; 646. 1, &c.

EP. 364. (VII. lx.)

This epigram is well called 'foeda adulatio erga Domitianum.' Martial says he will not follow the majority in praying to Jupiter for private blessings, but will only entreat him to keep Domitian safe (and so prove his title to being a god). Domitian shall be *his* god, to whom he will pray for all good.

Tarpeiae venerande rector aulae,
Quem salvo duce credimus Tonantem,
Cum votis sibi quisque te fatiget

2.] 'Whom we believe to be an avenging god, while you protect our emperor.' This seems to be the most natural sense, though some have supposed in it a 'foedissima adulatio,' construing it, 'whom we believe to reign so long as our emperor lives,' and referring to his defence of the Capitol in the bellum Vitellianum (cf. Ep. 505. 14; Suet. Dom. 1), and his restitution of it afterwards, when it was destroyed by fire. This idea obtains force from the similar expression in Ep. 215. 8, 'Sospite quo gratum credimus esse Jovem,' though that does not go so far as this.

Et poscat dare, quae dei potestis:
Nil pro me mihi, Iuppiter, petenti
Ne succensueris velut superbo.
Te pro Caesare debeo rogare:
Pro me debeo Caesarem rogare.

5. *Nil—mihi—petenti*] Quia nil pro me ipso petam. 'Do not be angry with me as one too proud to ask a blessing on myself,' &c.

EP. 365. (VII. lxi.)

It appears that at Rome small shopkeepers, barbers, &c., had been accustomed to expose their wares for sale in the street, and block up the way with them. Small booths were also erected in front of their shops for the same purpose. So Suet. Ner. 26, says, 'Nero circa vicos vagabatur ludibundus—tabernulas etiam effringere et expilare;' with which compare Tac. Ann. xiii. 25, 'itinera urbis pererrabat comitantibus qui raperent ad venditionem exposita.' This had grown to be such a nuisance, that Germanicus Caesar (Domitian) forbade it entirely, and is here praised by Martial for his good offices in clearing the streets.

Abstulerat totam temerarius institor urbem
Inque suo nullum limine limen erat.
Iussisti tenues, Germanice, crescere vicos,
Et modo quae fuerat semita, facta via est.
Nulla catenatis pila est praecincta lagonis,
Nec praetor medio cogitur ire luto;

1. *institor*] 'Huckster,' Ep. 669. 14. Generally one who trades for another, much as our commercial travellers; here apparently any small petty trader.

2.] 'Every threshold was extended beyond itself,' i.e. the shop stretched out beyond its just proportions into the streets.

3. *Jussisti*, &c.] 'You ordered the narrow streets to be widened, and so, what was lately only a pathway, has been made a road.'

4. *semita*] A footpath, opposed to *via*, the high road. These terms are often contrasted, as in the proverb, Plaut. Casin. iii. 5. 40, 'Sciens de viâ in semitam degradere;' and that preserved by Cicero, De Div. i. 58, 'Qui sibi semitam non sapiunt, alteri monstrant viam.' Varro derives the word from 'sem-iter,' a half and so small way; it is opposed to 'callis,' as a small but level path to a rugged sheep-track. Virg. Aen. xi. 382, 'Rara per occultos ducebat semita calles.'

5.] 'No tavern-post is girt in front with pots chained to it.' The pots were hung out to show the trade, but chained on to prevent theft, like the ladles in modern drinking-fountains. —*pila* is used equivalent to 'taberna,' in Catullus 37. 1, 'taberna—a pileatis nona fratribus pila,' 'nine doors from the temple of Castor and Pollux.' On this 'pila' booksellers hung advertisements of their books (cf. Ep. 62. 11), and round it exposed them for sale. Hor. Sat. i. 4. 71, 'Nulla taberna meos habeat neque pila libellos.'—*luto*, see Ep. 134. 4.

Stringitur in densa nec caeca novacula turba,
Occupat aut totas nigra popina vias.
Tonsor, copo, cocus, lanius sua limina servant.
Nunc Roma est, nuper magna taberna fuit.

7. *novacula*] 'Razor.' Others, from the epithet *caeca*, the meaning of which is certainly dubious, understand it of the knife of the cutpurse, which does not suit well here, beside that it never elsewhere has this meaning. The sense seems to be, that hitherto the barbers had an *umbra* or shaving-booth almost in the street, so that there was danger (this in irony, of course) of drawing the razor from its case in the middle of such a dense crowd.

9. *copo*] refers to *lagonis*, ver. 5; *cocus* and *lanius*, to *popina*.—*sua limina*, see ver. 2.

EP. 366. (VII. lxiii.)

Martial lauds Silius Italicus not less for his powers as an advocate and orator than as a poet. Cf. Ep. 165.

Perpetui nunquam moritura volumina Sili
Qui legis et Latia carmina digna toga,
Pierios tantum vati placuisse recessus
Credis et Aoniae Bacchica serta comae?
Sacra cothurnati non attigit ante Maronis,
Implevit magni quam Ciceronis opus.
Hunc miratur adhuc centum gravis hasta virorum,
Hunc loquitur grato plurimus ore cliens.
Postquam bis senis ingentem fascibus annum
Rexerat, asserto qui sacer orbe fuit,
Emeritos Musis et Phoebo tradidit annos,
Proque suo celebrat nunc Helicona foro.

5. *Sacra*, &c.] Silius did not take to writing poetry before he had read through Cicero, viz. to learn eloquence. See Ep. 614.

7. *centum — virorum*] cf. Ep. 294. 5.—*hasta*, a spear was stuck in the ground when the 100 held court, being the symbol of quiritarian ownership. Cf. Suet. Aug. 36, 'ut centumviralem hastam (court) quam quaesturâ functi consuerant cogere, decemviri cogerent.'

9. *postquam*, &c.] 'After he had been consul (attended by twelve lictors) for the year which was held sacred in the liberated world (viz. that year in which Nero was slain), he devoted the years that remained after his public services to the study of poetry, and now frequents Helicon instead of his own sphere of eloquence, the Forum.' The meaning is, that he is engaged in writing the *Punica*. — *ingentem — annum*, an allusion perhaps to the μέγας ἐνιαυτός, 'ingens lustrum,' 160. 7. — *asserto*, 'in libertatem demum vindicato.'

EP. 367. (VII. lxiv.)

Cinnamus (Ep. 284), a noted barber, afterwards enriched by some lady unknown (cf. Juv. 1. 25, 'Patricios omnes opibus quum provocet unus, Quo tondente gravis juveni mihi barba sonabat,' supposed to be the same), had either voluntarily retired, or been banished to Sicily. 'What are you to do there,' says Martial, 'in your run-away rest? You have no knowledge of any other art or science, and you must sink to the barber again.'

Qui tonsor tota fueras notissimus urbe,
  Et post hoc dominae munere factus eques,
Sicanias urbes Aetnaeaque regna petisti,
  Cinname, cum fugeres tristia iura fori.
Qua nunc arte graves tolerabis inutilis annos?
  Quid facit infelix et fugitiva quies?
Non rhetor, non grammaticus ludive magister,
  Non Cynicus, non tu Stoicus esse potes,
Vendere nec vocem Siculis plausumque theatris:
  Quod superest, iterum, Cinname, tonsor eris.

EP. 368. (VII. lxv.)

Martial ridicules the folly of Gargilianus, who had spent twenty years and a fortune in prosecuting one suit in the three courts of justice. 'Who,' says he, 'would litigate for twenty years, when he could at once throw up the cause, and escape so much trouble and vexation thereby?'

Lis te bis decimae numerantem frigora brumae
  Conterit una tribus, Gargiliane, foris.
Ah miser et demens! viginti litigat annis
  Quisquam, cui vinci, Gargiliane, licet?

2. *tribus—foris*] cf. Ep. 135. 4. 4. *Quisquam*, &c.] Ep. 230. 14.

EP. 369. (VII. lxvi.)

Heredem Fabius Labienum ex asse reliquit:
  Plus meruisse tamen se Labienus ait.

2. *Plus meruisse*] Because he had spent more in presents to his friend when he lived, than he now received from him when he was dead, although he gave him all he had to leave. For this device of the *captator*, cf. iv. 56, 'Munera quod senibus viduisque ingentia mittis, Vis te munificum Gargiliane vocem? Sordidius nihil est, nihil est te spurcius uno, Qui potes insidias dona vocare tuas.'

EP. 370. (VII. lxix.)

A eulogy on Theophila, the espoused of Canius, praising her for her learning and probity.

Haec est illa tibi promissa Theophila, Cani,
Cuius Cecropia pectora voce madent.
Hanc sibi iure petat magni senis Atticus hortus,
Nec minus esse suam Stoica turba velit.
Vivet opus quodcunque per has emiseris aures;
Tam non femineum, nec populare sapit.
Non tua Pantaenis nimium se praeferat illi,
Quamvis Pierio sit bene nota choro.
Carmina fingentem Sappho laudavit amatrix:
Castior haec, et non doctior illa fuit.

1. *Theŏphila*] The *o* is long, by the reduplication of the 'p,' quasi Theop-phila. So we find *ŏ(π)φις* as an old form of *ŏφις*, and others *σκύπφος*, *ŏκχος*, &c.

2. *madent*, &c.] Graeca lingua erudita. See on 359. 5.

3. *Atticus hortus*] 'The Academus, in which Plato taught, may justly claim her as its own.' Others read, with a few MSS., *altus in hortis*, 'ho who was brought up in (i. e. a disciple in) the gardens of the great man of old,' referring it to Epicurus rather than Plato.

5. *Vivet*, &c.] Whatever work you may publish, after it has passed her criticism, will live, such a strong and manly judgment she has, and superior to the vulgar. Hor. Ep. i. 12. 15, 'Nil parvum sapias et adhuc sublimia cures.'

7. *Pantaenis*] A poetess of the time, otherwise unknown.

9.] There is some obscurity in this line, as the antithesis evidently intended seems faulty. To remedy this, 'laudârit' has been proposed: 'Sappho the lover would praise her poetry.'—*amatrix* seems to mean 'amorous,' in reference to *castior*, in the next verse. But to whom *fingentem* refers is by no means clear. If we were to read *amator*, the sense would be better. 'Her lover (Phaon) praised Sappho when composing poetry; so do you praise Theophila, who is quite as clever, and more chaste.'

EP. 371. (VII. lxxii.)

Martial begs Paulus to patronize his poems; and if any one brings out books in his name, which attack any person venomously, to assert that they are not Martial's work. If he will do so, the poet wishes him wealth and success.

Gratus sic tibi, Paule, sit December,

1. *Gratus*] Bringing you a good return. Cf. 'ingrata spatia campi,' Ep. 148. 4.—*sic*, answered by 'ut,' v. 14.

Nec vani triplices brevesque mappae,
Nec turis veniant leves selibrae,
Sed lances ferat et scyphos avorum
Aut grandis reus aut potens amicus,
Seu quod te potius iuvat capitque.
Sic vincas Noviumque Publiumque
Mandris et vitreo latrone clusos;
Sic palmam tibi de trigone nudo
Unctae det favor arbiter coronae,
Nec laudet Polybi magis sinistras:
Si quisquam mea dixerit malignus
Atro carmina quae madent veneno,
Ut vocem mihi commodes patronam,
Et quantum poteris, sed usque, clames:
"Non scripsit meus ista Martialis."

2. *vani*, &c.] See 361. 3; 575. 6.

3. *leves*] 'Light half-pounds,' as 'rasa selibra,' Ep. 438. 8.

4. *scyphos avorum*] The *archetypa*, Ep. 390. 1. So in 575. 15, 'mirator veterum senex avorum Donct Phidiaci toreuma caeli.'

5. *reus*] One whom you have defended in the law-courts.—*grandis*, 'some great strapping fellow.' ἄνδρες μεγάλοι καὶ τετραπήχεις, Ar. Vesp. 553. Compare Ep. 148. 40.

8. *Mandris*, &c.] In the 'ludus latrunculorum,' for which see Becker, *Gallus*, Exc. 11, Sc. 10; and Rich's Dict. in v. *latro*. It was something midway between draughts and chess, though more resembling the latter, especially in the pieces being of two colours, and in the men having different values. The point of the game was to enclose one or more of the adversary's pieces, so that they could not move (whence the proverb, *ad incitas redigere*, to reduce to desperation). The *mandrae* were the squares marked on the board. Thus, *mandris et vitreo latrone clusos* means 'having their men enclosed in mandrae by your pieces'—these pieces being generally made of variously coloured glass. So Ov. A. A. ii. 208, 'Fac pereat vitreo miles ab hoste tuus.'

9. *trigone nudo*] This game (see Ep. 168. 5) was played in the *tunica*, the toga being thrown off.

10. *coronae*] The ring of persons looking on, ready anointed for the bath. Cf. Ep. 344. 7. They were on the spot, and therefore chosen umpires of the game.—*favor arbiter* may be translated 'the favorable decision.' For the *trigon* and *sinistrae*, see Ep. 168. 5; 682. 3; for *corona*, a ring of people, Ep. 21. 6; Hor. Epist. i. 18. 53.

12. *quisquam*] Here for *quispiam*. —*veneno*, Ep. 330. 6; 534. 5.

14. *Ut*] ἐφ' ᾧ τε, 'on condition that you lend me your eloquence in my defence, and exclaim as loudly as you can, and that continuously, *My friend Martial never wrote such stuff as that.*'

EP. 372. (VII. lxxiii.)

Martial wishes to know where he is to go to salute Maximus; for he has so many houses, that he lives nowhere in particular.

Esquiliis domus est, domus est tibi colle Dianae
Et tua patricius culmina vicus habet:
Hinc viduae Cybeles, illinc sacraria Vestae,
Inde novum, veterem prospicis inde Iovem.
Dic, ubi conveniam, dic, qua te parte requiram:
Quisquis ubique habitat, Maxime, nusquam habitat.

1. *colle Dianae*] On the Aventine, where was a temple of Diana (cf. vi. 64. 13, 'Laudat Aventinae vicinus Sura Dianae'), built at the instigation of Servius Tullius, by the Latins and Romans jointly, in imitation of the temple at Ephesus. Cf. Liv. i. 45. Hence Propert. v. 8. 29, 'Phyllis Aventinae quaedam est vicina Dianae.'

2. *patricius — vicus*] Under the Esquiline, where the patricians were commanded by Servius Tullius to dwell.—*culmina*, see Ep. 198. 10.

3. *Hinc*, &c.] From the Aventine you see the temple of the widowed Cybele (i. e. deprived of her lover and worshipper Atys), and the newly built (Ep. 279. 2) temple of Jupiter Capitolinus; from the Esquiline, the temple of Vesta; and the temple (perhaps) of Jupiter Feretrius, on the Capitoline. Thus *illinc* and *inde* refer to the same spots.

EP. 373. (VII. lxxviii.)

He exposes the folly of Papilus, who, to appear grand, starved himself at home, and sent all sorts of delicacies to his friends.

Cum Saxetani ponatur cauda lacerti
Et, bene si cenas, conchis inuncta tibi:
Sumen, aprum, leporem, boletos, ostrea, mullos
Mittis: habes nec cor, Papile, nec genium.

1. *Saxetani*] From Sex (Sexe?), a town of Baetica, in Spain.—For the *lacertus*, cf. 545. 11; 617. 7; xi. 27. 3, 'duo frustra petit cybii tenuemque lacertum.' It was a fish, not held in great estimation.

2.] 'If you want to dine well, you have a little oil with your beans.' Some take *inuncta* to mean 'without oil;' but this would be his ordinary dinner.—For *conchis*, see Ep. 245. 10.

3. *Sumen*] Quasi *sugimen*, as *agmen* for *agimen*, &c., the paps of a pig that had just farrowed.

4.] For *cor habere*, 'to have sense,' see Ep. 69. 6; 130. 4.—*genium*, 'geniality,' fondness for good things.

EP. 374. (VII. lxxix.)

Potavi modo consulare vinum.
Quaeris, quam vetus atque liberale?
Ipso consule conditum: sed ipse,
Qui ponebat, erat, Severe, consul.

1. *consulare vinum*] Wine, with a label affixed to it, showing in whose consulate it was made, such as the Opimianum, Ep. 15. As only the best and oldest wines had this mark, Martial ought to have had a very good wine; but, on the contrary, it was that year's produce, and the consul who gave it had his own name on the bottle. The label was called *titulus*. Cf. Juv. v. 33, 'cujus patriam titulumque senectus Delevit;' and Hor. Od. iii. 8. 9, 'Amphorae fumum bibere institutae Consule Tullo.'—*liberale*, 'worthy of a gentleman.'

3. *Ipso*, &c.] There is a kind of aposiopesis, or παρ' ὑπόνοιαν sense, as if he were going to say, *ipso consule Opimio*, but afterwards turned *ipso consule* into a different sense.

EP. 375. (VII. lxxx.)

Martial begs Faustinus to send his books to Marcellinus (who was now at leisure, as peace was declared with Germany) by a young and handsome boy; in return for whom Marcellinus would send a captive from the conquered German tribes, for Faustinus' farm at Tibur.

Quatenus Odrysios iam pax Romana triones
Temperat et tetricae conticuere tubae,
Hunc Marcellino poteris, Faustine, libellum
Mittere: iam chartis, iam vacat ille iocis.
Sed si parva tui munuscula quaeris amici
Commendare, ferat carmina nostra puer:
Non qualis Geticae satiatus lacte iuvencae
Sarmatica gelido ludit in amne rota,
Sed Mitylenaei roseus mangonis ephebus,
Vel non caesus adhuc matre iubente Lacon.

1. *Odrysios*] A Thracian race, but a general expression for *Northerns*, like *Hyperborei*. So in vii. 8. 2, 'victor ab Odrysio redditur orbe deus.'—*Quatenus*, quandoquidem.—*temperat*, *belli aestum*, with an allusion also to *frigus loci*.

3. *Marcellino*] Who had been fighting in the Northern war. Cf. Ep. 466; vi. 25, 'Marcelline, bonae soboles sincera parentis, Horrida Parrhasio quem tegit ursa jugo,' &c.

6. *Commendare*] Ep. 198. 26.

7. *lacte*] Cf. Ep. 696. 2.—*Non qualis*, not one of the common slaves, known as *Getae*.

8. *rota*] Possibly a hoop here, which is run upon the frozen Danube.

9. *roseus*, &c.] 'A rosy-checked boy, bought from a slave-dealer from Mitylene,' where the handsomest Greek slaves seem to have been sold. Cf. 199. 9, 'Argolica missus de gente minister.'—*Lacon*, &c., alluding to the custom at

At tibi captivo famulus mittetur ab Histro,
Qui Tiburtinas pascere possit oves.

Sparta of inuring boys to bear pain and hardships by whipping them before the altar of Diana. Hence 'Lacones plagipatidae,' Plaut. Capt. 471. See Xen. de Rep. Lac. ii. § 9.

12. *Tiburtinas*] Where Faustinus had a villa. Cf. Ep. 193. 3.

EP. 376. (VII. lxxxiii.)

On a barber, who was so slow at performing his duties, that whilst he was cutting off one beard, another had time to sprout.

Eutrapelus tonsor dum circuit ora Luperci
Expingitque genas, altera barba subit.

2. *Expingit*] 'Rouges, a process usual after shaving. Cf. Ep. 425. 8.

EP. 377. (VII. lxxxiv.)

Caecilius Secundus (probably identical with Plinius Junior), on leaving Rome for the North, where he was propraetor, wished to take with him a likeness of Martial. The poet says, that whilst this is being made for him, he will send his books, which are a more accurate copy of his mind, and will live longer than any mere likeness that can be made of him. There seems to be an allusion to the practice of poets having their likenesses prefixed to their books, Ep. 28 and 487. Compare also Tac. Agric. 46.

Dum mea Caecilio formatur imago Secundo
Spirat et arguta picta tabella manu,
I, liber, ad Geticam Peucen Histrumque iacentem:
Haec loca perdomitis gentibus ille tenet.
Parva dabis caro, sed dulcia dona, sodali:
Certior in nostro carmine voltus erit.
Casibus hic nullis, nullis delebilis annis
Vivet, Apelleum cum morietur opus.

3. *Peuce*] An island formed by the Danube, in the neighbourhood of the Sarmatae (*Moish*).—*jacentem*, 'conquered,' κειμένην, *subactam*. Prop. v. 4. 87, 'prodiderat portaeque fidem patriamque jacentem.'

6. *Certior*] viz. 'quam si manu pictus esset.'

EP. 378. (VII. lxxxvi.)

Martial complains that Sextus, who had asked him formerly to his birthday feast when he did not know him so well, now passes him by,

because he had given him no gift on that occasion, and condemns his greed in giving dinners only to those who will pay for them.

Ad natalicias dapes vocabar,
Essem cum tibi, Sexte, non amicus.
Quid factum est, rogo, quid repente factum est,
Post tot pignora nostra, post tot annos
Quod sum praeteritus vetus sodalis?
Sed causam scio. Nulla venit a me
Hispani tibi libra pustulati,
Nec levis toga, nec rudes lacernae.
Non est sportula, quae negotiatur.
Pascis munera, Sexte, non amicos.
Iam dices mihi "Vapulet vocator."

1. *nat. dapes*] cf. Juv. xi. 84, 'Natalicium cognatis ponere lardum.' The birthday was held particularly sacred, and sacrifices were offered on it, friends entertained, and presents received from them. Cf. Ov. Tr. iii. 13; v. 5. Inf. Ep. 433 (where Clytus, in order to get gifts from his friends, makes his birthday come round often); ix. 53, 'Natali tibi, Quincte, tuo dare parva volebam Munera; tu prohibes; imperiosus homo es,' &c.

4. *pignora*] Pledges of friendship mutually given and received.

7. *Hispani — pustulati*] Frosted Spanish gold (cf. Ep. 380. 7), in which from the process of refining are small *pustulae*, blisters. See Ep. 424. 6; Suet. Ner. 44, 'nummum asperum' (new, not worn) 'argentum pustulatum, aurum ad obrussam' (refined on a cupel).

8. *levis*] 'Smooth,' with the nap on.—*rudes*, new, unused, opposed to *tritae*.—*lacernae*, the outer mantle, to cover and protect the toga. Cf. Juv. ix. 27, 'lacernas Munimenta togae,' Ep. 304. 5.

9.] 'That is not a free dinner which bargains for money in exchange.'

10. *munera*] 'Men who will give you gifts;' or rather, 'tis the gift, not the friend, that you feed.'

11.] You will excuse yourself by saying, 'It is the fault of the slave, who ought to have invited me: let him be whipped.'—*Jam*, viz. now that you have been plainly told the true reason, which ought to make you ashamed of yourself.

EP. 379. (VII. lxxxvii.)

A list of some of the common pets at Rome. Martial says, if such ugly and deformed creatures are to be made favourites, he is much more rational in making the handsome Labyca his pet. Of these pets the passer of Lesbia, and the parrot of Corinna are most celebrated.

Si meus aurita gaudet lagalopece Flaccus,
Si fruitur tristi Canius Aethiope;

1. *lagalopece*] Some creature, perhaps a lynx, which was thought to be half a hare, half a fox.

2. *Canius*] Ep. 31. 9.—*tristi*, a

Publius exiguae si flagrat amore catellae,
Si Cronius similem cercopithecon amat;
Delectat Marium si perniciosus ichneumon,
Pica salutatrix si tibi, Lause, placet;
Si gelidum collo nectit Glaucilla draconem,
Luscinio tumulum si Telesina dedit:
Blanda Cupidinei cur non amet ora Labycae,
Qui videt haec dominis monstra placere suis?

dismal or demon-like blackamoor: 'Cui per mediam nolis occurrere noctem,' Juv. v. 54.

3. *catellae*] 'Issa,' celebrated in Ep. 56; xiv. 198, 'Delicias parvae si vis audire catellae.' Juv. vi. 654, 'Morte viri cupient animam servare catellae.'

4. *similem*] sc. sibi. Plaut. Mil. 284, 'simiam hodie sum sectatus nostram in horum tegulis. PA. Edepol, Sceledre, homo sectatus nihili nequam bestiam.'—*cercopithecon*, a long-tailed monkey. Cf. 14. 202, 'Si mihi cauda foret, cercopithecus eram.' This creature was worshipped by the Aegyptians. Juv. xv. 4, 'Effigies sacri nitet aurea cercopitheci.'

6. *Pica*] cf. xiv. 76, 'Pica loquax certâ dominum te voce saluto.' Becker, *Gallus*, p. 240. Pers. Prolog. 9.

7. *draconem*] Tiberius had a tame serpent that fed out of his hand, Suet. Tib. 72.—*Luscinio*, the same as *lusciniae*, a nightingale.

9. *Cupidinei*] Cupid-like. The youth mentioned was some handsome slave-boy, on his fondness for whom the poet had been bantered.

EP. 380. (VII. lxxxviii.)

Martial congratulates himself on the wide-spread popularity of his poems, and prefers such fame to all the gifts of fortune. He ends by saying, that after this he must believe Lausus, who by asserting there were thirty bad epigrams in the book, had implied that the rest were good. Cf. vii. 81, 'Triginta toto mala sunt epigrammata libro. Si totidem bona sunt, Lause, bonus liber est.'

Fertur habere meos, si vera est fama, libellos
Inter delicias pulchra Vienna suas.
Me legit omnis ibi senior iuvenisque puerque,
Et coram tetrico casta puella viro.
Hoc ego maluerim, quam si mea carmina cantent
Qui Nilum ex ipso protinus ore bibunt;

2. *Vienna*] In Gallia Narbonensis.

6. *Qui Nilum*, &c.] Than if the remotest Ethiopians, who drink the Nile water at its very source, were to sing my verses. Cf. Ep. 696. 5, 'et qui prima bibit deprensi flumina Nili.'

Quam meus Hispano si me Tagus impleat auro
Pascat et Hybla meas, pascat Hymettos apes.
Non nihil ergo sumus, nec blandae munere linguae
Decipimur: credam iam, puto, Lause, tibi.

7. *Tagus*] cf. Ov. Am. i. 5. 34, 'auriferi ripa beata Tagi.' Luc. 7. 755, 'Quicquid fodit Iber quicquid Tagus expulit auri.' Ep. 25. 15; 581. 3. Juv. iii. 55; xiv. 299.—*meus*, because the sources of the Tagus were not far from the poet's birthplace, Bilbilis; or in the sense of *patrius*.

EP. 381. (VII. lxxxix.)

Martial sends a garland of roses to his friend and critic Apollinaris (Ep. 212), and hopes that he may live long to wear such wreaths.

I, felix rosa, mollibusque sertis
Nostri cinge comas Apollinaris.
Quas tu nectere candidas, sed olim,
Sic te semper amet Venus, memento.

3.] *sed olim* refers to 'candidas,' 'when they are hoary (and may that be a long time hence).'—*amet Venus*, viz. to whom the rose was sacred.

EP. 382. (VII. xc.)

Iactat inaequalem Matho me fecisse libellum:
Si verum est, laudat carmina nostra Matho.
Aequales scribit libros Cluvienus et Umber.
Aequalis liber est, Cretice, qui malus est.

1. *inaequalem*] In which are bad, good, and indifferent verses, as Martial himself confesses there are in his, i. 17, 'Sunt bona, sunt quaedam mediocria, sunt mala plura Quae legis hic; aliter non fit, Avite, liber.'—*Matho*, Ep. 209. Juv. i. 32, &c.—*Cluvienus*, *ib.* i. 80.

2. *Si verum*] If that be true, it is virtually praising them.

3. *Aequales*] In which all were bad alike.

EP. 383. (VII. xcii.)

On one Baccara, who was always promising, and never fulfilling his promises.

"Si quid opus fuerit, scis me non esse rogandum"
Uno bis dicis, Baccara, terque die.

Appellat rigida tristis me voce Secundus:
  Audis, et nescis, Baccara, quid sit opus.
Pensio te coram petitur clareque palamque:
  Audis, et nescis, Baccara, quid sit opus.
Esse queror gelidasque mihi tritasque lacernas:
  Audis, et nescis, Baccara, quid sit opus.
Hoc opus est, subito fias ut sidere mutus,
  Dicere ne possis, Baccara, quid sit opus.

3. *Appellat*] Presses for payment. —*Secundus*, a usurer, Ep. 88. 7.

4. *nescis*, &c.] You profess not to know what is wanted, or what is necessary for me, i. e. ready money, though you had so often said, 'If aught is wanted, I need not be asked, but will assist you as soon as I know what is required.'

5. *Pensio*] 'My rent,' Ep. 132. 3.

9. *sidere*] 'A blast,' supposed to be from the influence of the planets. Cf. xi. 85, 'Sidere percussa est subito tibi, Zoile, lingua.' Petron. ii. 7, 'Animos juvenum—velut pestilenti quodam sidere afflavit.' It was called generally *sideratio*. So Shakespeare in Hamlet, 'Then no planets strike.'—*quid sit opus*, that oft-repeated 'si quid opus,' &c.

EP. 384. (VII. xciii.)

Martial begs the town Narnia (*Narni*) to send back to him his friend Quintus Ovidius, and not detain him longer from his Nomentane farm, near which Martial had one, valuable to him only from his friend's vicinity. He concludes by hoping that Narnia may long enjoy possession of its bridge.

Narnia, sulphureo quam gurgite candidus amnis
  Circuit, ancipiti vix adeunda iugo,
Quid tam saepe meum nobis abducere Quintum
  Te iuvat et lenta detinuisse mora?
Quid Nomentani causam mihi perdis agelli,
  Propter vicinum qui pretiosus erat?
Sed iam parce mihi, nec abutere, Narnia, Quinto:
  Perpetuo liceat sic tibi ponte frui.

1. *amnis*] The Sulphureâ Nar albus aquâ, Virg. Aen. vii. 517.—*ancipiti*, because in a valley of the Apennines.

5. *causam*] The reason why I visit my Nomentane farm, viz. to see Ovid. Cf. Ep. 669.

8. *ponte*] This is said to have been a 'high-level' bridge, joining the two cliffs, with the river underneath.

EP. 385. (VII. xcvi.)

A beautiful epigram on the death of Bassus' infant child Urbicus.

Conditus hic ego sum Bassi dolor, Urbicus infans,
Cui genus et nomen maxima Roma dedit.
Sex mihi de prima deerant trieteride menses,
Ruperunt tetricae cum mala pensa deae.
Quid species, quid lingua mihi, quid profuit aetas?
Da lacrimas tumulo, qui legis ista, meo.
Sic ad Lethaeas, nisi Nestore serius, undas
Non eat, optabis quem superesse tibi.

3. *trieteride*] cf. Ep. 294. 1; 549. 3.
4. *mala pensa*] The badly spun, and therefore slender, thread of life.
5. *lingua*] The lisping tongue.
8. *Non eat*] sc. your son.

EP. 386. (VII. xcvii.)

Martial congratulates his book on going to Caesius Sabinus, who will find time, even in the midst of serious employments, not only to read it himself, but to recite it to all his friends. For Sabinus, see also Ep. 475. 1.

Nosti si bene Caesium, libelle,
Montanae decus Umbriae Sabinum,
Auli municipem mei Pudentis,
Illi tu dabis hacc vel occupato.
Instent mille licet premantque curae,
Nostris carminibus tamen vacabit.
Nam me diligit ille proximumque
Turni nobilibus leget libellis.
O quantum mihi nominis paratur!
O quae gloria! quam frequens amator!
Te convivia, te forum sonabit,
Aedes, compita, porticus, tabernae.
Uni mitteris, omnibus legeris.

3. *Pudentis*] cf. Ep. 164.
8. *Turni*] A satiric poet, of whom nothing seems to be known, though the epithet *nobilibus* shows that he was once famous.

EP. 387. (VII. xcviii.)

"All he sets eyes on, Castor buys; well, well,
The end is certain: all he has he'll sell."

Omnia, Castor, emis: sic fiet, ut omnia vendas.

EP. 388. (VII. xcix.)

Martial begs Crispinus to recommend his book to the Emperor, whom the poet calls 'tonantem,' as in 364. 2. This is the man who is severely lashed, as 'verna Canopi,' Juv. i. 45. Cf. also Juv. 4. 1—24. 108. He was raised to the senate by Nero, and afterwards in great favour with Domitian.

Sic placidum videas semper, Crispine, Tonantem,
Nec te Roma minus, quam tua Memphis amet:
Carmina Parrhasia si nostra legentur in aula,
—Namque solent sacra Caesaris aure frui—
Dicere de nobis, ut lector candidus, aude:
"Temporibus praestat non nihil iste tuis,
Nec Marso nimium minor est doctoque Catullo."
Hoc satis est: ipsi cetera mando deo.

3. *Parrhasia*] Ep. 363. 2.
6. *tuis*] viz. O Caesar.
7. *Marso—Catullo*] Joined Ep. 99. 3. Marsus is also mentioned Ep. 102. — *nimium*, multo minor. So 'non rusticulum nimis libellum,' 522. 2, and 'nimium nihil,' 691. 9.
8. *cetera*] viz. 'solvere pretium acccpti libri.'

EP. 389. (VIII. iii.)

Martial, intending to stop writing epigrams, is encouraged by the Muse Thalia to continue it, and not to attempt any higher, but less attractive, style of poetry. His own, he is told, will last for ever, and be more grateful to young and old than any other style.

"Quinque satis fuerant: nam sex septemve libelli
Est nimium: quid adhuc ludere, Musa, iuvat?
Sit pudor et finis: iam plus nihil addere nobis
Fama potest: teritur noster ubique liber;

2. *adhuc*] 'If five books are enough, and seven too much, why go into an eighth?' The first eight verses are the reply of the poet to Thalia, when she urges him to write again.
4. *ubique*] See Ep. 224. 3; 590. 3.

Et cum rupta situ Messalae saxa iacebunt
  Altaque cum Licini marmora pulvis erunt,
Me tamen ora legent et secum plurimus hospes
  Ad patrias sedes carmina nostra feret."
Finieram, cum sic respondit nona sororum,
  Cui coma et unguento sordida vestis erat:
"Tune potes dulces, ingrate, relinquere nugas?
  Dic mihi, quid melius desidiosus ages?
An iuvat ad tragicos soccum transferre cothurnos,
  Aspera vel paribus bella tonare modis,
Praelegat ut tumidus rauca te voce magister
  Oderit et grandis virgo bonusque puer?
Scribant ista graves nimium nimiumque severi,
  Quos media miseros nocte lucerna videt.
At tu Romanos lepido sale tinge libellos:
  Agnoscat mores vita legatque suos.
Angusta cantare licet videaris avena,
  Dum tua multorum vincat avena tubas."

5. *Et cum rupta*, &c.] Cf. Ep. 508. 10 sqq.

6.] *Licinus* was a Gaul, a freedman of Caesar, proverbial for his wealth and luxury. His marble monument stood on the Via Salaria, two miles from Rome. Anthol. 77, 'Marmoreo Licinus tumulto jacet, at Cato parvo, Pompeius nullo; quis putet esse Deos?'

10. *Cui coma*, &c.] The Muse Thalia, who was decked out with oiled locks and perfumed dress.

11. *Tune potes*] A formula of irony. So Pers. v. 146, 'tun' mare transilias?' Propert. i. 8. 5, 'tune audire potes vesani murmura ponti?' —*desidiosus*, σχολάζων, 'when at leisure.'

13. *soccum*] The comic, i.e. the light and epigrammatic style.

14. *paribus—modis*] Hexameters. So Elegiacs are called 'imparibus carmina facta modis,' Ov. Tr. ii. 220; or, 'Versus impariter juncti,' Hor. A. P. 75.—*tonare*, so Propert. v. 1. 134, 'insano verba tonare foro.'

15. *Praelegat*] Read and comment upon; or rather, read off to the boys for them to learn by heart; as Hor. Sat. i. 10. 75, 'an tua demens Vilibus in ludis dictari carmina mavis?'

16. *virgo—puer*] The discipuli, who would hate the authors of their lessons.

20. *vita*] 'Society:' 'homines qui nunc sunt.'

21. *Angusta*, &c.] cf. Ep. 188. 7, 'a nostris procul est omnis vesica libellis.'

EP. 390. (VIII. vi.)

Martial blames one Euctus (probably a rich libertus), who prided himself upon his ancient plate, but gave his guests new wine in them. This passion for collecting antiquities, and the absurdities told about some of them, are ridiculed by Horace, Sat. ii. 3. 21, 'Olim nam quaerere amabam

Quo vafer ille pedes lavisset Sisyphus aere, Quid sculptum infabrè, quid fusum durius esset;' *ib.* 64, 'Insanit veteres statuas Damasippus emendo;' and Petron. 52, 'Habeo scyphos urnales plus minus C: quemadmodum Cassandra occidit filios suos, et pueri mortui jacent sicuti verè putes. Habeo capidem (a bowl with one handle) quam reliquit Patroclo Prometheus (al. patrono meo Mummius), ubi Daedalus Niobam in equum Trojanum includit.'

Archetypis vetuli nihil est odiosius Eucti
—Ficta Saguntino cymbia malo luto—,
Argenti fumosa sui cum stemmata narrat
Garrulus et verbis mucida vina facit.
"Laomedonteae fuerant haec pocula mensae:
Ferret ut haec, muros struxit Apollo lyra.
Hoc cratere ferox commisit praelia Rhoecus
Cum Lapithis: pugna debile cernis opus.
Hi duo longaevo censentur Nestore fundi:
Pollice de Pylio trita columba nitet.
Hic scyphus est, in quo misceri iussit amicis
Largius Aeacides vividiusque merum.
Hac propinavit Bitiae pulcherrima Dido
In patera, Phrygio cum data cena viro est."
Miratus fueris cum prisca toreumata multum,
In Priami calathis Astyanacta bibes.

1. *Archetypis*] 'Genuine antiques,' Ep. 675.

2. *cymbia*] Vessels shaped as boats. Cf. Virg. Aen. 3. 66; 5. 267. Rich's Dict. in v.—*Saguntino*, cf. Ep. 186. 14.

3. *fumosa*] Covered with dust and smoke from age,—a term borrowed from the imagines and their connecting fillets in the atria. Cf. Juv. viii. 8, 'fumosos equitum cum dictatore magistros.'—*mucida*, 'vapid:' the wine gets flat in the flasks while he is telling their history.

6.] 'To get them from Laomedon, Apollo built the walls of Troy for him.' See Hom. Il. xxi. 445.

7. *cratere*] cf. Ov. Met. xii. 235, 'Forte fuit juxta signis extantibus asper, Antiquus crater quem vastum vastior ipse Sustulit Aegides, adversaque misit in ora.'

9. *duo—fundi*] The ἀμφικύπελλον of Nestor, Il. xi. 632 sqq. There were four handles to it, and on each two doves sitting, δοιαὶ δὲ πελειάδες ἀμφὶς ἕκαστον χρύσειαι νεμέθοντο.—*censentur*, 'are valued for,' as Ep. 31. 3; ix. 16. 5, 'Felix quae tali censetur munere tellus.'

10. *trita*, &c.] The absurd logic of the man is ridiculed: the bowl is dinted, therefore it was done in the fight with the Lapithae. The dove is bright by wear, therefore Nestor's thumb must have rubbed it.

11. *Hic scyphus*, &c.] cf. Hom. Il. ix. 204, μείζονα δὴ κρατῆρα, Μενοιτίου υἱὲ, καθίστα, Ζωρότερόν τε κίρασε.—*vividum* represents ζωρὸν, i. e. ζοερόν.

13. *Bitiae*] cf. Virg. Aen. i. 738, 'Tum Bitiae dedit inrepitans; ille impiger hausit Spumantem pateram, et pleno se proluit auro.'—*Phrygio —viro*, the Trojan hero Aeneas.

15. *Miratus*, &c.] 'When (hoping

to please, and so to get extra good cheer) you have praised extravagantly his antiques, you will have some bad new wine served in them,' lit. 'in cups old as Priam you will drink wine as new as Astyanax, the grandson.'

EP. 391. (VIII. vii.)

On a tedious pleader, who, after spending ten hours over nine words, demanded more time. 'What an amount of silence you can get through,' says Martial.

Hoc agere est causas, hoc dicere, Cinna, diserte,
Horis, Cinna, decem dicere verba novem?
Sed modo clepsydras ingenti voce petisti
Quattuor. O quantum, Cinna, tacere potes!

4. *tacere*] By παρὰ προσδοκίαν, for *dicere*.—For *clepsydra*, cf. Ep. 293.

EP. 392. (VIII. viii.)

Martial says that though Janus may pride himself on his month in other ways, his chief honour is that then Domitian returned from his northern campaign. Cf. also viii. 2, 'Janus Victorem modo cum videret Histri, Tot voltus sibi non satis putavit.'

Principium des, Iane, licet velocibus annis,
Et renoves voltu saecula longa tuo;
Te primum pia tura rogent, te vota salutent,
Purpura te felix, te colat omnis honos:
Tu tamen hoc mavis, Latiae quod contigit urbi,
Mense tuo reducem, Iane, videre deum.

2. *voltu—tuo*] For Janus was depicted with two heads, one looking back to the past, the other looking forward to the coming year.

3. *Te primum*] Janus was first worshipped at the beginning of the year, and was thus said to open the other temples. Cf. Ov. Fast. i. 70, 'resera nutu candida templa tuo;' 171 sqq., 'Cur, quamvis aliorum numina placem, Jane, tibi primo thura merumque fero? Ut per me possis aditum qui limina servo Ad quoscunque velis, inquit, habere Deos.'

4. *Purpura*] The consuls entered into office on the 1st of January. Cf. Ov. Fast. i. 81, 'Jamque novi praeeunt fasces, nova purpura fulget, Et nova conspicuum pondera sentit ebur.' In Ep. 511. 1, *purpura* stands for *patres*, the senators. Stat. iv. 2. 61, 'saepe novo Janum lictore salutes.'—*omnis honos*, i. e. magistratus. Stat. iv. 1. 25, 'turmaeque tribusque Purpureique patres lucemque a consule ducit Omnis honos.'

5. *quod contigit*] sc. 'ut tuo mense videret.'

EP. 393. (VIII. x.)

Though Bassus bought a cloak for such a high price as 10,000 sesterces, he gained by it. 'How?' says some one; 'was it so very cheap?' 'No,' says Martial; 'he does not intend to pay for it.'

Emit lacernas milibus decem Bassus
Tyrias coloris optimi. Lucrifecit.
"Adeo bene emit?" inquis. Immo non solvet.

1. *milibus decem*] See Ep. 196. 4.

EP. 394. (VIII. xii.)

Martial upholds the good old rule of *par pari jungatur* (cf. Ov. Her. 9. 32, 'Si qua voles aptè nubere, nube pari'), though he goes rather too far in saying that the wife should be 'inferior;' yet this paradox constitutes the joke. Cf. 382. 4.

Uxorem quare locupletem ducere nolim,
Quaeritis? Uxori nubere nolo meae.
Inferior matrona suo sit, Prisce, marito:
Non aliter fiunt femina virque pares.

2. *nubere*] Inasmuch as the rich wife is apt to exercise control over the husband.

EP. 395. (VIII. xiii.)

Morio dictus erat: viginti milibus emi.
Redde mihi nummos, Gargiliane: sapit.

1. *Morio*] A fool or idiot (*cretin*), generally deformed as well. Cf. Becker, *Gallus*, p. 210; vi. 39. 15, 'Hunc vero acuto capite et auribus longis Quae sic moventur ut solent asellorum, Quis morionis filium neget Cyrtae?' Cf. also xii. 93, and xiv. 210, 'non mendax stupor est' (as, in the case before us, it was) 'nec fingitur arte dolosa; Quisquis plus juste non sapit, ille sapit.' 20,000 sesterces was a long price, even at Rome, for them.

EP. 396. (VIII. xiv.)

Martial complains that his friend takes more pains to protect his trees than his poor clients. Compare Ep. 346 and 436.

Pallida ne Cilicum timeant pomaria brumam
Mordeat et tenerum fortior aura nemus,

1. *Cilicum—pomaria*] 'Arbores e Cilicia translatae.' *Lemaire.*

Hibernis obiecta notis specularia puros
Admittunt soles et sine faece diem.
At mihi cella datur, non tota clusa fenestra,
In qua nec Boreas ipsa manere velit.
Sic habitare iubes veterem erudelis amicum?
Arboris ergo tuae tutior hospes ero.

3. *specularia*] Talc split, and used for glass. Cf. Sen. Ep. 90. 25, 'rusticitatis damnant Scipionem, qui non in caldarium suum latis specularibus diem admiserat.' Ep. 436. 5, 'condita perspicua vivit vindemia gemma.' It was used also in the *lectica*. Juv. iv. 21, 'Quae vehitur cluso latis specularibus antro.' For the use of this transparent material by the Romans for green-houses, see Becker, *Gallus*, p. 363.—*objecta*, &c., facing the south, so as to admit the sun in winter.

5. *cella*] See Ep. 142.

7.] 'Cruel man! do you order your old friend to live thus? In that case, I shall be safer as the guest of your tree, than of you; for that would at least have a whole window to protect me.'

EP. 397. (VIII. xv.)

On Domitian's third victory over the German tribes, to honour which he dedicated a laurel-crown to Jupiter Capitolinus, instead of receiving a triumph, as he might have done; and for this moderation Martial praises him.

Dum nova Pannoniei numeratur gloria belli
Omnis et ad Reducem dum litat ara Iovem,
Dat populus, dat gratus eques, dat tura senatus
Et ditant Latias tertia dona tribus:
Hos quoque secretos memorabit Roma triumphos,
Nec minor ista tuae laurea pacis erit,
Quod tibi de sancta credis pietate tuorum.
Principis est virtus maxima, nosse suos.

1. *numeratur*] Is counted for the third time.

2. *litat*] Makes favourable or accepted offering at the temple of Jupiter Redux, which appears to be a title, like Ζεὺς Σωτήρ. See Ep. 462. 9, 'litat argento pro te, non sanguine, Caesar, victima.'

4. *tertia dona*] cf. Suet. Dom. 4, 'congiarium populo nummorum trecentorum ter dedit, atque inter spectacula muneris largissimum epulum.' Inf. viii. 50, 'Vescitur omnis eques tecum populusque patresque, Et capit ambrosias cum duce Roma dapes.' By 'Latiae tribus' he probably means *populus Romanus* generally, not the 'tribus urbanae' in particular.

5. *secretos*] 'Private,' opposed to *celebres*, kept with the ceremonies of a triumph.—*laurea*, see Ep. 463. 6. —*quod—credis*, 'the laurel will be thought as much of as a triumph, because you have confidence in your own estimate of your people's affection.'

EP. 398. (VIII. xvi.)

Pistor qui fueras diu, Cypere,
Causas nunc agis et ducena quaeris:
Sed consumis et usque mutuaris.
A pistore, Cypere, non recedis:
Et panem facis et facis farinam.

2. *ducena quaeris*] In contempt of the *Lex Cincia*, which ordained (Tac. Ann. xi. 5), 'ne quis ob causam orandam pecuniam donumve acciperet.' Claudius allowed ten sesterces to be taken, but no more. —*ducena*, perhaps, is an hyperbole.

5. *facis farinam*] This seems to be a proverbial saying for to waste, and is explained thus:—the flour was put through a sieve, and as fast as it was put in, fell through; so the spendthrift's money goes from him as quickly as it comes in. Cf. Pers. iii. 112, 'populi cribro decussa farina.' If this is correct, *facis panem* answers to *quaeris*: 'you make money by your lawsuits now, as formerly by selling your bread; but now, as then, you are so prodigal, that you are always getting into debt, having no money of your own to put by out of your earnings.' We may translate, perhaps, 'you make money, and you make money fly.'

EP. 399. (VIII. xvii.)

Sextus had engaged to pay his advocate 2000 sesterces for pleading some doubtful and probably disgraceful cause. He was cast, and refused to pay more than 1000, on the plea that he had betrayed the cause, and not spoken for him. Martial says: 'If that is the case, you owe me the more, because my modesty prevented things coming out, which would have been of infinitely more discredit to you, than the gain would have been great if you had won the cause.' A simpler sense, however, may be the truer one: 'You owe me so much the more, because I was put to the blush by losing the cause.'

Egi, Sexte, tuam, pactus duo milia, causam.
Misisti nummos quod mihi mille, quid est?
"Narrasti nihil" inquis "et a te perdita causa est."
Tanto plus debes, Sexte, quod erubui.

EP. 400. (VIII. xviii.)

Martial lauds Cyrenius, first for his excellence in writing epigrams, next for his modesty and friendship in not trying to outshine him with them; for which he compares him to Virgil, who, though he might have rivalled Horace in lyrics and Varius in tragedy, forbore to do so for their sakes. 'Many a man,' says he in conclusion, 'will be ready to bestow money and praise on his friend; but few will be content to be thought less clever if they can help it.'

Si tua, Cyreni, promas epigrammata volgo,
Vel mecum possis, vel prior ipse legi.
Sed tibi tantus inest veteris respectus amici,
Carior ut mea sit, quam tua fama tibi.
Sic Maro nec Calabri temptavit carmina Flacci,
Pindaricos nosset cum superare modos,
Et Vario cessit Romani laude cothurni,
Cum posset tragico fortius ore loqui.
Aurum et opes et rura frequens donabit amicus:
Qui velit ingenio cedere, rarus erit.

1. *vulgo — promas*] i. e. edere velis.

5. *Calabri—Flacci*] Horace. See Ep. 237. 2; 688. 5.

7. *Vario*] Quintilian, 10. 1, praises Varius' tragedy of Thyestes, which, he says, will bear comparison with any of the Greeks. He is alluded to by Horace, Od. i. 6, 'Scriberis Vario fortis et hostium Victor Maeonii carminis alite.' See also Sat. i. 10. 43.

EP. 401. (VIII. xx.)

Varus composed verses quickly and easily (though not so quickly as Horace says Lucilius could, who 'in horâ saepe ducentos, Ut magnum, versus dictabat stans pede in uno'), but never recited them. The poet, whilst he blames his folly for spending his time in writing with no end or purpose, commends him for not reciting such stuff as he writes: 'Non sapis scribendo tam celeriter, sapis, quod non recitas.'

Cum facias versus nulla non luce ducenos,
Vare, nihil recitas. Non sapis, atque sapis.

EP. 402. (VIII. xxi.)

Martial prays for the morn to come which is to restore Domitian to Rome, who, he concludes, may come, if he pleases, even by night; for in his presence there is always sufficient light. A highly poetical epigram, but spoiled by the grossness of the flattery.

Phosphore, redde diem: quid gaudia nostra moraris?
Caesare venturo, Phosphore, redde diem.
Roma rogat. Placidi numquid te pigra Bootae
Plaustra vehunt, lento quod nimis axe venis?

3. *numquid*, &c.] 'Can it be that you are taking a ride in the slow wain of the Great Bear,' i. e. that your motion as a planet has changed into that of the constellation. A highly poetical and original figure.

Ledaeo poteras abducere Cyllaron astro:
Ipse suo cedet nunc tibi Castor equo.
Quid cupidum Titana tenes? Iam Xanthus et Aethon
Frena volunt, vigilat Memnonis alma parens.
Tarda tamen nitidae non cedunt sidera luci
Et cupit Ausonium luna videre ducem.
Iam, Caesar, vel nocte veni: stent astra licebit,
Non deerit populo te veniente dies.

5. *poteras*] You might rather, on an occasion like the present, viz. when speed is required, have taken Cyllarus (the horse of Castor, Ep. 172. 6; 407. 8) from the Ledean star, i. e. from the constellation in which he now remains.—*cedet*, 'will resign to you his steed.'

7. *tenes*] You are delaying the rising of the sun.—*Memnonis—parens*, Aurora is awake, and ready to come forth. The presence of the morning star alone is wanted.

10. *luna*, &c.] The moon still loiters in the sky, as if desirous to see Domitian. Compare the splendid passage in Milton's "Ode to the Nativity:" "The stars with deep amaze Stand fix'd in stedfast gaze, Bending one way their precious influence; And will not take their flight For all the morning light, Or Lucifer that often warn'd them thence." The resemblance is so close, that we may suppose Milton had the present passage in view.

11. *Iam*] 'Quod cum ita sit.'

EP. 403. (VIII. xxii.)

Invitas ad aprum, ponis mihi, Gallice, porcum.
Hibrida sum, si das, Gallice, verba mihi.

2. *Hibrida*] i. e. stultus; a cross between a wild boar and a sow, as 'particeps apri et suis.'—See Hor. Sat. i. 7. 2.—*das verba*, sic decipis. Inferior intelligence was thought, it appears, one result of mongrel breeding.

EP. 404. (VIII. xxiii.)

I whipp'd my cook because he spoilt the mutton,
You call me harsh, and think me quite a glutton.
A slight offence d'you call it? Wherefore, look,
But for bad cooking, could I whip the cook?

Esse tibi videor saevus nimiumque gulosus,
Qui propter cenam, Rustice, caedo cocum.
Si levis ista tibi flagrorum causa videtur,
Ex qua vis causa vapulet ergo cocus?

EP. 405. (VIII. xxiv.)

Martial begs Domitian not to be angry with him for making petitions to

him, as Jupiter is not offended at the offerings of suppliants, even though he does not grant their prayers. Moreover, by petitioning him, he makes him a god more truly than he would by making statues of him.

Si quid forte petam timido gracilique libello,
Improba non fuerit si mea charta, dato.
Et si non dederis, Caesar, permitte rogari:
Offendunt nunquam tura precesque Iovem.
Qui fingit sacros auro vel marmore voltus,
Non facit ille deos: qui rogat, ille facit.

2. *Improba*] Importuna, 'impertinent,' 'unreasonable.' For the play on the two meanings of *libellus*, 'a book' and 'a petition,' see Ep. 217. 19.

EP. 406. (VIII. xxvi.)

On an exhibition of tigers (Ep. 53. 2) by Domitian, who, the poet says, is superior even to Bacchus, since he in his triumphal procession as conqueror of India was drawn by only two tigers.

Non tot in Eois timuit Gangeticus arvis
Raptor, in Hyrcano qui fugit albus equo,
Quot tua Roma novas vidit, Germanice, tigres:
Delicias potuit nec numerare suas.
Vincit Erythraeos tua, Caesar, harena triumphos
Et victoris opes divitiasque dei.
Nam cum captivos ageret sub curribus Indos,
Contentus gemina tigride Bacchus erat.

2. *Hyrcano*] 'Epitheton ornans;' for Hyrcania, as well as India, was famous for its tigers. Virg. Aen. 4. 367, 'Hyrcanaeque admorunt ubera tigres.'—*albus*, 'pale with fear.'—*fugit*, see on Ep. 138. 6.

5. *Erythraeos*] The conquests of Bacchus on the Indian Ocean. See Eur. Bacch. 14—17.

8. *Contentus*, &c.] cf. Aen. 6. 804, 'Liber agens celso Nysae de vertice tigres.' Hor. Od. iii. 3. 13, 'Hâc te, merentem, Baccho pater, tuae Vexere tigres, indocili jugum Collo trahentes.'

EP. 407. (VIII. xxviii.)

Martial, whilst admiring a toga of the choicest wool, sent to him by Parthenius (cf. Ep. 185, 217, and 469), says that it will cause great laughter to see him wearing it under such a ragged mantle (lacerna) as he had got; thereby hinting that the gift of a new lacerna to match the toga would be desirable.

Die, toga, facundi gratum mihi munus amici,
Esse velis cuius fama decusque gregis?

2. *fama*] viz. in my poems. Cf. Ep. 341. 2.

Appula Ledaei tibi floruit herba Phalanthi,
  Qua saturat Calabris culta Galaesus aquis?
An Tartessiacus stabuli nutritor Hiberi
  Baetis in Hesperia te quoque lavit ove?
An tua multifidum numeravit lana Timavum,
  Quem pius astrifero Cyllarus ore bibit?
Te nec Amyclaeo decuit livere veneno,
  Nec Miletos erat vellere digna tuo.
Lilia tu vincis nec adhuc delapsa ligustra,
  Et Tiburtino monte quod albet ebur.
Spartanus tibi cedet olor Paphiaeque columbae,
  Cedet Erythraeis eruta gemma vadis.
Sed licet haec primis nivibus sint aemula dona,
  Non sunt Parthenio candidiora suo.
Non ego praetulerim Babylonos picta superbae
  Texta, Semiramia quae variantur acu;

3. *Ledaei—Phalanthi*] Tarentum, founded by the Spartan king Phalanthus, Hor. Carm. ii. 6. 11. See Ep. 243. 2, and 87. 3.—*Calabris*, cf. Pers. ii. 65, 'haec Calabrum coxit vitiato murice vellus.'

5. *Tartessiacus*] In western Spain; cf. Ep. 478. 1.—*stabuli nutritor Hiberi*, which the herds of Iberia drink. The water of the Baetis (Guadalquivir) was said to dye the wool on the sheeps' back, cf. Ep. 243. 7; 478. 1—4; 672. 3; 689. 1. Lib. xii. 65. 5, 'Baeticarum pondus acre lanarum.' In Lib. i. 96. 5, a man dressed in a toga from Spain is called *Baeticatus*. It is mentioned also by Pliny, H. N. viii. 73. 191, 'Quas (lanas) nativas appellant, aliquot modis Hispania, nigri velleris praecipuas habet Pollentia juxta Alpes, jam Asia rutili quas Erythraeas vocant, item Baetica, Canusium fulvi, Tarentum et suae pulliginis.'

7. *Timavum*] In Altinum; cf. Ep. 172. 4.—*numeravit*, 'has counted how many mouths it has.' Cf. Ep. 397. 1. —*Cyllarus*, Ep. 172, 402.

9. 'You are so beautifully white, that the purple dyes of Laconia ought not to touch you, who are much more precious than they.'—*livere*, prop. 'to turn blue,' as 'Pruna nigro liventia succo, Ov. Met. 13. 817, and 'glandes Liventis plumbi,' Virg. Aen. 7. 687.—*veneno*, cf. Virg. G. 2. 465, 'Alba nec Assyrio fucatur lana veneno.'—*Amyclaeo*, Spartan. Hor. Carm. ii. 18. 7, 'nec Laconicas mihi Trahunt honestae purpuras clientae.'

10. *digna*] 'You are too good even for Miletus.' Cf. Virg. Georg. iv. 334. Theocr. xv. 126.

11. *ligustra*] Privet. Cf. Ep. 60. 3, &c.—*ebur*, &c., Ep. 331. 1.

14. *gemma*] The pearl from the Indian Ocean. See Ep. 243. 4.

16. *candidiora*] A play on the double sense of 'white' and 'honest-hearted;' see Ep. 212. 5.

17. *Babylonos*, &c.] The famous Babylonian tapestry; cf. Lucr. 4. 1026, 'Babylonica magnifico splendore.' Plaut. Stich. ii. 2. 54, 'Babylonica peristromata, consutaque tapetia.' This needlework tapestry of Babylon was however surpassed by the produce of the looms of Alexandria; cf. xiv. 150, 'Victa est Pectine Niliaco nunc Babylonis acus.' Plaut. Pseud. i. 2. 14, 'Alexandrina belluata conchyliata (with figures of beasts worked in purple) tapetia.'

Non Athamanteo potius me mirer in auro,
Aeolium dones si mihi, Phrixe, pecus.
O quantos risus pariter spectata movebit
Cum Palatina nostra lacerna toga!

19. *in auro*] Dressed in the golden fleece of Phrixus, son of Athamas.

22. *nostra*] Is rather ambiguous. It may mean 'of us knights' (of which the lacerna was a distinctive dress), as 'noster eques,' Ep. 227. 2; or '*my* mantle,' as opposed to '*your* present of a toga.' Any how, it is a hint that he would like a new one.

(EP. 408. VIII. xxx.)

On the firmness with which a man (probably a condemned malefactor, or perhaps Christian, cf. Ep. 527) acted the part of Mucius Scaevola, and burnt his hand off in some games in the amphitheatre. Compare Lib. Spect. 7, where a criminal was compelled to act the part of Laureolus (from a play by Catullus), and in that character was exposed upon a cross, to be mangled by a bear. It ends thus: 'Vicerat antiquae sceleratus crimina famae, In quo, quae fuerat fabula, poena fuit.' This is a very fine epigram.

Qui nunc Caesareae lusus spectatur harenae,
Temporibus Bruti gloria summa fuit.
Aspicis, ut teneat flammas poenaque fruatur
Fortis et attonito regnet in igne manus!
Ipse sui spectator adest et nobile dextrae
Funus amat: totis pascitur illa sacris.
Quod nisi rapta foret nolenti poena, parabat
Saevior in lassos ire sinistra focos.
Scire piget post tale decus, quid fecerit ante:
Quam vidi, satis est hanc mihi nosse manum.

1.] 'That which is now looked at as a scenic drama in the amphitheatre, was in the times of Brutus the height of glory.' It was simply for an exhibition of fortitude that the spectacle was given in the amphitheatre.

3. *teneat*] 'Grasps the flame,' as it were. — *regnet*, reigns supreme over the excruciating torture.

7. *Quod nisi*, &c.] 'Had not the punishment been denied him, though against his will, his left hand also, more cruel to itself than even his right, was ready to go into the fire, which was itself tired of inflicting so much pain.'

9.] After such an achievement, I do not care to know what crimes he once committed. It is sufficient for me to recognize the handiwork I have seen.

EP. 409. (VIII. xxxii.)

On a dove that settled in the bosom of Aratulla, and would not leave it. Martial hopes that (if prayers move the gods) it may be an omen of her brother's recall from exile in Sardinia. It contains an elegant and delicate appeal to the emperor's mercy.

Aëra per tacitum delapsa sedentis in ipsos
Fluxit Aratullae blanda columba sinus.
Luserat hoc casus, nisi inobservata maneret
Permissaque sibi nollet abire fuga.
Si meliora piae fas est sperare sorori
Et dominum mundi flectere vota valent,
Haec a Sardois tibi forsitan exulis oris,
Fratre reversuro, nuncia venit avis.

3.] 'This had been a freak of chance, if she had not stayed there unwatched, and been unwilling to go, though she was not detained by force.'

8. *nuncia exulis*] 'Bringing tidings of your exiled brother;' fratris ab exilio reversuri.'

EP. 410. (VIII. xxxiii.)

Martial abuses Paullus for sending him a patera of very thin metal, which he compares to things as small and worthless as he can think of. A highly poetical and clever composition.

De praetoricia folium mihi, Paule, corona
Mittis et hoc phialae nomen habere iubes.
Hac fuerat nuper nebula tibi pegma perunctum,
Pallida quam rubri diluit unda croci.
An magis astuti derasa est ungue ministri
Bractea, de fulcro quam reor esse tuo?
Illa potest culicem longe sentire volantem
Et minimi pinna papilionis agi.

1. *praetoricia—corona*] A crown given as a prize by the presiding practor, made of gold, beaten thin into the form of bay or other leaves. See Demosth. Androt. p. 560.

3. *nebula*] 'With this film,' a contemptuous and hyperbolical term.—*pegma*, a kind of crane or elevator, used in the amphitheatre. See Mr. Mayor on Juv. iv. 122. It was covered with very thin gold-leaf, which, when the stage was sprinkled with saffron and wine, as was customary (cf. Ep. 695. 2. Lucr. ii. 416. Prop. iv. 1. 16. Ov. A. A. 1. 104. Hor. Ep. ii. 1. 79), was washed off.

6. *Bractea*] The legs of sofas, &c., were covered with thin gold or silver plates, which the slaves would pick off with their fingers. Cf. Suet. Cal. 32, 'Romae publico epulo servum ob detractam lectis argenteam laminam carnifici confestim tradidit.' The *bractea* was very thin. Cf.. Lucr. iv. 727, 'Tenuia — ut aranea bracteaquo auri.' Inf. Ep. 457. 6, 'et crepet in nostris aurea lamna toris.' Juv. xiii. 152, 'qni bracteolam de Castore ducat.'—*tuo*, viz. so that it cost you nothing.

7.] 'It can feel from afar the flight of a midge, and be moved by the wing of the tiniest moth.'

Exiguae volitat suspensa vapore lucernae
Et leviter fuso rumpitur ieta mero.
Hoc linitur sputo Iani caryota Kalendis,
Quam fert eum parco sordidus asse eliens.
Lenta minus gracili erescunt colocasia filo,
Plena magis nimio lilia sole cadunt:
Nec vaga tam tenui discurrit aranea tela,
Tam leve nec bombyx pendulus urget opus.
Crassior in facie vetulae stat ereta Fabullae,
Crassior offensae bulla tumescit aquae;
Fortior et tortos servat vesica capillos
Et mutat Latias spuma Batava comas.
Hac eute Ledaeo vestitur pullus in ovo,
Talia lunata splenia fronte sedent.
Quid tibi eum phiala, ligulam cum mittere possis,
Mittere cum possis vel cochleare mihi?

10. *leviter fuso*] Poured in lightly from the *guttus*, or cruet.

11. *caryota*] A date (so called from its nut-shape), gilded and given by the poor clients to their patrons on the Kalends of January. Cf. xiii. 27. 'Aurea porrigitur Jani caryota Kalendis; Sed tamen hoc munus pauperis esse solet.' Referred to also by Ovid, Fast. 1. 185, 'Quid vult palma sibi rugosaque carica, dixi.'—*parco asse*, the stips, or offering of a small coin. See Ovid, *ibid.*

13. *colocasia*] The Egyptian bean, or locust-bean, which, when cooked and chewed, could be drawn out into long strings. Cf. xiii. 57, 'Niliacum ridebis olus lanasque sequaces Improba cum morsu fila manuque trahes.' Pliny, N. H. xxi. 51, 'in Aegypto nobilissima est colocasia, quam cyamon aliqui vocant. Hanc e Nilo metunt, caule, cum coctus est, arancoso in mandendo, thyrso autem qui inter folia emicat spectabili, foliis latissimis, etiam si arboreis conparentur.' Join *minus gracili*, as *minus flavo*, Ep. 424. 5; *minus saevis*. 631. 3.

15, 16.] The gossamer web is thicker, and the silk-worm's thread is stronger, than the texture of this filmy *patera* of yours.

17. *creta*] cf. Ep. 86. 11; 323. 9. Sifted pipe-clay, used as a cosmetic.

19. *vesica*] A cap made of bladder, *calantica*, used sometimes instead of the *reticulum*, or open net, for confining the hair, even by men. Cf. Juv. ii. 96, 'Reticulumque comis auratum ingentibus implet.'—*tortos servat*, 'keeps in curl.'

20. *spuma Batava*] 'Dutch soap,' used by the Roman ladies to change their dark hair to the light colour so much admired. Cf. Ep. 243. 7.

22. *splenia*] cf. Ep. 78. 9.—*lunata*, 'crescent-shaped;' possibly, 'senatorial,' *ibid.* ver. 7.

23. *ligulam—cochleare*] That the ligula was larger than the cochleare, we find here and Ep. 438. 9, 10, though it is called 'gracilis,' Ep. 228. 2. It was said to be derived from *lingua*, as being a broad and somewhat flat spoon. Cf. xiv. 120, 'Quamvis me *ligulam* dicant equitesque patresque, Dicor ab indoctis *lingula* grammaticis.' The next epigram gives the use of the *cochleare*: 'Sum cochleis habilis, sed nec minus utilis ovis; Numquid scis potius cur cochleare vocer?' i. e.

Magna nimis loquimur, cochleam cum mittere possis ; 25
Denique cum possis mittere, Paule, nihil.

why I should be derived from *cochlea* more than from *ovum*. The cochlear had one end pointed, the other spoon-shaped ; so it is called *acu levius*, Ep. 438. 10. Cf. Petron. 33. 6, 'Accipimus nos cochlearia non minus sclibras pendentia oraque—pertundimus.'

25. *cochleam*] A snail-shell ; or a snail, for the eating of which the spoon was designed. From examples of the cochleare, engraved from the Museo Borbonico, it may be inferred that the head of this small spoon was sometimes a snail-shell, which was set in silver, much as we sometimes see mother-of-pearl or shell sugar-spoons, &c. See on this passage Becker, *Gallus*, p. 478.

EP. 411. (VIII. xxxiv.)

A satire on the prevalent taste for old plate. See Ep. 390.

Archetypum Myos argentum te dicis habere.
Quod sine te factum est, hoc magis archetypum est.

2. *sine te factum*] He appears to intimate that the article was spurious, and had been made to order at home.

EP. 412. (VIII. xxxv.)

Martial expresses his wonder that two people, man and wife, were always fighting, when they were so similar in disposition, being both 'pessimi.'

Cum sitis similes paresque vita,
Uxor pessima, pessimus maritus,
Miror, non bene convenire vobis.

EP. 413. (VIII. xxxvi.)

On the magnificent palace built by Domitian on the Palatine (cf. Ep. 363. 416), which Martial says surpasses all the wonders of the world ; but though it rivals the skies themselves, it is not good enough for its master, the emperor.

Regia pyramidum, Caesar, miracula ride :
Iam tacet Eoum barbara Memphis opus.

2. *Eoum—opus*] The Pyramids. Cf. Ep. 694. 1.—*tacet*, cf. Virg. Georg. iv. 123, 'nec sera comantem Narcissum aut flexi tacuissem vimen acanthi.' So also 'sileo.' Hor. Od. iv. 9. 31, 'Non ego te meis Chartis inornatum silebo ;' both these are therefore used passively.

Pars quota Parrhasiae labor est Mareoticus aulae?
Clarius in toto nil videt orbe dies.
Septenos pariter credas assurgere montes;
Thessalicum brevior Pelion Ossa tulit.
Aethera sic intrat, nitidis ut conditus astris
Inferiore tonet nube serenus apex
Et prius arcano satietur numine Phoebi,
Nascentis Circe quam videt ora patris.
Haec, Auguste, tamen, quae vertice sidera pulsat,
Par domus est caelo, sed minor est domino.

Cf. Ep. 25. 1. Ov. Am. ii. 18. 36, 'Aureus in medio Marte tacetur Amor.'

3. *Mareoticus*] Aegyptius. 'How small a part of the labour spent on the new palace is the labour spent on the pyramids!'—*Parrhasiae*, Palatinae. See Ep. 363. 2.

5. *pariter*, &c.] The building is so huge, that you would imagine the seven hills of Rome rose to the same height to form it, i. e. that the materials used were those of the seven hills reconstructed in a symmetrical form and height.

7.] 'In such a way does it rise into the region of upper air, that the top of it, hidden among the glittering stars, is in sunshine, whilst the clouds thunder below it; and it is flooded with the light of Phoebus, hidden from all others, before Circe sees the face of her rising father.' Circe was the daughter of the Sun, which was said to strike first on her island when it rose.

12. *Par domus*, &c.] cf. Stat. Sylv. iv. 2. 18 sqq., 'Tectum augustum ingens, non centum insigne columnis—stupet hoc vicina Tonantis Regia, teque pari laetantur sede locatum Numina, ne magnum properes escendere caelum. Tanta patet moles effusaeque impetus aulae Liberior campis, multumque amplexus aperti Actheris et tantum domino minor,' &c. There is an intentional allusion to the etymology of *dominus*, as in 634. 4, 'non arsit pariter quod domus et domicus.' Cic. De Off. 39, § 139, 'nec domo dominus, sed domino domus honestanda est.'

EP. 414. (VIII. xxxvii.)

Polycharmus wished to gain a great reputation for liberality by returning Caietanus his bond for 1000 sesterces, when he found he could not pay the money. Martial says, that is nothing; if you want to be liberal really, keep your old bond, and lend him (which is as much as giving him) another 1000. Cf. Ep. 65 and 506.

Quod Caietano reddis, Polycharme, tabellas,
Milia te centum num tribuisse putas?
"Debuit haec" inquis. Tibi habe, Polycharme, tabellas
Et Caietano milia crede duo.

EP. 415. (VIII. xxxviii.)

On the piety of Melior towards Blaesus, a scribe, whose birthday he celebrated by a feast, which in memory of him he called Blaesianum sacrum. For this custom of celebrating the birthdays of friends or great men, see Ep. 674. Juv. 5. 37, 'Quale coronati Thrasea Helvidiusque bibebant Brutorum et Cassi natalibus.' So Statius kept the birthday of Lucan, Sylv. ii. 7; Silius of Virgil, Pliny, Ep. iii. 7, 'Virgilii—natalem religiosius quam suum celebrabat.' Compare also Sen. Ep. 64. 8, 'Quidni ego magnorum virorum et imagines habeam incitamenta animi et natales celebrem.' Martial here says that gifts may be made to the living in hopes of a return; gifts in honour of the dead can only be given out of pure affection. The difference is, whether you are really good, or only wish to seem so. Melior (see Ep. 289), as he cannot hope for a return, must be acting well from real love to Blaesus

Qui praestat pietate pertinaci
Sensuro bona liberalitatis,
Captet forsitan aut vicem reposcat.
At si quis dare nomini relicto
Post manes tumulumque perseverat,
Quaerit quid, nisi parcius dolere?
Refert sis bonus, an velis videri.
Praestas hoc, Melior, sciente fama,
Qui sollemnibus anxius sepulti
Nomen non sinis interire Blaesi,
Et de munifica profusus arca
Ad natalicium diem colendum
Scribarum memori piaeque turbae
Quod donas, facis ipse Blaesianum.
Hoc longum tibi, vita dum manebit,
Hoc et post cineres erit tributum.

5. *perseverat*] 'Persists,' in reference to *pertinaci*, ver. 1.—*dare*, i. e. sacra, implied in *bona* above.

8. *hoc*] Here means 'the former,' viz. bonum esse.

9. *anxius*] Operam navans, sollicitus propter solemnia.

11. *profusus*] Largus, i. e. liberaliter.

14. *Quod donas*, &c.] In paying out of your own purse the expenses of the entertainment given to the scribes, you yourself perform the 'Blaesianum,' though professedly it is held by his fellow-scribes.

EP. 416. (VIII. xxxix.)

On the Palatine house of Domitian, which is large enough for the princely banquets of the emperor. The poet concludes with a prayer:

'May you not wish for many years to go as a guest to Jupiter! If you are in a hurry for him, Jupiter, come yourself here.'

Qui Palatinae caperet convivia mensae
Ambrosiasque dapes, non erat ante locus.
Hic haurire decet sacrum, Germanice, nectar
Et Ganymedea pocula mixta manu.
Esse velis, oro, serus conviva Tonantis:
At tu si properas, Iuppiter, ipse veni.

EP. 417. (VIII. xl.)

Martial warns Priapus that if he does not protect his wood from thieves, and thereby there is any lack of fuel, he himself is but of wood, and must expect to be burnt.

Non horti, neque palmitis beati,
Sed rari nemoris, Priape, custos,
Ex quo natus es et potes renasci,
Furaces, moneo, manus repellas
Et silvam domini focis reserves.
Si defecerit haec, et ipse lignum es.

EP. 418. (VIII. xli.)

Athenagoras excuses himself for not sending Martial his usual present on the Saturnalia, by saying that he is very sorry for his neglect (or perhaps pleading that he was in too much grief at the time to think about it). Martial says, whether he is sorry or not, I don't know: certainly *I* am that I did not get any thing.

Tristis Athenagoras non misit munera nobis,
Quae medio brumae mittere mense solet.
An sit Athenagoras tristis, Faustine, videbo:
Me certe tristem fecit Athenagoras.

EP. 419. (VIII. xlii.)

The poet offers Matho his patronage, if he will be content with a poor man like him; at all events, he can give him the price of a hundred baths, a *quadrans* being the price of a public bath (cf. Ep. 132. 4), and 'centum quadrantes' the ordinary sportula, Ep. 114. 1.

Si te sportula maior ad beatos

1. *sportula major*] The larger dole sometimes given by rich patrons, Ep. 529.—*corruperit*, conciliarit, adjunxerit. — *ut solet*, viz. plerumque fieri.

Non corruperit, ut solet, licebit
De nostro, Matho, centiens laveris.

3. *De nostro*] Cf. Ep. 355. 4; 531. 20.

EP. 420. (VIII. xliii.)

On two poisoners, Fabius and Chrestilla, whom Martial hopes to see married, that they may poison one another. Compare Ep. 488.

Effert uxores Fabius, Chrestilla maritos,
Funercamque toris quassat uterque facem.
Victores committe, Venus: quos iste manebit
Exitus, una duos ut Libitina ferat.

1. *Effert*] So Juv. i. 72, 'nigros efferre maritos.'

2. *facem*] The funeral torch to kindle the pile with, carried after the body; or perhaps from the old custom of burying by night only (as 'funus' is said to be derived from funalia, 'vespillo' from vesper), still kept up in the case of the poor. Cf. Ep. 439.

3. *committe*] 'Match,' a word of the gladiatorial shows. Cf. Juv. i. 162, 'Securus licet Aeneam Rutulumque ferocem Committas.' — *Libitina* = feretrum.

EP. 421. (VIII. xliv.)

Martial warns Titullus to enjoy life, and not save his money for ungrateful heirs. Cf. Ep. 10.

Titulle, moneo, vive: semper hoc serum est.
Sub paedagogo coeperis licet, serum est.
At tu, miser Titulle, nec senex vivis,
Sed omne limen conteris salutator
Et mane sudas urbis osculis udus,
Foroque triplici sparsus ante equos omnes
Aedemque Martis et colosson Augusti,
Curris per omnes tertiasque quintasque.

2. *Sub paedagogo*] Even when a boy at school.

3. *nec*] Ne senex quidem, as in 257. 5.

4. *conteris*] See Ep. 516. 2.

5. *osculis*] cf. vii. 95, 'Audes—osculo nivali Omnes obvius hinc et hinc tenere Et totam, Line, basiare Romam,' &c.; Ep. 636. 1. Effugere non est, Basse, basiatores,' &c.

6. *equos omnes*] The equestrian statues in the Forum Vetus, the second forum being that of Julius Caesar, by the temple of Mars, and the third of Augustus, in which was a statue of him. See Ep. 135. 4.—*sparsus*, 'bespattered,' viz. as 'ante-ambulo.'

7. *colosson*] Ep. 34. 7.

8. *tertiasque quintasque*] i.e. horas, in which the serious work at

Rape, congere, aufer, posside: relinquendum est.
Superba densis arca palleat nummis,
Centum explicentur paginae Kalendarum,
Iurabit heres, te nihil reliquisse,
Supraque pluteum te iacente vel saxum,
Fartus papyro dum tibi torus crescit,
Flentes superbus basiabit eunuchos.

Rome was carried on. Cf. Ep. 161. 2. 3; 435. 3.

10. *palleat*] 'Be yellow' with gold. Cf. Ov. M. xi. 110, 'saxum quoque palluit auro.'

11. *Kalendarum*] Debitorum; because the interest on debts was paid on the Kalends. So Hor. Sat. i. 3. 87, 'cum tristes misero venere Kalendae.' Ov. Rem. Am. 561, 'Qui Puteal Janumque timet celeresque Kalendas.'

13. *pluteum*] The board on which the dead body was exposed, *depositus*. Cf. Ov. Trist. iii. 3. 40, 'Depositum nec qui me fleat, ullus erit.'—*saxum*, perhaps the stone on which the body was anointed. The sense is, 'however rich you may die, your heir will be dissatisfied, and show his contempt for your memory by the utmost levity on the very day of the funeral.' Compare Pers. vi. 33, 'sed cenam funeris heres Negliget iratus, quod rem curtaveris'—*dum*, &c., whilst the funeral pile is being prepared, stuffed with papyrus, to make it burn quickly. Cf. Ep. 582.

EP. 422. (VIII. xlv.)

Martial informs Valerius Flaccus of Priscus Terentius' safe return from Sicily, and the festivities celebrated on that occasion, and prays that he may have soon to celebrate the return of Flaccus from Cyprus.

Priscus ab Aetnaeis mihi, Flacce, Terentius oris
Redditur: hanc lucem lactea gemma notet.
Defluat et lento splendescat turbida lino
Amphora centeno consule facta minor.

2. *lactea gemma*] A pearl instead of a white pebble, used to mark lucky days. Cf. Ep. 658. 7; x. 38. 4, 'hora quae notata est caris littoris Indici lapillis.' Also Ep. 472, 5, and 608. 1.

3. *lino*] Through which the wine was strained, *saccabatur*. Cf. Ep. 85. 5; 670. 9. In xiv. 103, Martial recommends that only the poorer wines should be strained through linen, the more generous through snow: 'Setinos moneo nostrâ nive frange trientes; Pauperiore mero tingere lina potes.' So also Horace, Sat. ii. 4. 54, 'Integrum perdunt lino vitiata saporem.'—*limo*, the old reading, is supported by Hor. Sat. ii. 4. 56, 'Columbino limum (the sediment) bene colligit ovo.'—*lento* refers to the tedious process of percolation. Translate, 'if not clear, let it be made bright by running slowly through linen cloth.'—*Defluat* may be either simply 'pour through the strainer,' or 'be brought *down* from the cellar,' as it is said *descendere*, Hor. Od. iii. 21. 7, or *deripi*, ib. iii. 28. 7.

4. *facta minor*] By the yearly

Continget nox quando meis tam candida mensis?
Tam iusto dabitur quando calere mero?
Cum te, Flacce, mihi reddet Cythereia Cypros,
Luxuriae fiet tam bona causa meae.

deposit of the lees or crust of the wine. The Roman amphorae were not glazed inside, and were therefore porous, and would discharge some of the wine by a kind of 'sweat' on the outside. To remedy this in part, they appear to have been lined with rosin. See on Ep. 156, and 601. 24.

5. *candida*] Felix. A play on the nsual epithet *nigra*.

8. *tam bona*] Non minus idonea.

EP. 423. (VIII. xlviii.)

Martial warns the thief who stole, or the person who took by mistake, the cloak of Crispinus (Juv. i. 27), given into his charge (probably at the baths), to restore it, and take a toga instead, if he wants to escape detection. The cloak is of such peculiar colour and make, that it must be noticed on him, when a toga would not be.

Nescit, cui dederit Tyriam Crispinus abollam,
Dum mutat cultus induiturque togam.
Quisquis habes, humeris sua munera redde, precamur:
Non hoc Crispinus te, sed abolla rogat.
Non quicunque capit saturatas murice vestes,
Nec nisi deliciis convenit iste color.
Si te praeda iuvat foedique insania lucri,
Qua possis melius fallere, sume togam.

3. *sua munera*] A garment given as a present to the shoulders that wear it.

4.] The cloak itself requires it, which is not accustomed to be worn by vulgar men.—For the *abolla*, cf. Ep. 190. 5. Juv. 3. 115; 4. 76. Suet. Cal. 35. It was a thick (perhaps originally military) mantle, worn over the lacerna, probably much the same as the laena, said to be alluded to in Virg. Aen. 421, 'duplicem ex humeris rejecit amictum;' possibly derived from *ἀναβολή*.

5. *quicunque*] Quivis, Ep. 1. 1.

EP. 424. (VIII. li.)

On a patera (libation-vessel), sent to the poet by Instantius Rufus. This is a very elaborate and elegant composition, and valuable, as illustrating ancient art. A fine specimen of a patera, resembling this, is engraved from the Museo Borbonico (Raccolta, &c. Naples, 1854. P. C. 100).

Quis labor in phiala? docti Myos, anne Myronos?
Mentoris haec manus est, an, Polyclite, tua?
Livescit nulla caligine fusca, nec odit
Exploratores nubila massa focos.
Vera minus flavo radiant electra metallo,
Et niveum felix pustula vincit ebur.
Materiae non cedit opus: sic alligat orbem,
Plurima cum tota lampade luna nitet.
Stat caper Aeolio Thebani vellere Phrixi
Cultus: ab hoc mallet vecta fuisse soror.
Hunc nec Cinyphius tonsor violaverit, et tu
Ipse tua pasci vite, Lyaee, velis.
Terga premit pecudis geminis Amor aureus alis:
Palladius tenero lotos ab ore sonat.

1. *Quis labor*] 'Whose handy-work.' So *manus* in the next verse, and Ep. 181. 3.

3. *Livescit*, &c.] 'It is not dimmed or tarnished with any blackness; nor does the discoloured metal shrink from the crucible of the assayer,' i. e. it will stand any test, as being perfectly pure.

5. *Vera*, &c.] 'With a less yellow lustre the genuine *electrum* shines; and the rich frosted ground surpasses white ivory.' For *electrum*, a mixture of gold with one-fifth of silver, a metal of peculiar brightness, in the opinion of the ancients, see Pliny, N. H. xxxiii. 23, § 81, 'electri natura est ad lucernarum lumina clarius argento splendere.' Virg. Aen. viii. 402, 'quod fieri ferro liquidove potest electro;' *ibid.* 624, 'ocreas electro auroque recocto.'

6. *pustula*] See Ep. 378. 7.

7. *Materiae*, &c.] 'The work is not inferior to the material; so does the moon close in her circle when she shines fullest with her whole light,' i. e. the patera is as round as the full moon. The term for the circular orb of the sun or moon in Lucretius (v. 572) is *filum*—a word connected with εἰλεῖν, in the sense of *rolling round*, as wool into a thread, &c. Hence 'alligare,' in the sense of *tying*, or closing completely in.

9. *Stat caper*] Engraved, perhaps, on the inside, or embossed, or in relief. Cf. Juv. i. 76, 'stantem extra pocula caprum.' It is clear that it was 'parcel-gilt' plate, i. e. portions of it were prominently marked in gold, as the fleece of the ram, which, the poet says, Helle would have preferred to the real one.

11. *violaverit*] Despoil, disfigure, ἀεικίσσειε. The Cinyphian goats were clipped, and their hair used for garments. Virg. Georg. iii. 312, 'Nec minus interea barbas incanaque menta Cinyphii tondent hirci.' This one, the poet says, is so beautiful, that not even the Cinyphian would be so heartless as to denude it of its fleece. Sup. lib. vii. 95. 11, 'dependet glacies rigetque barba, Qualem forficibus metit supinis Tonsor Cinyphio Cilix marito.'

12. *pasci vite*] Such a goat as this you would allow, O Bacchus, willingly to feed upon your vine, instead of demanding his sacrifice for it. Cf. xiii. 39, 'Lascivum pecus et viridi non utile Baccho Det poenas.' Ovid, Fast. i. 355 seqq. —*Palladius*, because Pallas was said to have taken up and tried the pipe thrown away by the Satyr Marsyas. Propert. iii. 22. 17. Ovid, Fast. vi. 700.

Sic Methymnaeo gavisus Arione delphin
  Languida non tacitum per freta vexit onus.
Imbuat egregium digno mihi nectare munus
  Non grege de domini, sed tua, Ceste, manus.
Ceste, decus mensae, misce Setina: videtur
  Ipse puer nobis, ipse sitire caper.
Det numerum cyathis Instanti littera Rufi:
  Auctor enim tanti muneris ille mihi.
Si Telethusa venit promissaque gaudia portat,
  Servabor dominae, Rufe, triente tuo;
Si dubia est, septunce trahar; si fallit amantem,
  Ut iugulem curas, nomen utrumque bibam.

16. *non tacitum*] Vocale. Ovid, Fast. ii. 115, 'ille sedet citharamque tenet pretiumque vehendi Cantat, et aequoreas carmine mulcet aquas.'

17. *Imbuat*] 'Let this choice gift be filled for the first time for me with a nectar worthy of it, not by one of the common herd of slaves, but by your (fair) hand, O Cestus.' This Cestus was the handsome Ganymede of Rufus. See lib. i. 92, and viii. 46.—*grege*, Ep. 87. 13.—*Imbuat*, see on 340. 4.

19. *Setina*] This choice and sparkling wine was specially used for libations. Juv. x. 27, 'lato Setinum ardebit in auro,' i. e. in patera.

21. *Det numerum*] The number of *cyathi* drunk in honour of the donor's name shall be determined by circumstances; either four for *Rufe* or *Rufo* (a triens being $\frac{4}{12} = \frac{1}{3}$), or seven for *Instans* = Instantius, or twelve for the whole name, which contains as many letters, *Instans Rufus*, or *Instanti Rufo*, or *Instanti* (voc. of Instantius) *Rufe*. For this custom, see Epp. 35, 498, 608.

25. *Si dubia est*] 'If there is a doubt about her coming, I will be tempted by a septunx ($\frac{7}{12}$); if she deceives her lover, then to kill care I will drink (i. e. drink to) both names.'

EP. 425. (VIII. lii.)

Martial complains that a beardless barber, whom he had lent to Rufus, was kept so long by him in shaving and rouging his face, that he came back himself with a beard. For the custom of having slave barbers in the family, cf. Epp. 301, 376.

Tonsorem puerum, sed arte talem,
Qualis nec Thalamus fuit Neronis,
Drusorum cuï contigere barbae,
Aequandas semel ad genas rogatus
Rufo, Caediciane, commodavi.
Dum iussus repetit pilos eosdem,

3. *cuï*] For the dissyllable, see Ep. 53. 22.

Censura speculi manum regente,
Expingitque cutem facitque longam
Detonsis epaphaeresin capillis,
Barbatus mihi tonsor est reversus. 10

7. *Censura*, &c.] His hand being guided and directed by the judgment formed from the mirror, i. e. which was held by the person who was being shaved.

9. *epaphaeresin*] A repeated removal of hairs, or a going over the same ground again with the razor—a technical Greek term used by affected people.

10. *Barbatus*] The *impubis puer* came back a bearded man — a ridiculous hyperbole.

EP. 426. (VIII. lv.)

On a very fine lion, exhibited by Domitian in the amphitheatre.

Auditur quantum Massyla per avia murmur,
Innumero quotiens silva leone furit,
Pallidus attonitos ad Poena mapalia pastor
Cum revocat tauros et sine mente pecus:
Tantus in Ausonia fremuit modo terror harena. 5
Quis non esse gregem crederet? unus erat,
Sed cuius tremerent ipsi quoque iura leones,
Cui diadema daret marmore picta Nomas.
O quantum per colla decus, quem sparsit honorem
Aurea lunatae, cum stetit, umbra iubae! 10
Grandia quam decuit latum venabula pectus
Quantaque de magna gaudia morte tulit!
Unde tuis, Libye, tam felix gloria silvis?
A Cybeles numquid venerat ille iugo?

1. *murmur*] Not of the lions themselves, probably, but of the creatures flying or crouching in alarm.

6. *gregem*] Cf. Pers. iii. 9, 'Arcadiae pecuaria rudere dicas.'

7. *jura*] Viz. as king over the other lions.

8. *marmore*] Numidia, famous for its variegated marbles. Cf. Plin. v. 3. 2.—The form *Nomas* is found also Ep. 486. 8.

10. *umbra jubae*] The mane standing stiff, and shading his head. So Stat. Theb. 6. 226, 'summae cassidis umbra'—the crest overshadowing the helmet. — *lunatae*, 'arched.'

12. *gaudia*, &c.] 'What joy he brought (or perhaps 'earned,' viz. as an honour to himself) by his mighty death.' One of the emperor's favourite *bestiarii* seems to have despatched him; whence the compliment in 'grandia venabula.'

14. *A Cybeles — jugo*] From the chariot of Cybele, drawn by lions.

An magis Herculeo, Germanice, misit ab astro
Hanc tibi vel frater, vel pater ipse feram?

15. *Herculeo—ab astro*] The Nemeaei pectora monstri, Ep. 193. 5. See also on 141. 4.

16. *frater—pater*] Titus or Vespasian, whom Domitian had deified.

EP. 427. (VIII. lvi.)

Flaccus, having complained of the dearth of poets at Rome, though otherwise the age yielded not to that of their ancestors, Martial says, that the reason of it is the want of patronage. That Virgil did nothing great till he was taken up by Maecenas; and that if there were more such patrons, there would be more such poets. 'Even I,' says he, 'will do my best, if I am encouraged, and will be equal to Marsus (cf. Ep. 99. 3), if I cannot be a second Virgil.' Compare Juv. vii. 69 sqq., 'Nam si Vergilio puer et tolerabile deesset Hospitium,' &c.

Temporibus nostris aetas cum cedat avorum
Creverit et maior cum duce Roma suo,
Ingenium sacri miraris deesse Maronis,
Nec quemquam tanta bella sonare tuba.
Sunt Maecenates, non deerunt, Flacce, Marones,
Vergiliumque tibi vel tua rura dabunt.
Iugera perdiderat miserae vicina Cremonae
Flebat et abductas Tityrus aeger oves.
Risit Tuscus eques, paupertatemque malignam
Reppulit et celeri iussit abire fuga.
"Accipe divitias et vatum maximus esto;
Tu licet et nostrum" dixit "Alexin ames."
Astabat domini mensis pulcherrimus ille
Marmorea fundens nigra Falerna manu,
Et libata dabat roseis carchesia labris,
Quae poterant ipsum sollicitare Iovem.

6. *tua rura*] Viz. if bestowed in remunerating some poet. Or perhaps, 'You may make a Virgil out of your own farm-boy,' i. e. do but reward him.

7. *Cremonae*] Cf. Virg. Ecl. 9. 27, 'superet modo Mantua nobis, Mantua vae miserae nimium vicina Cremonae.' Virgil alone kept his farm at Mantua, when all the neighbourhood was divided among the veterans of Augustus.

8. *Tityrus*] In allusion to Virg. Ecl. 1.

9. *Tuscus eques*] Maecenas. Juv. vii. 94, 'Quis tibi Maecenas, quis nunc erit aut Proculeius Aut Fabius?'

15.] 'And handed cups, which he had first touched (lit. 'pasted') with his rosy lips.' It is clear from this that the Alexis of Ecl. ii. was by some considered to have been the property of Maecenas. See Propert. iii. 26. 65—80.

Excidit attonito pinguis Galatea poetae,
Thestylis et rubras messibus usta genas:
Protinus ITALIAM concepit et ARMA VIRUMQUE,
Qui modo vix Culicem fleverat ore rudi.
Quid Varios Marsosque loquar ditataque vatum
Nomina, magnus erit quos numerare labor?
Ergo ego Vergilius, si munera Maecenatis
Des mihi? Vergilius non ero, Marsus ero.

17. *Excidit*] The coarse Galatea (Ecl. vii.) and the sun-burnt Thestylis (Ecl. ii. 10) were at once forgotten by the poet, astonished at his own good luck, and he conceived the idea of writing the Aeneid.

20. *Culicem*] The 'Culex' seems to be a genuine, but early work of Virgil's.

EP. 428. (VIII. lvii.)

Tres habuit dentes, pariter quos expuit omnes,
Ad tumulum Picens dum sedet ipse suum;
Collegitque sinu fragmenta novissima laxi
Oris et aggesta contumulavit humo.
Ossa licet quondam defuncti non legat heres:
Hoc sibi iam Picens praestitit officium.

5. *Ossa licet—non legat*] ἔξεστι μὴ λέγειν, he is not bound to do some day that which has been already done. After the body was burnt, the bones were gathered into the lap of the mourning robe (legebantur), then sprinkled with wine and perfumes, and afterwards put in the tomb (condita, or composita). Cf. Tib. iii. 2. 19, 'Pars quae sola mei restabit corporis, ossa Incinctae nigrâ candida veste legant Et primum annoso spargant collecta Lyaeo—Post haec—in marmoreâ ponere sicca domo.—Sic ego componi versus in ossa velim.' Ov. Her. 10. 150, 'Si prior occidero, tu tamen ossa leges.' There is a satire on the miserly old man, or on the good-for-nothing heir, who would show no regard to him when dead.

EP. 429. (VIII. lviii.)

Cum tibi tam crassae sint, Artemidore, lacernae,
Possim te Sagarim iure vocare meo.

2. *Sagarim*] A play on a sagum, the thick woollen military cloak. Σάγαρις was a Scythian or Persian term = πέλεκυς.

EP. 430. (VIII. lix.)

On a one-eyed thief, whose single luminary served him as well as two would serve other people. Cf. Ar. Plut. 665, *εἷς μέν γε Νεοκλείδης, ὃς ἐστι μὲν τυφλός, κλέπτων δὲ τοὺς βλέποντας ὑπερηκόντικε.*

Aspicis hunc uno contentum lumine, cuius
  Lippa sub attrita fronte lacuna patet?
Ne contemne caput, nihil est furacius illo;
  Non fuit Autolyci tam piperata manus.
Hunc tu convivam cautus servare memento:
  Tunc furit atque oculo luscus utroque videt.
Pocula solliciti perdunt ligulasque ministri
  Et latet in tepido plurima mappa sinu.
Lapsa nec a cubito subducere pallia nescit
  Et tectus lacnis saepe duabus abit.
Nec dormitantem vernam fraudare lucerna
  Erubuit fallax, ardeat illa licet.
Si nihil invasit, pueruni tunc arte dolosa
  Circuit et soleas surripit ipse suas.

1. *contentum*] 'Who has only one eye to boast of, and beneath whose hardened (unblushing) brow a bleary socket gapes.'

2. *attrita*] Impudent. Cf. Juv. 13. 242, 'Ejectum semel attritâ de fronte ruborem.' So 'perfricuit frontem,' xi. 27. 7. The idea seems to be of rubbing the face so smooth, that shame could not cling to it.

3. *Ne contemne*] *μὴ μέμψῃ*, 'don't disparage,' or think lightly of, 'that head; a greater thief than the wearer of it does not exist: Autolycus himself had not such a spicy hand.' Autolycus was a son of Hermes, and the grandfather of Ulysses. He was famous as a kind of typical thief. Cf. Plaut. Bacchid. 275, 'Deceptus sum; Autolyco hospiti aurum credidi.'—*piperata*, pungent, peppery, *ὀξίνης*. Petron. Sat. 44, 'tunc habitabat ad arcum veterem, me puero, piper, non homo: is quacunque ibat, terram adurebat.'

5.] *servare* = observare. So Virg. Aen. 6. 338, 'Palinurus—dum sidera servat.'

7. *ligulas*] Dessert-spoons. See 410. 23.

8. *mappa*] Each guest brought his own apparently. Cf. Ep. 655. 11.

9. *a cubito lapsa*] 'The mantle that has slipped from a neighbour's elbow while reclining on the *lectus*, he contrives to transfer to his own back, and so goes away with two.' Of course this is an hyperbole.

13.] If he has found nothing to steal, he circumvents his slave with crafty skill, and steals from him his own shoes. These were taken off at a banquet, and given to the slave to keep. Cf. Ep. 143. 3; 683. 1.

EP. 431. (VIII. lxi.)

Charinus (who is the 'quidam' meant Ep. 306, compare ver. 3, and Ep. 501. 7) is envious of Martial, because he has a farm, and keeps his carriage. Martial says, 'May he have the same,' i. e. such a poor, ill-furnished country house as I have (cf. Ep. 257), and mules to carry the produce to town to sell, if there is any. Or the joke may be, to wish he may get that which will never fall to his lot; or that possession would take away the malignant pleasure of envy.

Livet Charinus, rumpitur, furit, plorat
Et quaerit altos, unde pendeat, ramos:
Non iam quod orbe cantor et legor toto,
Nec umbilicis quod decorus et cedro
Spargor per omnes Roma quas tenet gentes:
Sed quod sub urbe rus habemus aestivum
Vehimurque mulis non, ut ante, conductis.
Quid imprecabor, o Severe, liventi?
Hoc opto: mulas habeat et suburbanum.

4. *umbilicis—cedro*] Cf. Ep. 110. 7—9.

EP. 432. (VIII. lxii.)

On one who wrote a great deal, but had no genius for composing.

Scribit in aversa Picens epigrammata charta,
Et dolet, averso quod facit illa deo.

1. *in aversa—charta*] Cf. Ep. 212. 11 (note).—*averso—deo*, without the favour or inspiration of the god; *invita Minerva*. So Propert. v. 1. 73, 'aversis Charisin cantas; aversus Apollo.'

EP. 433. (VIII. lxiv.)

Martial warns Clytus that if he continues pretending that his birthday comes every month, in order to exact gifts from him, he shall soon cease to believe that he has any birthday at all, though he may look young. Even Priam and Nestor, he adds, had not so many birthdays. Compare Ep. 668.

Ut poscas, Clyte, munus exigasque,
Uno nasceris octiens in anno
Et solas, puto, tresve quattuorve
Non natalicias habes Kalendas.
Sit voltus tibi levior licebit

4. *Non*, &c.] 'On which you do not pretend to have been born.' See Ep. 378. 1.

Tritis litoris aridi lapillis;
Sit moro coma nigrior caduco;
Vincas mollitia tremente plumas,
Aut massam modo lactis alligati;
Et talis tumor excitet papillas,
Quales cruda viro puella servat:
Tu nobis, Clyte, iam senex videris.
Tam multos quis enim fuisse credat
Natales Priamive Nestorisve?
Sit tandem pudor et modus rapinis.
Quod si ludis adhuc semelque nasci
Uno iam tibi non sat est in anno,
Natum te, Clyte, nec semel putabo.

7. *moro*] Cf. Ep. 36. 5.
9. *massa*] Viz. casei, Ep. 617. 10. —*alligati*, coagulated.
18. *Natum—non semel*] Perhaps means 'a person of no family.' Such were called *ex se nati*, Tac. Ann. xi. 21. Inf. 529. 4, 'nemo tamen natum te, Diodore, putat.'—*nec semel*, 'ne semel quidem,' as in Ep. 249. 5.

EP. 434. (VIII. lxvi.)

On the elevation of Silius the younger to the consulate, his father also having been consul. Martial prays that his brother likewise may have that honour, for thus there would be three consuls in the family; and this, he says, is more honourable than was the case of Pompey or Vipsanius Agrippa, who were made consuls three times themselves; for Silius would prefer that his two sons should share the glory with him. Silius Italicus' consulate is referred to Ep. 366. 9.

Augusto pia tura victimasque
Pro vestro date Silio, Camenae.
Bis senos iubet en redire fasces,
Nato consule, nobilique virga
Vatis Castaliam domum sonare.
Rerum prima salus et una Caesar,
Gaudenti superest adhuc quod optet,

3. *Bis senos—fasces*] sc. consulatum. Cf. ix. 42. 6, 'Bis senos cito te rogante fasces Det Stellae bonus annuatque Caesar.'—*jubet*, viz. the Emperor Domitian, addressed above as Augustus.—*redire*, because his father had been consul before.
4. *Nato consule*] 'His (i. e. the elder Silius') son being made consul.'—*nobili virga*, the lictor, walking before the consul, struck the door of his house with a wand, *virga*.—*Castaliam*, the poetic house of Silius the elder.
7. *superest adhuc*] Glad as Silius is at the consulship of his son, he would yet desire that his younger

Felix purpura tertiusque consul.
Pompeio dederit licet senatus
Et Caesar genero sacro honores,
Quorum pacificus ter ampliavit
Ianus nomina: Silius frequentes
Mavolt sic numerare consulatus.

brother should wear the purple. Pliny, Epist. iii. 7. 2, in recording the death of the poet Silius, who had been consul in the year in which Nero was killed, says that he was 'usque ad supremum diem beatus et felix, nisi quod minorem ex liberis duobus amisit, sed majorem melioremque florentem atque etiam consularem reliquit.'

10. *Caesar genero*] Augustus to M. Vipsanius Agrippa.

11. *pacificus—Janus*] In the second consulate of Agrippa the temple of Janus was closed, there being universal peace. Janus is said, 'ampliare nomina,' because the names of the consuls were inscribed in the Fasti, kept in the temple of Janus. *Ampliare* occurs Ep. 525. 7.

13. *sic*] Viz. in the persons of himself and his two sons.

EP. 435. (VIII. lxvii.)

Caecilianus, determined not to lose his dinner, came several hours before the time to his entertainer's house (at the fifth instead of the ninth hour, Ep. 161. 6). Martial says, there is nothing ready, the kitchen is cold, the slaves unwashed. It would have been better if he had come earlier; for as it is he is too late for breakfast, and too early for dinner, and so he will get neither. It would seem, from Plaut. Capt. 183, that parasites often came before the hour: 'Sed si venturus, Temperi. Er. Hem, vel jam otiumst.'

Horas quinque puer nondum tibi nunciat, et tu
Iam conviva mihi, Caeciliane, venis,
Cum modo distulerint raucae vadimonia quartae
Et Floralicias lasset harena feras.
Curre, age, et illotos revoca, Calliste, ministros;
Sternantur lecti: Caeciliane, sede.

1. *nunciat*] Cf. 545. 1. Slaves were kept on purpose to tell their masters the time by the sun-dial or clepsydra. Cf. Juv. 10. 215, 'Clamore opus est, ut sentiat auris, Quem dicat venisse puer, quot nuntiet horas.' Suet. Dom. 16, 'Horas requirenti pro quintâ quam metuebat, sexta ex industriâ nunciata est.' Becker, *Gallus*, p. 321.

3. *distulerint*] (Ep. 10. 5.) Put off to the next day, the courts being open only for the third hour, Ep. 161. 2.—*quartae*, se. horae. Cf. Ep. 421. 8.—*vadimonia*, the putting in bail. Juv. iii. 213, 'differt vadimonia praetor.' i. e. there is a *justitium*. The term seems used for general legal business. So Propert. v. 2. 57, 'te qui ad vadimonia curris Nil moror.'

4. *feras*] The beasts exhibited by the Aediles at the Floralia. These exhibitions took place during the fourth and fifth hours.

5. *Calliste*] An ironical call to

Caldam poscis aquam; nondum mihi frigida venit;
Alget adhuc nudo clusa culina foco.
Mane veni potius; nam cur te quinta moretur?
Ut iantes, sero, Caeciliane, venis.

the head slave to call back the rest (who have just cleared away the morning meal), to put the room in order for the unexpected guest.

7. *Caldam*] Ep. 7. 8.

9. *moretur*] Keep you waiting till its arrival.

10. *Ut jantes*] The *jantaculum* was the earliest meal of the day, probably about the third or fourth hour, whilst the *prandium* was at the sixth (the French déjeuner). The question raised on Martial, xiv. 223, 'Surgite; jam vendit pueris jantacula pistor,' as to whether this meal was not confined to children, is negatived by this passage, and one in Suet. Vit. 7, where the emperor, to conciliate the soldiers to him, is said to have gone about among them, saluting them, and asking them, 'Jamne jentassent?' In the above passage of Martial, *jantacula* appears to be a particular kind of cake, used by boys at this early meal.

EP. 436. (VIII. lxviii.)

On the vines in Entellus' green-house, which was glazed with plates of talc, so as to keep out the cold, and form a winter-garden. Thus he had a *rus* bearing fruit in winter, which Martial says any one would prefer even to the gardens of Alcinous. Cf. Ep. 396, and Becker, p. 363. We find that flowers also, especially roses, were forced in winter. So iv. 22. 5, 'Condita sic puro numerantur lilia vitro, Sic prohibet tenuis gemma latere rosas;' xiii. 127, 'Dat festinatas, Caesar, tibi bruma coronas; Quondam veris erat, nunc tua facta rosa est.' Ep. 316; iv. 29. 4, 'Hibernae pretium sic meruere rosae.'

Qui Corcyraei vidit pomaria regis,
Rus, Entelle, tuae praeferet ille domus.
Invida purpureos urat ne bruma racemos
Et gelidum Bacchi munera frigus edat,
Condita perspicua vivit vindemia gemma
Et tegitur felix, nec tamen uva latet.
Femineum lucet sic per bombycina corpus,
Calculus in nitida sic numeratur aqua.
Quid non ingenio voluit natura licere?
Auctumnum sterilis ferre iubetur hiems.

6. *latet*] Is concealed from view.

7. *bombycina*] cf. Sen. de Benef. vii. 9, 'video sericas vestes, si vestes vocandae sunt, in quibus nihil est quo defendi aut corpus aut denique pudor possit.' Hor. Sat. i. 2. 101, 'In Cois paene videre est Ut nudam.'

EP. 437. (VIII. lxx.)

An encomium on Nerva (who succeeded to the throne after Domitian) for his poetic talent and modest and retiring disposition. Cf. Ep. 459.

Quanta quies placidi, tanta est facundia Nervae,
Sed cohibet vires ingeniumque pudor.
Cum siccare sacram largo Permessida posset
Ore, verecundam maluit esse sitim,
Pieriam tenui frontem redimire corona
Contentus, famae nec dare vela suae.
Sed tamen hunc nostri scit temporis esse Tibullum,
Carmina qui docti nota Neronis habet.

3. *Permessida*] See Ep. 37. 11.
8. *Neronis*] Compared with Nero's verses (which are keenly ridiculed by Persius, Sat. i.), Nerva was the Tibullus of our times.—*docti*, a term often applied to those who had learnt Greek.

EP. 438. (VIII. lxxi.)

Postumianus had decreased yearly his gifts to Martial at the Saturnalia to such an extent, that already he gave next to nothing. Martial asks, What can you do next year? As you cannot give less than you have now, done, the only way is to return to the old state of things, and give what you did at first.

Quattuor argenti libras mihi tempore brumae
Misisti ante annos, Postumiane, decem.
Speranti plures—nam stare aut crescere debent
Munera—venerunt plusve minusve duae.
Tertius et quartus multo inferiora tulerunt.
Libra fuit quinto Septiciana quidem.
Bessalem ad scutulam sexto pervenimus anno;
Post hunc in cotula rasa selibra data est.
Octavus ligulam misit sextante minorem;
Nonus acu levius vix cochleare tulit.
Quod mittat nobis decimus iam non habet annus:
Quattuor ad libras, Postumiane, redi.

2. *ante annos—decem*] Ten years ago, when first I became your client.
6. *Libra—Septiciana*] cf. Ep. 213. 3.
7. *Bessalem—scutulam*] 'An eight-ounce dish.' The scutula (scutella, Cic. Tusc. iii. 19. 46) was a nearly square dish. Cf. Ep. 603. 19.
8. *rasa selibra*] Cf. 371. 3.—*in cotula*, 'in a cup,' i.e. made or worked up in the form of a cup.
9. *ligulam*] Ep. 410. 23.—*cochleare*, *ibid.* 24, 'an egg-spoon, lighter than an *acus*.' The *acus* is usually the pointed handle of the egg-spoon; but here it appears to be a separate instrument, made with a point, for picking snails out of the shell.

EP. 439. (VIII. lxxv.)

A Lingonian (Ep. 28. 5), coming home late from a feast, fell and sprained his ancle. His one lean attendant could not raise him, and there he lay, till some slaves came by carrying a corpse on a bier. By him they were persuaded to change their load, and carry his disabled master home, who, to all intents, was as dead as the corpse itself. There is a play on *Gallus*, 'a Gaul,' and also a 'eunuch,' and in that sense 'mortuus.'

Dum repetit sera conductos nocte penates
  Lingonus a Tecta Flaminiaque recens,
Expulit offenso vitiatum pollice talum
  Et iacuit toto corpore fusus humi.
Quid faceret Gallus, qua se ratione moveret?
  Ingenti domino servulus unus erat,
Tam macer, ut minimam posset vix ferre lucernam:
  Succurrit misero casus opemque tulit.
Quattuor inscripti portabant vile cadaver,
  Accipit infelix qualia mille rogus.
Hos comes invalidus summissa voce precatur,
  Ut quocunque velint, corpus inane ferant.
Permutatur onus stipataque tollitur alte
  Grandis in angusta sarcina sandapila.

2. *Tecta*] The Via Tecta, Ep. 112. 5.

3. *Expulit*] 'Put out:' *τὸ σφυρὸν παλίνορον ἐξεκόκκισε*, Ar. Ach. 1179.

5. *Gallus*] 'Our Gaul'—a term introduced for the sake of the pun at the end.

7. *lucernam*] To light his master. Cf. Juv. iii. 287. Ar. Vesp. 245.

9. *inscripti*] Branded slaves. The very poor were buried at night by public slaves, 'vespillones,' in a common burial-ground, on the Esquiline. Cf. Hor. Sat. i. 8. 10, 'Hoc miserae plebi stabat commune sepulchrum; Mille pedes in fronte, trecentos cippus in agrum Hic dabat; heredes monumentum ne sequeretur.' They were carried to this 'infelix rogus' on the meanest kind of coffin, as here, viz. the *sandapila*, often mentioned in Martial, as opposed to the *lectica*, on which the rich were conveyed. Cf. Ep. 103; ix. 2. 11, 'Octo Syris suffulta datur lectica puellae; Nudum sandapilae pondus amicus erit;' called also 'Orciniana sponda,' Ep. 511. 9; and in Hor. Sat. i. 8. 9, 'ejecta cadavera—Conservus vili portanda locabat in arca.' Cf. also Suet. Dom. 17, 'cadaver ejus in populari sandapila per vespillones exportatum.' See Becker, *Gallus*, p. 222.

10. *qualia*] One of the many who are consigned to a pauper's grave (*rogus* being here a general term, perhaps).

11. *summissa voce*] Viz. that his master might not hear the request.

13, 14] Construe *stipata in sandapila*. The man was large, and the bier was narrow, so that he had to be forced into it.

Hic mihi de multis unus, Lucane, videtur,
Cui merito dici "mortue Galle" potest.

15. *unus de multis*] Uniens; particularly fit to bear the title of 'mortuus,' both as being in a *dapila*, and as a *Gallus*.

EP. 440. (VIII. lxxvi.)

Gallicus was always asking Martial to tell him the truth about his powers of reciting and pleading, expecting to receive praise from him. Martial says, 'Well, I will tell you the truth, and the whole truth, as you are so pressing: you do not like to hear the truth about yourself.' Compare Ep. 258, and Pers. i. 55, 'verum, inquis, amo: verum mihi dicito de me.'

"Dic verum mihi, Marce, dic amabo;
Nil est, quod magis audiam libenter."
Sic et cum recitas tuos libellos,
Et causam quotiens agis clientis,
Oras, Gallice, me rogasque semper.
Durum est me tibi, quod petis, negare.
Vero verius ergo quid sit, audi:
Verum, Gallice, non libenter audis.

EP. 441. (VIII. lxxviii.)

On games instituted by Stella, in honour of Domitian's northern expeditions. Martial says, that though they are more magnificent than those which even the two consuls together on entering office would give, their great glory is in the presence of Domitian as spectator.

Quos cuperet Phlegraea suos victoria ludos,
Indica quos cuperet pompa, Lyaee, tuos,
Fecit Hyperborei celebrator Stella triumphi,
O pudor! o pietas! et putat esse parum.
Non illi satis est turbato sordidus auro
Hermus et Hesperio qui sonat orbe Tagus.

1. *Phlegraea—victoria*] That of Hercules over the giants.

5. *Non illi*] He is not contented with giving away merely gold, but every day witnesses a fresh distribution of all sorts of gifts.—*Hermus*, cf. Virg. G. 2. 137, 'Nec pulcher Ganges atque auro turbidus Hermus.' The allusion may be to the representation of river-gods; see Propert. ii. 1. 31. For a description of such festivities as these, cf. Suet. Ner. 11, 'Sparsa et populo missilia omnium rerum per omnes dies, singula cotidie milia avium cujusque generis, multiplex penus, tesserae frumentariae,

Omnis habet sua dona dies; nec linea dives
  Cessat, et in populum multa rapina cadit.
Nunc veniunt subitis lasciva nomismata nimbis,
  Nunc dat spectatas tessera larga feras,
Nunc implere sinus securos gaudet et absens
  Sortitur dominos, ne laceretur, avis.
Quid numerem currus ter denaque praemia palmae,
  Quae dare non semper consul uterque solet?
Omnia sed, Caesar, tanto superantur honore,
  Quod spectatorem te tua laurus habet.

vestes, aurum, argentum, gemmae, margaritae, tabulae pictae, mancipia, jumenta, atque etiam mansuetae ferae, novissimè naves, insulae, agri.'

7. *linea dives*] All sorts of conjectures have been formed as to the meaning of these words, which some refer to the seats of the senators in the theatre, others to the 'linea alba' in the Circus, across the Carceres, or to the order of days in which these gifts were scattered among the people. The only conjecture that seems to be of any worth is 'strings of pearls,' which is supported by the mention of 'margaritae' in the passage above quoted, and altogether suits the context best.

9. *nomismata*] This was probably contrived in much the same way as in Nero's golden house, where the rooms were ceiled, 'tabulis versatilibus, ut flores, fistulatis, ut unguenta desuper spargerentur.' Suet. Ner. 31.

10. *tessera*] These tickets were not only given for seeing the fights in the amphitheatre, but every one afterwards received something for them, sometimes birds, sometimes beasts, and so on; so in the following lines it is said that the bird (gained by one of these tickets) fills the breast of a man, where it finds a safe retreat, and gets its master by lot, though absent itself, to avoid being torn to pieces; i. e. it is not thrown down to be scrambled for, as other things were, but the man gets it quietly on producing his ticket.

13. *currus*] Factionum; the races in the Circus.—*ter dena*, an indefinite term, it would seem, for the number of prizes given.

EP. 442. (VIII. lxxix.)

Martial satirizes Fabulla, who hoped to appear young by always choosing old decrepid hags as her companions, to be a foil to herself. See Ep. 6. 3.

Omnes aut vetulas habes amicas,
Aut turpes vetulisque foediores.
Has ducis comites trahisque tecum
Per convivia, porticus, theatra.
Sic formosa, Fabulla, sic puella es.

EP. 443. (VIII. lxxxi.)

Gellia declared she could not live without her pearls. Martial prays that Serenus may steal them, and she may die of grief.

Non per mystica sacra Dindymenes,
Nec per Niliacae bovem iuvencae,
Nullos denique per deos deasque
Iurat Gellia, sed per uniones.
Hos amplectitur, hos perosculatur,
Hos fratres vocat et vocat sorores,
Hos natis amat acrius duabus.
His si quo careat misella casu,
Victuram neget esse se nec horam.
Eheu, quam bene nunc, Papiriane,
Annaei faceret manus Sereni !

1. *Dindymenes*] Of the Bona Dea, whose rites were only celebrated by women, for which reason they swore mostly by her.
2. *juvencae*] Isis, Ep. 545. 1.—*bovem*, Apis.
9. *nec*] Ne horam quidem.
11.] *Serenus* seems to have been a noted thief, or perhaps some successful stealer of jewels.

EP. 444. (VIII. lxxxii.)

Martial praises Domitian for fostering not only great Epic poets, but the humble Epigrammatist as well.

Dante tibi turba querulos, Auguste, libellos,
Nos quoque quod domino carmina parva damus,
Posse deum rebus pariter Musisque vacare
Scimus, et haec etiam serta placere tibi.
Fer vates, Auguste, tuos: nos gloria dulcis,
Nos tua cura prior deliciaeque sumus.
Non quercus te sola decet, nec laurea Phoebi:
Fiat et ex hedera civica nostra tibi.

1. *libellos*] 'Petitions,' Ep. 217. 19. 'The reason why we too offer little sonnets while the folk hand in their importunate petitions, is that we know,' &c.
3. *rebus*] Publicis negociis.—*haec —serta*, poetry. See Tac. Hist. iv. 84.
8. *hedera*] Cf. Virg. Ecl. 8. 12 (to Augustus), 'hanc sine tempora circum Inter victrices hederam tibi serpere laurus.'—*civica nostra*, such a crown as we poets can give for your patronage. Virg. Ecl. 7. 25, 'Pastores, hedera crescentem ornate poetam.' See Ep. 160. 6; 191. 1.

EP. 445. (IX. i.)

A complimentary address to Domitian, on the consecration of the Temple built by him in honour of the Gens Flavia. Suet. Dom. § 1, 'Domitianus natus est—domo quam postea in templum gentis Flaviae convertit.' See ibid. § v. and xvii. Inf. Ep. 498, 6, 'qui posuit sacrae nobile gentis opus.'

Dum Ianus hiemes, Domitianus auctumnos,
Augustus annis commodabit aestates;
Dum grande famuli nomen asseret Rheni
Germanicarum magna lux Kalendarum;
Tarpeia summi saxa dum patris stabunt,
Dum voce supplex dumque ture placabit
Matrona divae dulce Iuliae numen:
Manebit altum Flaviae decus gentis

1. *Dum Janus*, &c.] 'While the months of January, October, August, shall remain,' &c. Domitian had ordered that October should be called after his own name *Domitianus*, as the ancient *sextilis* had been called *Augustus* after his predecessor. Suet. Domit. § 13, 'post autem duos triumphos, Germanici cognomine assumpto, Septembrem mensem et Octobrem ex appellationibus suis Germanicum Domitianumque transnominavit; quod altero suscepisset imperium, altero natus esset.' Caligula had previously called September 'Germanicus,' *ib.* Cal. § 15; and Nero 'mensem Aprilem *Neroneum* appellavit,' *ib.* Ner. § 55.—*commodabit*, 'shall lend, or supply, summers (i. e. summer months) to future years.'

3. *Dum grande*, &c.] 'Whilst the great day of the Kalends of Germanicus (i. e. the first of September) shall claim to itself a distinguished name from the conquered Rhine.' The month September was to be called *Germanicus* after the emperor's German conquests, as he was pleased to call them.—*famuli*, 'subject to Rome.' Ovid, Fast. i. 285 (speaking of Germanicus, son of Drusus), has the same expression: 'Pax erat, et vestri, Germanice, causa triumphi, Tradiderat famulas jam tibi Rhenus aquas.'

5. *Tarpeia*] So long as the temple of Jupiter Capitolinus shall stand on the summit of the hill, where was the ancient Tarpeian rock. Propert. v. 1. 7, 'Tarpeiusque pater nuda de rupe tonabat,' i. e. before any temple was built there. It had been rebuilt by Vespasian with unusual pomp and ceremony (Tac. Hist. iv. 53), and again by Domitian (Ep. 279. 2). Recent researches have proved that "the temple of Jupiter Capitolinus stood on the eminence now occupied by the (church of) Ara Caeli, while on the opposite eminence, above the Tarpeian rock, was the Arx, where stood the temple of Jupiter Tonans" (Excavations in Rome, by Alexander Thomson, 1866).

6. *Dum voce*, &c.] 'While with suppliant voice and offered incense matrons shall propitiate the loved spirit of the deified Julia.' She was the favourite niece of Domitian, the daughter of Titus. See Ep. 281.

8. *altum—decus*] The lofty temple of Vespasian intended to commemorate the gens Flavia.—*Cum sole*, 'so long as the sun and stars shall endure.' Ovid, Amor. i. 15, 'cum sole et luna semper Aratus erit.'—*luce Romana*, the light that shines on

Cum sole et astris cumque luce Romana.
Invicta quidquid condidit manus, caeli est.

Rome. The poet uses words adapted to the concluding sentiment: 'whatever has been founded by an unconquered hand, belongs to heaven,' i. e. partakes of its nature and attributes, and therefore is equally lasting.

EP. 446. (IX. iii.)

An exaggerated compliment to Domitian for his services to the gods in founding and restoring temples.

Quantum iam superis, Caesar, caeloque dedisti
Si repetas et si creditor esse velis,
Grandis in aetherio licet auctio fiat Olympo
Coganturque dei vendere quidquid habent:
Conturbabit Atlas, et non erit uncia tota,
Decidat tecum qua pater ipse deûm.
Pro Capitolinis quid enim tibi solvere templis,
Quid pro Tarpeiae frondis honore potest?
Quid pro culminibus geminis matrona Tonantis?
Pallada praetereo: res agit illa tuas.

2. *Si repetas*] If you should wish to get back what you have given, and should choose to become a creditor, i. e. to consider your gifts merely in the light of loans.

3. *Grandis—auctio*] A great or general sale. 'Though the gods should sell all they have, the whole heavenly host, with the heaven itself borne on the shoulders of Atlas, will become bankrupt, and Jupiter himself will not have a full *uncia* out of every *as* (i. e. not one-twelfth of the amount you have given him) wherewith to compound with you for your claims.'—*Decidere* is 'to dispose of a matter,' 'to come to terms.' Cic. in Verr. ii. 3. 48, 'in jugera singula ternis medimnis decidere.' Juv. xii. 33, 'decidere jactu Coepit cum ventis.'—For *conturbare* see Ep. 341. 10; Mayor on Juv. vii. 129.

8. *potest*] Viz. Jupiter.—*templis*, the temple (or perhaps temples, viz. of Capitolinus and Tonans, Ep. praeced. ver. 5) of the Capitol restored or rebuilt by Domitian after being burnt down. Suet. Dom. § 5, 'Plurima et amplissima opera incendio absumpta restituit; in quis et Capitolium, quod rursus arserat' (it had been twice burnt before, and rebuilt first by Sylla, then by Vespasian).—*Tarpeiae frondis*, the querna corona, which was hung on the Capitol as well as on the Palatium. See Ep. 191. 1; 444. 7.

9. *matrona*] 'What shall Juno pay you for the two temples dedicated in her honour?' This event does not appear to be so expressly recorded elsewhere.

10. *Pallada*] See Ep. 160. 5. As Pallas was the tutelary goddess of Domitian, she is said to be specially concerned with his fortunes, and to manage his affairs; so that this goddess would be repaying herself out of the revenues which she administers.

Quid loquar Alciden Phoebumque piosque Laconas?
Addita quid Latio Flavia templa polo?
Expectes et sustineas, Auguste, necesse est:
Nam tibi quod solvat non habet arca Iovis.

11. *Alciden*, &c.] Statues in honour of Hercules, Apollo, and the twin Dioscuri, which had been dedicated by Domitian.—*pios*, because of the mutual affection shown in sharing alternately heaven and Hades, Ep. 471. 7; Pind. Nem. x. 75 sqq. Pyth. xi. fin. There is an allusion to these works of Domitian also in Ep. 548. 13.

12. *Flavia templa*] See Ep. 445. 8.—*Latio—polo*, the sky which covers the Roman world. A consecrated building or person is said to be *dis additus*.

13. *Expectes*] 'You, Augustus, must wait for a time and forbear: for after paying Domitian, Jupiter will have nothing left for you.'

EP. 447. (IX. vii.)

A witty reproof to a wealthy and proud man for refusing to see the poet at his morning levée.

Dicere de Libycis reduci tibi gentibus, Afer,
Continuis volui quinque diebus Ave.
Non vacat, aut dormit, dictum est bis terque reverso.
Iam satis est, Afer: non vis avere: vale.

1. *Dicere*, &c.] 'I wished to offer you my congratulations, on your safe return from Africa, for three consecutive days; but on each of them some excuse was given for your not seeing me.'

3. *dormit*] He is taking his *siesta* or midday nap; or, perhaps, 'he is not yet awake: it is too early.'—*reverso*, after I had gone back to your house for the second or third time.

4. *non vis*] (Notice the quantity of *vĭs*.) 'As you do not care to hear 'ave,' 'how are you to-day?' 'you shall hear 'vale;' 'good bye to you.' There is a similar play on the words Ep. 261.

EP. 448. (IX. ix.)

Bithynicus, a *captator* or will-hunter, is bantered for having given away so much money in his lifetime, and after all being disappointed of the legacy it was intended to secure.

Nil tibi legavit Fabius, Bithynice, cui tu
Annua, si memini, milia sena dabas.

2. *milia sena*] Every year you used to make Fabius a present of six thousand sestertii.

Plus nulli dedit ille: queri, Bithynice, noli:
Annua legavit milia sena tibi.

3. *Plus nulli*] He has left you quite as much as he has left any one else, viz. your 6000 sesterces a year, which henceforth you will keep for yourself, and not give away.

EP. 449. (IX. xi.)

This and the two next epigrams are very elegant allusions to the name of a handsome boy, a favourite of Domitian's, called *Earinos* (Ἔαρινος, *vernus*). The poet complains that the word is unsuited to metre, and that the Latin language will not admit the licence of the Greek, and make it *eiarinos*.

Nomen cum violis rosisque natum,
Quo pars optima nominatur anni,
Hyblam quod sapit Atticosque flores,
Quod nidos olet alitis superbae;
Nomen nectare dulcius beato,
Quo mallet Cybeles puer vocari
Et qui pocula temperat Tonanti:
Quod si Parrhasia sones in aula,
Respondent Veneres Cupidinesque;
Nomen nobile, molle, delicatum
Versu dicere non rudi volebam:
Sed tu syllaba contumax repugnas.
Dicunt Eiarinon tamen poetae,
Sed Graeci, quibus est nihil negatum

1. *Nomen*, &c.] A name born with violets and roses, and by which we call the best season of the year (*ver*, ἔαρ), which savours of Hyblacan honey and flowers of Hymettus (also famed for honey), and smells of nard and casia from the phoenix nest,' &c.—*superbae*, beautiful in its plumes. See Ep. 302. 2, where the same combination occurs.

5. *beato*] The food of the gods.

6. *Cybeles puer*] Attis or Atys, Ep. 105. 4. The sense is, 'Earinos is a prettier name than either Attis or Ganymede.'

8. *Quod si*, &c.] 'A name which, should you pronounce it in the Palace, would be taken up by every Venus and Cupid.'—*Parrhasia*, Palatine, from Pallas, the son of the Arcadian Evander. See Ep. 363. 2; 646. 1.

11. *non rudi*] More than usually elegant and refined. He wished to express a pretty name in a pretty verse, but could not adapt to any of his metres the short *e* at the beginning.

14. *Sed Graeci*] But those are *Greek* poets (not Roman), who have more freedom in metre.—Ἄρες ἀρές, 'valiant god of war,' is now the reading of the best texts, Il. v. 31. —*sonare*, 'to pronounce,' φωνεῖν, φθέγγεσθαι, as in ver. 8.

Et quos Ἄρες Ἄρες decet sonare.
Nobis non licet esse tam disertis,
Qui musas colimus severiores.

16. *disertis*] Skilful in speaking; facile in the use of words. This is said with some irony.

EP. 450. (IX. xii.)

The same name given inferentially, or from the analogy of corresponding words.

Si daret auctumnus mihi nomen, Oporinos essem:
Horrida si brumae sidera, Chimerinos.
Dictus ab aestivo Therinos tibi mense vocarer:
Tempora cui nomen verna dedere, quis est?

EP. 451. (IX. xiii.)

On the same.

Nomen habes teneri quod tempora nuncupat anni,
Cum breve Cecropiae ver populantur apes;
Nomen Acidalia meruit quod arundine pingi,
Quod Cytherea sua scribere gaudet acu;
Nomen Erythraeis quod littera facta lapillis,
Gemma quod Heliadum pollice trita notet;
Quod pinna scribente grues ad sidera tollant;
Quod decet in sola Caesaris esse domo.

2. *populantur*] 'Lay waste the riches of brief spring,' i. e. plunder the flowers of their honey—a very elegant verse. —*Cecropiae*, 'Attic.' Virg. Georg. iv. 177, 'Cecropias innatus apes amor urget habendi.'

3. *Acidalia*] A local epithet of Venus. So Ep. 281. 5, 'Ludit Acidalio sed non manus aspera nodo.' —*arundine*, probably a reed-pen or pencil.

4. *sua—acu*] The metaphor here is from embroidery. Venus is elegantly described as tracing the name *Earinos* in vernal flowers.

5. *Erythraeis*] Pearls or gems from the Indian ocean, Ep. 243. 4. —*trita*, &c., made fragrant by being rubbed with the finger of the Heliades, who were supposed to impart its peculiar odour to amber. See Ep. 243. 11.

7. *grues*] Cranes are mentioned as birds of spring.—*pinna scribente*, with a flight describing in form the letter Y. This phrase is rather far-fetched; and perhaps *stridente* is a safer reading.

8. *Quod decet*, &c.] The climax —'a name, in fine, that no house but Caesar's should call its own.' Compare 56. 5.

EP. 452. (IX. xiv.)

On a parasite, whose friendship was measured by the goodness of the patron's cheer. The poet warns his friend not to trust the man: he would be any one's guest and flatterer, who kept an equally good table.

Hunc, quem mensa tibi, quem cena paravit amicum,
  Esse putas fidae pectus amicitiae?
Aprum amat et mullos et sumen et ostrea, non te.
  Tam bene si cenem, noster amicus erit.

EP. 453. (IX. xv.)

On a faithless wife, who had poisoned several husbands. She wrote on their tombs *Chloe fecit*, which words have an ambiguous sense. She meant *hunc tumulum;* but the poet pretends that it was an ingenuous confession, *facinus* being implied.

Inscripsit tumulis septem scelerata virorum
  "Se fecisse" Chloe. Quid pote simplicius?

2. *Quid pote*] Supply *erat ei*, i. e. 'quid scribere potuit simplicius?'

EP. 454. (IX. xvii.)

On the same *Earinos* as sup. Ep. 449, who had sent his hair and mirror (speculum, dulcesque capillos, ix. 16. 1) to the temple of Aesculapius, at Pergamos, in Mysia. This also is a most elegant epigram.

Latonae venerande nepos, qui mitibus herbis
  Parcarum exoras pensa brevesque colos,
Hos tibi laudatos domino, rata vota, capillos
  Ille tuus Latia misit ab urbe puer;

1. *Latonae—nepos*] Grandson of Latona, as being the son of Apollo. —*herbis*, the drugs by which he had restored Hippolytus to life. Virg. Aen. vii. 765, 'Namque ferunt fama Hippolytum—superas caeli venisse sub auras Paeoniis revocatum herbis.'—*pensa* and *colos*, the wool and the distaff, refer to the threads spun by the Fates.—*breves*, 'transient,' 'fickle.'

3. *rata vota*] 'In fulfilment of a vow.' — *Ille tuus*, because Earinos came from Pergamos.

Addidit et nitidum sacratis crinibus orbem,
  Quo felix facies iudice tuta fuit.
Tu iuvenale decus serva, ne pulchrior ille
  In longa fuerit quam breviore coma.

5. *nitidum — orbem*] The bright circular *speculum*, or mirror.—*quo judice*, &c., 'relying on whose judgment, or verdict, that fair face was safe,' viz. from calumny. The sense is, that the youth trusted to his mirror in dressing his hair, &c., and had no fear of being thought plain by others.

7. *Tu—serva*] Do you, Aesculapius, preserve his youthful beauty, that he may not look the less comely now that he has lost his flowing locks. — *In longa*, &c., dressed in, attired with long hair.

EP. 455. (IX. xviii.)

A petition to Domitian, to be allowed to draw water for a house and farm from the conduit or aqueduct, known as the *Marcian*. See Ep. 296. 18.

Est mihi sitque precor longum te praeside, Caesar,
  Rus minimum, parvi sunt et in urbe lares.
Sed de valle brevi, quas det sitientibus hortis,
  Curta laboratas antlia tollit aquas:
Sicca domus queritur nullo se rore foveri,
  Cum mihi vicino Marcia fonte sonet.
Quam dederis nostris, Auguste, penatibus undam,
  Castalis haec nobis aut Iovis imber erit.

1. *longum*] Diu. 'May it remain to me long under your protection.' In allusion, perhaps, to the lands taken by Octavian to give to his veterans. — *Rus minimum*, cf. Ep. 431. 6.

3. *brevi*] 'Shallow,' from which water can be drawn by wheel and bucket. Juv. iii. 226, 'hortulus hic puteusque brevis nec reste movendus.' — *Curta* refers to some of the buckets on the periphery being broken or leaky. Perhaps, however, the pole and bucket, called *tolleno*, is meant (see Rich. in v.), and the var. lect. *curva* would then refer to the bent form of the pole.—*laboratas*, labore quaesitas.

5. *foveri*] Properly 'to keep warm,' by wrapping up, &c., sometimes this verb means 'to keep fresh' by the use of water. Cf. Virg. Georg. iv. 229, 'prius haustu sparsus aquarum Ora fove.' — *sonet*, he is tantalized by hearing the water rushing along the conduit close to his house.

8. *Castalis*] This seems intended as a compliment (and it is certainly an elegant one) to the poetical genius of the emperor. See Ep. 217. 18.—*Jovis*, Domitian as representing that god.

EP. 456. (IX. xx.)

On the conversion of the house in which Domitian was born (sup. Ep. 445) into a temple. See Merivale's Hist. Rom. vii. p. 319. The poet compares the event with the birth of Pallas in Rhodes, and of Jupiter in Crete.

Haec, quae tota patet tegiturque et marmore et auro,
  Infantis domini conscia terra fuit.
Felix o quantis sonuit vagitibus et quas
  Vidit reptantes sustinuitque manus!
Hic steterat veneranda domus, quae praestitit orbi
  Quod Rhodos astrifero, quod pia Creta polo.
Curetes texere Iovem crepitantibus armis,
  Semiviri poterant qualia ferre Phryges:
At te protexit superûm pater et tibi, Caesar,
  Pro iaculo et parma fulmen et aegis erat.

1. *quae tota patet*] An area or open colonnade seems to be meant, which was adorned with marble and gilded pillars. Perhaps this was the original *atrium* of the *domus*.—*conscia*, 'this spot of earth witnessed the infancy of him who now owns the temple.' Cf. Ep. 160. 2.

3, 4.] 'Happy earth, which resounded with the illustrious infant's cries, which saw and bore the weight of hands now so mighty.'—*quantis*, 'quam magni hominis.' Cf. Aesch. Theb. 17, ἦ γὰρ νέους ἔρποντας εὐμενεῖ πέδῳ—ἐθρέψατ'.

5.] 'Here stood the mansion, which gave to the world the same boon that Rhodes and Crete gave to heaven,' viz. the birth of a god. In Pindar, Ol. vii. 35 seqq., Pallas is described as springing from the head of Zens, in the island of Rhodes; at least, the context suggests that as the locality. Others say that Neptune is meant.—*pia Creta*, 'dutiful Crete,' because she protected the infant god from being devoured by Saturn.

7. *Curetes*, &c.] By rattling their armour—such armour as the eunuch and unwarlike Corybantes could carry—the priests of Cybele (or Rhea) protected Jupiter. Ovid, Fast. iv. 207, 'Ardua jam dudum resonat tinnitibus Ida, Tutus ut infanti vagiat ore puer. Pars clipeos sudibus, galeas pars tundit inanes; Hoc Curetes habent, hoc Corybantes opus.' Lucret. ii. 633, 'Dictaeos referunt Curetas qui Jovis illum Vagitum in Creta quondam occultasse feruntur, Cum pueri circum puerum pernice chorea Armatei in numerum pulsarent aeribus aera.'

9. *te protexit*] 'They protected Jupiter, but Jupiter protected you. Their weapons were spear and shield: *you* were sheltered by the aegis itself.' There is thought to be an allusion to Domitian's escape from Vitellius by concealment in the Capitol, until Vespasian was confirmed in the empire. (Suet. Dom. § 1.) Thus he was under the protection of Jupiter Capitolinus.

EP. 457. (IX. xxii.)

The point of this epigram is not quite clear. The poet says that if he had wealth, he would use it not like others, on foolish and perishable

objects, but in giving to his friends, and building. He may mean, that these would be more lasting results (see Ep. 247. 8); or he may satirize the extravagant *largitiones* (Tac. Hist. i. 20) and the mania for building, which then prevailed; in which case the last verse contains a sentiment *παρὰ προσδοκίαν*, the reverse of what we should expect. See Ep. 467, 'Gellius aedificat semper,' &c.

Credis ob haec me, Pastor, opes fortasse rogare,
  Propter quae vulgus crassaque turba rogat,
Ut Setina meos consumat gleba ligones
  Et sonet innumera compede Tuscus ager;
Ut Mauri Libycis centum stent dentibus orbes
  Et crepet in nostris aurea lamna toris,
Nec labris nisi magna meis crystalla terantur
  Et faciant nigras nostra Falerna nives;
Ut canusinatus nostro Syrus assere sudet
  Et mea sit culto sella cliente frequens;
Aestuet ut nostro madidus conviva ministro,
  Quem permutatum nec Ganymede velis;

1—4.] 'You think, perhaps, that I wish for riches for the same reasons as the thick-headed vulgar do, to have large estates at Setia, or in Tuscany.' —*Setina*, the wine-bearing land in Campania, Ep. 198. 34.—*innumera compede*, chained gangs of slaves from the ergastula. Tibull. ii. 6. 26, 'crura sonant ferro, sed canit inter opus.'—*innumerus* is used in the singular *ibid.* ii. 3. 42, 'ut multo innumeram jugere pascat ovem.' Sup. Ep. 426. 2, 'innumero quotiens silva leone furit.'

5. *orbes*] The circular tables (citrei orbes) from Mauritania, supported on legs, made of elephants' tusks, Ep. 476. 7, 8.—*lamna* (for *lamina*, as in Hor. Carm. ii. 2. 2), the thin plates of gold, *bracteae*, with which the front of the *lectus* was adorned, Ep. 410. 6.—*toris* is here improperly used for *lectis*.

7, 8. *Nec labris*, &c.] That none but large goblets of the clearest glass should come in contact with my lips; and that my Falernian wines should give a deep red tint to the white snow,' viz. through which it is passed in the strainer. Cf. viii. 77. 5, 'Candida nigrescant vetulo crystalla Falerno.' Also Ep. 259. 2. Becker is wrong in saying (Gallus, p. 491), that the Falernian was a *white* wine. See Ep. 85. 6.

9. *canusinatus*] Clad in fine woollen *paenula* from Canoza. This place, like Parma and Tarentum, was famed for its finely-fleeced flocks. Suet. Nero, § 30, 'nunquam carrucis minus mille fecisse iter traditur, soleis mularum argenteis, canusinatis mulionibus.' — *assere*, sc. *ferendo*, the pole of the sedan-chair, *lectica*. Juv. iii. 245, 'ferit hic tigno, ferit assere duro alter.'—*Syrus*, the black slave, purchased probably at a high price. Cf. ix. 2. 11, 'Octo Syris suffulta datur lectica puellae.'

10. *culto*] 'Well-dressed,' i. e. in a clean toga, and a good one of its kind, as worn by the *honesti clientes*.

11. *Aestuet*] 'Be enamoured with my handsome cup-bearer.' For these youths, and their pride and impudence to guests, see Juv. v. 60.

Ut lutulenta linat Tyrias mihi mula lacernas
Et Massyla meum virga gubernet equum.
Est nihil ex istis: superos ac sidera testor.
Ergo quid? Ut donem, Pastor, et aedificem.

13. *lutulenta*, &c.] 'That my Tyrian *lacerna* may be bespattered by mud from my mule.' This would show his indifference to expense. Those who regarded it, rode in a more tidy manner in a covered piazza or hippodrome, 'namque hic mundae nitet ungula mulae,' Juv. vii. 181.

14. *Massyla*] See Ep. 517. 2; 651. 6. Virg. Aen. iv. 132, 'Massylique ruunt equites, et odora canum vis.' These men had the art of governing their horses without using the rein, but by touching their necks on either side with a twig. In this way races are now ridden in Malta.

16.] *Ut donem* may perhaps convey a delicate hint to Pastor as to the best use to be made of money.

EP. 458. (IX. xxiii.)

To one Carus, who had placed a golden olive-crown, won at the Quinquatria, on the head of a marble bust of Domitian.

O cui virgineo flavescere contigit auro,
Dic ubi Palladium sit tibi, Care, decus?
"Aspicis en domini fulgentes marmore voltus?
Venit ad has ultro nostra corona comas."
Albanae livere potest pia quercus olivae,
Cinxerit invictum quod prior illa caput.

1. *cui—contigit*] 'Whose luck it was to shine with the ruddy glow of the golden crown from the games of Pallas.' The crown, properly of olive, was worked in gold (see Ep. 410. 1); and this seems to have been the case (or perhaps the leaves were gilded) even in Pindar's time, for he calls it χρυσέα ἴλαλα, Ol. x. 13. Nem. i. 17.—The same is called *Palladium decus*, the honour conferred by Pallas.

3, 4.] The reply of Carus. 'Do you see this marble bust of the Emperor? On its brows I voluntarily placed my crown.' Or perhaps *ultro* implies a wish on the part of the crown itself.

5, 6.] The comment of the poet. 'Then the oaken crown (see Ep. 446. 8) may well be jealous of the olive of Pallas (who was worshipped by Domitian at Alba, Ep. 160. 5), because that (the latter) has been the first to encircle an unconquered brow.'—*pia quercus*, because it was a symbol *servati civis*, and is thus called patriotic, or fond of the people.

EP. 459. (IX. xxvi.)

This epigram, like 437, pays a compliment to the poetic powers of Nerva. The poet says that to send his verses to such a writer is as superfluous as to send roses to Paestum.

Audet facundo qui carmina mittere Nervae,
  Pallida donabit glaucina, Cosme, tibi;
Paestano violas et cana ligustra colono,
  Hyblaeis apibus Corsica mella dabit.—
Sed tamen et parvae nonnulla est gratia Musae;
  Appetitur posito vilis oliva lupo;
Nec tibi sit mirum, modici quod conscia vatis
  Iudicium metuit nostra Thalia tuum,
Ipse tuas etiam veritus Nero dicitur aures,
  Lascivum iuvenis cum tibi lusit opus.

2. *glaucina*] This was some kind of ointment (said to be made from the plant celandine, which has a bright yellow juice; another plant of the same order, the *papaveraceae*, is still called *glaucium luteum*). If pale in colour, it was of little value. *Cosmos* was the famed artist who prepared an unguent called *Cosmianum*, Ep. 145. 1. The sense then is, 'You might as well send an inferior article to a skilful compounder of a drug, as a poem to such a writer as Nerva.'

3. *Paestano—colono*] Violets and privet-flowers would be no gift to one who lived where roses grew in the greatest perfection and abundance.

4. *Corsica mella*] This was of an inferior kind, and such as the bees of Hybla would reject with disdain, as not nearly so good as their own. Diodor. Sic. v. § 14, *φύεται δὲ κατὰ τὴν νῆσον ταύτην καὶ πύξος πλείστη καὶ διάφορος, δι' ἣν καὶ τὸ μέλι τὸ γινόμενον ἐν αὐτῇ παντελῶς γίνεται πικρόν.* Pliny, N. H. xxi. § 49, 'Corsica (cera), quoniam ex buxo fit, habere quandam vim medicaminis putatur.' *Ibid.* xxx. § 28, 'maculas in facie oesypum' [the grease of wool] 'cum melle Corsico, quod asperrimum habetur, extenuat.'

5. *Sed tamen*] However, even humble verses may give pleasure, just as cheap olives are not despised when the fish called *lupus* (*spigola*) is placed on the table at a feast.

7. *tibi*] He here addresses Nerva. 'Be not surprised that our muse, conscious of the poet's mediocrity, fears your criticism. Even young Nero, when he wrote verses, is said to have hesitated to recite them to one whom he called *his Tibullus*, Ep. 437. 7.

EP. 460. (IX. xxix.)

On a very old, and not very respectable beldame, called Philaenis. Compare the similar address to the *lena* Acanthis, in Propert. v. 5.

Saecula Nestoreae permensa, Philaeni, senectae,
  Rapta es ad infernas tam cito Ditis aquas?
Euboicae nondum numerabas longa Sibyllae
  Tempora: maior erat mensibus illa tribus.

1—4.] 'Older than Nestor, but still three months younger than the Cumaean Sibyl, we deplore your untimely death.'—*tam cito* has manifest irony.—*Euboicae*, because Cumae was colonized by Chalci-

Heu quae lingua silet! non illam mille catastae
  Vincebant, nec quae turba Sarapin amat;
Nec matutini cirrata caterva magistri,
  Nec quae Strymonio de grege ripa sonat.
Quae nunc Thessalico lunam deducere rhombo,
  Quae sciet hos illos vendere lena toros?
Sit tibi terra levis mollique tegaris harena,
  Ne tua non possint eruere ossa canes.

dians from Euboea. Hence 'Euboicis Cumaram adlabitur oris,' Virg. Aen. vi. 2.

5. *catastae*] The noisy talk of slaves on a thousand stands. See Ep. 290. 1.—*Sarapin*, the followers of Sarapis or Serapis, the Egyptian deity worshipped in common with Isis. The people used to raise a loud cry on the discovery of the lost Osiris, which was acted in one of their mysteries. Hence Juv. viii. 28, 'Exclamare licet, populus quod clamat Osiri invento.'

7. *cirrata*] The noise of boys in school is alluded to Ep. 669. 5. Gentlemen's sons wore long hair, slaves' being cut close. Cf. Epp. 148. 31; 557. 2. Pers. i. 29, 'Ten' cirratorum centum dictata fuisse Pro nihilo pendas?' — *ripa*, &c., the noise of the cranes assembling on the banks of the Strymon, before migrating to Libya.

9. *lunam*] 'To draw down the moon' was supposed a peculiar faculty of Thessalian witches. Ar. Nub. 749. Plat. Gorg. p. 513. A. Propert. v. 5. 13, 'audax cantatae leges imponere lunae.' Tibull. i. 2. 43, 'hanc ego de caelo ducentem sidera vidi.' — *rhombo*, the magic wheel. — *hos illos—toros*, 'this or that marriage bed,' i. e. to secure for money the favours of this or that wife. So Propertius calls Acanthis 'concordi toro pessima semper avis,' v. 5. 6.

12. *Ne tua*, &c.] Added παρ' ὑπόνοιαν. 'May the earth sit lightly on your bones — that the dogs may drag them out the easier.'

EP. 461. (IX. xxx.)

A very elegant epigram on the affection of Nigrina for her deceased husband Antistius Rusticus.

Cappadocum saevis Antistius occidit oris
  Rusticus. O tristi crimine terra nocens!
Rettulit ossa sinu cari Nigrina mariti
  Et questa est longas non satis esse vias;

1. *Cappadocum—oris*] This people seem to have had a bad name for treachery and cruelty. So in Ep. 319. 3, 'impia Cappadocum tellus.'

3. *sinu*] Compare the touching account in Tac. Ann. ii. 75, of Agrippina returning from Syria to Rome with the ashes of Germanicus, 'ferales reliquias sinu ferens.' — *questa est*, &c., she complained that the journey was all too short, viz. during which she could retain those dear remains.

Cumque daret sanctam tumulis, quibus invidet, urnam,
Visa sibi est rapto bis viduata viro.

5. *sanctam*] A word not usually a synonym with *sacram*, and here perhaps having reference to the character of her husband, as *vir sanctus*. We have, however, *sanctis focis*, Ep. 462. 6; Tibullus 'sanctos deos,' i. 3. 52.—*quibus invidet*, of which she is jealous, viz. as henceforth holding the dear ashes which she must resign and consign to it.

EP. 462. (IX. xxxi.)

On the effigy of a goose, apparently of silver, attached to a statue of Mars. This bird (see lib. xiii. 74, 'Haec servavit avis Tarpeïa templa Tonantis') was a symbol of safety, from its having saved the Capitol in the time of Camillus (Virg. Aen. viii. 655. Livy, v. 27).

Cum comes Arctois haereret Caesaris armis
Velius, hanc Marti pro duce vovit avem.
Luna quater binos non tota peregerat orbes,
Debita poscebat iam sibi vota deus.
Ipse suas anser properavit laetus ad aras
Et cecidit sanctis hostia parva focis.
Octo vides patulo pendere nomismata rostro
Alitis? haec extis condita nuper erant.

1. *Arctois*] In the expedition of Domitian to Sarmatia. Hence in vii. 6. 1, he is spoken of as 'Hyperboreis conversus ab oris.'—*Velius*, surnamed Crispus, and thought to be the same as the Vibius Crispus, who in Suet. Dom. § 3, is described as giving the well-known reply, that 'not even a fly was with Domitian,' i. e. to be transfixed with a pin.—*pro duce*, 'for the safety of the emperor he vowed this bird,' i. e. as σωτήριον ὄρνιν. It is not clear if this means a live goose (which is supported by *cecidit hostia*), or the silver effigy of a goose. The latter, on the whole, appears more probable, though it is possible that the effigy was afterwards consecrated in commemoration of the event.

3. *non tota*] 'Not quite eight months had passed, and already Mars demanded the promised offering.' This is a compliment to the emperor for his speedy conclusion of the war.

5. 'The goose itself joyfully went to be offered up,' viz. because the emperor's safety was secured. It was thought a good omen when a victim went quietly to the altar. Aesch. Ag. 1268, πῶς θεηλάτου βοὸς δίκην πρὸς βωμὸν αὐτόλμως πατεῖς;

7. *Octo vides*] Eight coins appear to have been suspended from the beak of the goose, symbolizing the number of months of the war. But this passage is obscure. *Pendere* may mean 'held in the open beak as if ready to fall;' and *extis condita* naturally means that the bird had carried them in its inside, or that they had been placed in the effigy of the bird as representing the number of months of the war, and afterwards, on the consecration of the effigy, suspended from the beak, so as to become visible. It is commonly explained, 'placed there in

Quae litat argento pro te, non sanguine, Caesar,
Victima, iam ferro non opus esse docet.

consequence of auspices,' viz. which had portended the duration of the war.

9. *litat*] *Litare* is to gain the favour of the gods by offerings, as Pers. ii. 75, 'haec cedo ut admoveam templis, et farre litabo.' Cf. Ep. 397. 2. The sense is, 'the victim that offers for you not its life, but money, shows that bloodshed is no longer necessary.' There is an antithesis in *argento* and *ferro*.

EP. 463. (IX. xxxv.)

On a parasite, who, in order to be invited, used to pretend that he had important news from abroad to communicate.

Artibus his semper cenam, Philomuse, mereris,
Plurima dum fingis, sed quasi vera refers.
Scis, quid in Arsacia Pacorus deliberet aula,
Rhenigenam numeras Sarmaticamque manum;
Verba ducis Daci chartis mandata resignas,
Victricem laurum quam venit ante vides;
Scis, quotiens Phario madeat Iove fusca Syene,
Scis, quota de Libyco litore puppis eat,
Cuius Iuleae capiti nascantur olivae,
Destinet aetherius cui sua serta pater.

1. *mereris*] Captas, affectas.

3. *Pacorus*] A Parthian Arsacid king (Hor. Carm. iii. 6. 9, mentions the name), son of Vologeses I.—*deliberet*, ἐπιβουλεύει, is planning against Rome. The precise numbers of the German and Sarmatian forces are alluded to in the next verse: the knowledge, of course, was impossible.

5. *resignas*] 'You open (i. e. pretend to know in confidence) the sealed instructions of the general of the Dacians,' also against Rome. Suet. Dom. § 6, 'expeditiones partim sponte suscepit, partim necessario; spoute in Cattos, necessario, unam in Sarmatas, legione cum legato simul caesa; in Dacos duas, primam Oppio Sabine consulari oppresso, secundam, Cornelio Fusco, praefecto cohortium praetorianarum, cui belli summam commiserat.'—*laurum*, the bay, i. e. victory over the Sarmatians. Cf. Ep. 397. 6, 'Nec minor ista tuae laurea pacis erit.' Suet. *ibid.*, 'de Sarmatis lauream modo Capitolino Jovi retulit.' See Merivale, Hist. Rom. vii. pp. 344. 392.

7. *Syene*] The extreme southern limit of the Roman province of Egypt, Ep. 43. 7. 'You know how often the swarthy people of that dry region are rained upon by the Pharian, i. e. Aegyptian, Jupiter.'—*quota—puppis*, whether it is the twentieth, or the hundredth, &c., ship which is just leaving the shores of Libya.

9. *Cujus—capiti*] 'You pretend to know who will be crowned by the emperor as victor at the *Quinquatria*.'—*Iuleae*, imperial, given by a descendant of Iulus.—*aetherius*, &c., for whom Jupiter Capitolinus de-

Tolle tuas artes; hodie cenabis apud me,
Hac lege, ut narres nil, Philomuse, novi.

signs his *querna corona* (Ep. 446. 8), or perhaps, to what general he intends to give a victory. But more probably the reference may be to the circumstance mentioned in Suet. Dom. § 4, 'instituit et quinquennale certamen Capitolino Jovi triplex, musicum, equestre, gymnicum, et aliquanto plurium, quam nunc est, coronarum.'

12. *Hac lege*] 'On condition that you *don't* tell us any news'—a jocose hint that he does not believe a word that the man says.

EP. 464. (IX. xxxviii.)

On the skill of a juggler, called Agathinus, in catching a light shield after flinging it high in the air.

Summa licet velox, Agathine, pericula ludas,
Non tamen efficies, ut tibi parma cadat.
Nolentem sequitur, tenuesque reversa per auras
Vel pede vel tergo, crine vel ungue sedet.
Lubrica Corycio quamvis sint pulpita nimbo
Et rapiant celeres vela negata Noti,
Securos pueri neglecta perambulat artus,
Et nocet artifici ventus et unda nihil.
Ut peccare velis, cum feceris omnia, falli
Non potes: arte opus est, ut tibi parma cadat.

1, 2.] 'Though with your nimble movements you play at a game of the greatest risk, you will never succeed in *not* catching the shield.' The poet pretends that the man tries to make it fall, but cannot.—*ludere pericula*, like *ludere carmen*, or a cognate accusative = ludere lusus.

3. *reversa*] 'Even though you should move away from it, it comes back to you, and is caught on some part of your body, and that not even the hand.'

5. *Corycio*] The sprinkling of the stage with saffron water is meant (see Ep. 153. 2), by which it is rendered slippery.—*vela negata*, the awning over the theatre, which the wind tries to carry away, but cannot, because it is tied fast. Lucret. iv. 75, 'vela — quae magnis intenta theatris per malos volgata trabesquo trementia flutant.' Inf. xi. 21. 6, 'Pompeiano vela negata noto.' See also Ep. 655. 16.

7. *pueri*] Of the young Agathinus. — *neglecta*, though left to itself; though no care is taken in catching it.—*perambulat*, it goes over every part of the body, and is caught now by one limb, now by another.—*ventus et unda*, the wind and the saffron-water just mentioned.

9. *Ut—velis*] 'Even though you should *wish* to make a slip, still, after all your attempts, you cannot do so. Nothing but art will make it miss'—a παρ' ὑπόνοιαν, since it was really art to catch it.

EP. 465. (IX. xliii.)

On a bronze statuette of a sitting Hercules, displayed on the table of Nonius Vindex.

Hic qui dura sedens porrecto saxa leone
Mitigat exiguo magnus in aere deus,
Quaeque tulit, spectat resupino sidera voltu,
Cuius laeva calet robore, dextra mero:
Non est fama recens nec nostri gloria caeli;
Nobile Lysippi munus opusque vides.
Hoc habuit numen Pellaei mensa tyranni,
Qui cito perdomito victor in orbe iacet.
Hunc puer ad Libycas iuraverat Hannibal aras;
Iusserat hic Sullam ponere regna trucem.
Offensus variae tumidis terroribus aulae
Privatos gaudet nunc habitare lares.
Utque fuit quondam placidi conviva Molorchi,
Sic voluit docti Vindicis esse deus.

1. *porrecto—leone*] 'By stretching out a lion's skin,' which softens the seat on a hard rock.—*in aere*, worked or cast in bronze. The statue is a small one, though the god it represents is one of huge stature.

3. *Quae tulit*] He sits gazing up at the stars which he once bore, viz. when he held up the heavens for Atlas.—*calet*, referring rather to *mero*, from its heating effects, or from the *calda* (Ep. 7. 3). The left hand was represented as holding the club, the right a goblet.

5. *fama recens*] 'A work of recent repute.' It is an old statuette, and by a Greek modeller, Lysippus, a celebrated artist in bronze, contemporary with Alexander the Great. Hercules is said to have been his favourite subject.—*nostri caeli*, the Roman graving-tool.—*munus*, 'a present from,' perhaps to Alexander, who was his patron, and is the 'tyrant of Pella,' mentioned in the next verse — the *Pellaeus juvenis* of Juv. x. 168. See Pliny, N. H. xxxiv. § 37 seqq.

8. *Qui—jacet*] Who now lies buried in that world which he conquered in so few years.

9. *Hannibal*] Livy, xxi. 1, 'Fama etiam est Hannibalem, annorum fere novem, pueriliter blandientem patri Hamilcari ut duceretur in Hispaniam, quum, perfecto Africo bello, exercitum eo trajecturus sacrificaret, altaribus admotum tactis sacris jurejurando adactum se, quum primum posset, hostem fore populo Romano.'

10. *Sullam*] 'It was this very Hercules that ordered the savage Sylla to lay down his kingly power,' i. e. a dictatorship which was as absolute as the power of a king. The poet appears to say, that the statuette was once the property of Sulla, and that the god (as the benefactor of mankind) had exercised an influence over him.

11. *Offensus*, &c.] 'Wearied and disgusted with the boasts and the threats of ever-shifting courts, he is only too glad now to inhabit the house of a private owner,' Vindex.

13. *Molorchi*] See Ep. 198. 30.—*deus*, 'the patron-god.'

EP. 466. (IX. xlv.)

The poet to Marcellinus, whom some take to bo his son, and who was going out on tho expedition against the Sarmatians. To him is addressed also lib. vi. 25, 'Marcelline, boni suboles sincera parentis, Horrida Parrhasio quem tenet ursa jugo,' &c.

Miles Hyperboreos modo, Marcelline, triones
  Et Getici tuleras sidera pigra poli:
Ecce Promethei rupes et fabula montis
  Quam prope sunt oculis nunc adeunda tuis!
Videris immensis cum conclamata querellis
  Saxa senis, dices "Durior ipse fuit."
Et licet haec addas: "Potuit qui talia ferre,
  Humanum merito finxerat ille genus."

1—4.] 'As a soldier you lately (i. e. in the expedition against the Getae, Ep. 375. 7) bore the cold under the northern constellations; now you have again to pass close to the Caucasus, and the scene of Prometheus' sufferings.' — *pigra*, the slowly-revolving 'Charles' wain.' Juv. v. 23, 'illo tempore quo se Frigida circumagunt pigri sarraca Bootae.'

5. *Videris*, &c.] 'When you have seen the rocks once filled with cries by the ceaseless complaints of the aged sufferer, you will say, *he was yet harder* (more enduring) *than they*.' One who could suffer so much, and yet survive, must have been harder than the rock itself. — *conclamata* may perhaps mean 'invoked,' as Seneca has 'conclamare deos omnes,' Oed. 974. Virgil uses *conclamare* simply as *clamare*, in Aen. iii. 523, 'Italiam primus conclamat Achates.'

8. *merito*] 'One who was so hard himself, was a fit maker of the human race,' viz. which is called *durum genus*, *τὰλαίπωρον*.

EP. 467. (IX. xlvi.)

On a selfish man who was always doing some trifling work in building that he might have an excuse for not giving to his friends.

Gellius aedificat semper: modo limina ponit,
  Nunc foribus claves aptat emitque seras;
Nunc has, nunc illas reficit mutatque fenestras:
  Dum tantum aedificet, quidlibet ille facit,

1. *aedificat*] See Ep. 457. 16.— *claves aptat*. He is fitting on a new lock, or purchasing bars to his doors, i. e. doing something that really costs him nothing, but affords a pretence that he is building.

4. *Dum tantum*] Provided only that he can say 'I am building,' to any friend who happens to ask him for money, he does not much care what he does, be it ever so trifling or needless.

Oranti nummos ut dicere possit amico
Unum illud verbum Gellius "Aedifico."

EP. 468. (IX. xlviii.)

On a rich and stingy old man, to whom the poet jocosely avows that he has been *a captator*, but now sees reason to fear that all hopes and promises of a legacy are alike vain.

Heredem cum me partis tibi, Garrice, quartae
Per tua iurares sacra caputque tuum,
Credidimus,—quis enim damnet sua vota libenter?—
Et spem muneribus fovimus usque datis;
Inter quae rari Laurentem ponderis aprum
Misimus; Aetola de Calydone putes.
At tu continuo populumque patresque vocasti;
Ructat adhuc aprum pallida Roma meum.
Ipse ego,—quis credat?—conviva nec ultimus haesi,
Sed nec costa data est caudave missa mihi.
De quadrante tuo quid sperem, Garrice? Nulla
De nostro nobis uncia venit apro.

1, 2. *cum—jurares*] Sc. me scriptum esse a te haeredem quartae partis: *haeredem ex quadrante*, the technical phrase was.—*Per tua—sacra*, the *sacra* of your own *gens*.

4. *fovimus*] 'We kept the hope (of a legacy) alive by giving you presents.'

5. *Laurentem*] The boars of this district were famed for their size and ferocity. Ovid, Fast. ii. 231, 'Sicut aper silvis longe Laurentibus actus Fulmineo celeres dissipat ore canes.' They were not, however, so good to eat as the boars of Umbria, Hor. Sat. ii. 4. 42.—*Calydone*, cf. Ep. 341. 2.

7. *continuo*] 'At once' (viz. lest the boar should get stale) 'you invited a party of nobles and citizens to eat it, but did not ask me even to take the lowest place.'—*pallida*, viz. through indigestion or surfeit. A witty line. Compare Ep. 663. 9, 10, 'mullorum leporumque et suminis exitus hic est, Sulphureusque color carnificesque pedes.'

9. *nec ultimus*] 'Ne ima quidem sede admissus.'—*Sed nec*, 'nay, not even a rib or the tail was sent to my house as a remnant of the feast which I had myself supplied.'

11. *quadrante*] *Quarta parte*, sup. 1.—*uncia*, a pun on the word 'not even a twelfth part.' The sense is, 'if you don't send me a twelfth part of what I myself gave, how shall you send me a fourth part of your own property?'

EP. 469. (IX. xlix.)

On the toga presented to the poet by Parthenius (Ep. 407. 16).

Haec est illa meis multum cantata libellis,
  Quam meus edidicit lector amatque togam.
Partheniana fuit quondam, memorabile vatis
  Munus: in hac ibam conspiciendus eques,
Dum nova, dum nitida fulgebat splendida lana
  Dumque erat auctoris nomine digna sui;
Nunc anus et tremulo vix accipienda tribuli,
  Quam possis niveam dicere iure tuo.
Quid non longa dies, quid non consumitis anni?
  Haec toga iam non est Partheniana, mea est.

1. *multum cantata*] He exaggerates, as if he had written so often about this toga, that the reader had learnt by heart its whole history and had become fond of it as a theme.

3. *quondam*] Once—which from its present condition you would hardly believe—this was the toga sent me by Parthenius.—*vatis*. Parthenius was himself a poet. See Ep. 217. 2; 644. 1.—*eques*, see Ep. 224. 2.

5. *nitida*] Clean and glossy.—*auctoris nomine digna*. This seems a play on *candida*, as in Ep. 407. 16, 'non sunt Parthenio candidiora suo.' There is probably also an allusion to παρθένος, as the Romans said *virgo aqua*, *charta*, &c., and the Greeks παρθένος ψυχή, Eur. Hipp. 1006.

7. *Nunc anus*] Here there is an implied opposition to παρθένος. '*Now* it is old, and hardly fit to give to a tottering pauper.' By *tribulis* one of a tribe is meant, i. e. not *capite census*, but merely described by the tribe in which he is enrolled. So inf. ix. 57. 8, 'nec pallens toga mortui tribulis.' Hor. Epist. i. 13. 15, 'ut cum pileolo soleas conviva tribulis.'

8. *jure tuo*] 'On your own authority,' or by your own right. If you say it is white, and it isn't, you are responsible for the assertion. For a play on *nivea toga* see Ep. 178.

10. *mea est*] 'It is my own,' viz. suited to my own poverty rather than to Parthenius' wealth and splendour.

EP. 470. (IX. l.)

The subject is nearly the same as Ep. 102, to which the present has a close resemblance. This Gaurus (like Accius Labeo) had composed a stupid epic in twelve books on the Trojan war.

Ingenium mihi, Gaure, probas sic esse pusillum,
  Carmina quod faciam quae brevitate placent.
Confiteor; sed tu bis senis grandia libris
  Qui scribis Priami praelia, magnus homo es.

2. *brevitate placent*] As if they had no other merit.

3. *grandia*] Grandibus verbis scripta.—*magnus*, ironical: 'you are

Nos facimus Bruti puerum, nos Langona vivum:
Tu magnus luteum, Gaure, Giganta facis.

great for writing much, if I am small for writing little,' i. e. the inference is about as just.

5. *Bruti puerum*] See Ep. 102. 4. —*Langona*, some celebrated statuette of a boy, about which nothing is known (the best texts in Pliny, N. H. xxxiv. 17, § 79, giving *mangonem* for *Langonem*).—*vivum*, 'expressed to the life.' This is opposed to *luteum*, 'a mud giant,' of mere inanimate and unsightly clay.

EP. 471. (IX. li.)

On two affectionate brothers, Tullus and Lucanus, for whom see Ep. 19.

Quod semper superos invito fratre rogasti,
Hoc, Lucane, tibi contigit, ante mori.
Invidet ille tibi; Stygias nam Tullus ad undas
Optabat, quamvis sit minor, ire prior.
Tu colis Elysios nemorisque habitator amoeni
Esse tuo primum nunc sine fratre cupis;
Et si iam nitidis alternus venit ab astris,
Pro Polluce mones Castora ne redeat.

1, 2.] The wish you had often expressed, that you might die before your brother, was realized, though to his grief.

2, 3.] He, Tullus, is jealous of you, for he had desired the same fate for himself, though, as the younger, it seemed natural for him to live longer.

6. *nunc primum*] All your life you have wished to be with him; now first, though in the groves of the blessed, you desire to be without him, viz. because you had rather he remained in life. A beautiful sentiment; showing, however, that even an abode in Elysium was thought secondary to the pleasures of this life, in accordance with the Homeric doctrine about the dead.

7, 8. *Et si jam*, &c.] And if now (by a compact like that between Castor and Pollux, Ep. 244. 9; 446. 11) he has come from the stars to take his turn with you on earth, that you may take his in the sky, you act like a Pollux advising a Castor not to return.' You beg him to stay wholly on earth, declaring your readiness to resign life here for ever in his behalf.

EP. 472. (IX. lii.)

On the birthday of a friend, Quintus Ovidius. See Ep. 541.

Si credis mihi, Quinte, quod mereris,
Natales, Ovidi, tuas Apriles

1. *quod mereris*] This clause follows *amo tuas Apriles Kalendas*. 'I love your birthday as I do my own, a regard which you deserve,' viz. through your friendship for me. For *Martiae Kalendae*, see Ep. 272. 10;

Ut nostras amo Martias Kalendas.
Felix utraque lux diesque nobis
Signandi melioribus lapillis !
Hic vitam tribuit, sed hic amicum.
Plus dant, Quinte, mihi tuae Kalendae.

for *meae Kalendae*, Ep. 670. 5. The name of the month is properly an adjective.

5. *lapillis*] Cf. Pers. ii. 1, 'Hunc Macrine diem signa meliore lapillo.' So a lucky day was *creta notandus*, because a white counter was used to record it. See Epp. 422. 2; 658. 5—7. Tibull. iii. 3. 25, 'O niveam quae te poterit mihi reddere lucem!' Pliny, Epist. vi. 11. 3, 'O diem laetum notandumque mihi candidissimo calculo !'

6. *Hic vitam*, &c.] My birthday gave me existence, your birthday gave me a friend; and the latter is the greater gift, since you are *major pars meliorque mei*.'—*dant*, in allusion to the presents sent on March 1.

EP. 473. (IX. liv.)

On a couple of fowls sent as a present to a relation, with an apology for not sending game. The occasion may have been the feast called *Caristia*, held on the twenty-second of February, at which relations met at a friendly party for the purpose of making up any former quarrels (Ovid, Fast. ii. 617—638).

Si mihi Picena turdus palleret oliva,
Tenderet aut nostras silva Sabina plagas ;
Aut crescente levis traheretur harundine praeda

1. *oliva*] The thrush or field-fare was said to fatten on the fruit or flower of the olive-tree; whence Epicharmus (ap. Athen. ii. 24, p. 64. F.) called these birds ἐλαιοφιλοφάγοι κιχῆλαι.—*palleret*, were blanched, or bloated with; cf. Ep. 468. 8; or in reference to the colour of the fat. —*silva Sabina*, a wood in my farm at Nomentum (Ep. 669. 1). A poetical expression for 'si tenderem plagas in silva Sabina,' if I were to snare birds by laying gins or nets.

3. *levis—praeda*] 'The feathered prey.' This is not said of fishing, as some have supposed, because the point of the epigram requires that birds alone should be meant. Hence the *arundo* is the fowler's reed, an instrument so contrived, that a smaller reed, tipped with birdlime, was suddenly protruded (perhaps blown) through a thicker one, against a bird on its perch. To this *lengthening* the epithet *crescente* refers. Cf. xiv. 218, 'non tantum calamis, sed cantu fallitur ales, Callida dum tacita crescit harundo manu.' It appears from this, that the fowler attracted the attention of the bird, as he approached it, by imitating its note. Propertius refers to the same custom in the *Vertumnus* (v. 2. 33), 'Cassibus impositis venor, sed harundine sumpta Faunus plumoso sum deus aucupio.' And *ibid.* iv. 13. 46, 'sive petes calamo praemia, sive cane.' Petron. Sat. § 40, 'parati aucupes cum harundinibus fuerunt, et eos circa triclinium volitantes momento exceperunt.' *Ibid.* § 109, 'ecce autem per antennam pelagiae consederant volucres, quas textis harundinibus peritus artifex tetigit.'

Pinguis et implicitas virga teneret aves:
Care, daret sollemne tibi cognatio munus,
Nec frater nobis, nec prior esset avus.
Nunc sturnos inopes fringillorumque querellas
Audit et arguto passere vernat ager.
Inde salutatus picae respondet arator,
Hinc prope summa rapax milvus ad astra volat.
Mittimus ergo tibi parvae munuscula chortis,
Qualia si recipis, saepe propinquus eris.

4. *Pinguis*] Rendered sticky with birdlime.

5. *Care* appears to be a proper name, as in Ep. 458.—*sollemne*, 'customary on such occasions,' when *game* probably was the usual present. Cf. 474. 1. Or, 'I would have sent them to you as a gift on this anniversary.'

7. *Nunc*, &c.] 'As it is, my estate produces nothing but wild singing-birds.'—*sturnos*, 'starlings,' which are called *inopes*, because they have nothing worth giving.—*fringilli* are thought to be 'chaffinches.'—*vernat*, a rare but classical word, used by Propert. v. 5. 59, 'dum vernat sanguis, dum rugis integer annus.' Compare 'hibernatque meum mare,' Pers. vi. 7. The word has reference to the season of the *Caristia* being early spring.—*arguto*, 'twittering,' 'chirping,' Ep. 148. 13.

9. *Inde*] 'On one side.' The jay (or magpie) croaks to the rustic, who tries to imitate and return its greeting.—*Hinc prope*, 'from the other side close at hand.' The kite has been making a descent on the chickens by the farm-house. The enumeration of wild birds is continued, but such only as are not used for food.

11. *chortis*] See Epp. 343, 1; 617. 14.—*saepe propinquus*, 'you shall often be treated by me in the same way, as a relation.'

EP. 474. (IX. lv.)

On the same subject; but an excuse for sending a present to neither of his two special friends, lest others should be offended. This epigram is addressed to Valerius Flaccus, the author of the *Argonautica*. Both he and Stella, the wealthy Eques and poet, would seem to have been in some way related to Martial.

Luce propinquorum, qua plurima mittitur ales,
Dum Stellae turdos, dum tibi, Flacce, paro,
Occurrit nobis ingens onerosaque turba,
In qua se primum quisque meumque putat.

1. *Luce propinquorum*] 'On the day of the Caristia' (sup. 473). 'In thinking of sending field-fares to Stella and Flaccus, I recall to mind a great number of persons, every one of whom considers himself my *particular* friend, and claims relationship.'—*onerosa*, i. e. 'quibus dona mittere onerosum fuerit.'

Demeruisse duos votum est; offendere plures
  Vix tutum; multis mittere dona grave est.
Qua possum sola veniam ratione merebor:
  Nec Stellae turdos, nec tibi, Flacce, dabo.

5. *Demeruisse*] 'To have obliged,' or deserved well of. A use of the word not uncommon in later Latinity.—*votum est*, 'is my anxious desire.'

EP. 475. (IX. lviii.)

The poet's dedication of his book to the temple erected at a spa by Caesius Sabinus, to whom also the seventh book is dedicated (Ep. 386). It seems to have been a custom to inclose a spring in a marble fount in the atrium or peristyle of a domus: as Stella did to the spring of Ianthis, Ep. 299. Cf. Juv. iii. 15.

Nympha sacri regina lacus, cui grata Sabinus
  Et mansura pio munere templa dedit,
Sic montana tuos semper colat Umbria fontes,
  Nec tua Baianas Sassina malit aquas:
Excipe sollicitos placide, mea dona, libellos;
  Tu fueris Musis Pegasis unda meis.—
"Nympharum templis quisquis sua carmina donat,
  Quid fieri libris debeat, ipse docet."

3. *colat*] The sense is rather uncertain: 'so may mountainous Umbria (i. e. the rivulets from the Umbrian hills) keep up a supply of water for you;' or, 'so may the mountain people of Umbria frequent you, and not prefer the more famous watering-place of Baiae.' The *Sassina* here spoken of must be that in Umbria; see on Ep. 148. 34.

5. *sollicitos*] 'Anxious as to their reception by Sabinus.' The dedication, in fact, is to Sabinus himself; but the poems are placed under the protection of his favourite nymph, whose spring the poet compares to Hippocrene, *πηγασις κρήνη*.

8. *Quid fieri*] 'He who presents his poems to a shrine of a water-nymph, must expect them to be thrown into the water.' This is the supposed reply of the nymph, who warns him not to be too sanguine as to their reception. Cf. Ep. 4, and 159. 4.

EP. 476. (IX. lix.)

On one who frequented the shops and markets, pretending to be a wealthy art-critic, and a judge of beauty, but spent nothing after all the trouble he had given. An excellent and witty epigram.

In Septis Mamurra diu multumque vagatus,
  Hic ubi Roma suas aurea vexat opes,

1. *In Septis*] See Ep. 72. 5. Caligula is said (Suet. Cal. § 21) to have built an amphitheatre, 'juxta Septa;' and perhaps this will ac-

Inspexit molles pueros oculisque comedit;
Non hos, quos primae prostituere casae,
Sed quos arcanae servant tabulata catastae
Et quos non populus, nec mea turba videt.
Inde satur mensas et opertos exuit orbes
Expositumque alte pingue poposcit ebur,
Et testudineum mensus quater hexaclinon
Ingemuit citro non satis esse suo.
Consuluit nares, an olerent aera Corinthon,
Culpavit statuas et, Polyclite, tuas

count for its being noted for the better kind of shops. That both slaves and *citrei orbes* (tables) were sold in the Septa, appears also from Ep. 570. 4. It was in the Campus Martius. Ovid, Fast. i. 53, 'est quoque, quo populum jus est includere septis.' — *vexat*, rather in reference to customers, who *handle* every kind of ware, and let nothing rest. By a bold figure, Rome itself is said 'to give no rest to its own wealth,' 'to press it upon buyers,' 'huddle together,' &c.

3. *Inspexit*] From Ep. 317. 2, it appears this was the technical word for examining slaves exposed for sale.—*comedit*, 'devoured them with his eyes.' Cf. i. 96. 12, 'sed spectat oculis devorantibus draucos.'

4. *casae*] The wooden sheds in which slaves were kept, when not placed on the slave-stand.—*primae*, those first come to, viz. the commoner sort. The *arcanae catastae* are the more choice or select slave-stands, to which only wealthy purchasers had access, and the boards of which are said to *reserve* slaves, such as the eye of the vulgar does not behold. For *catasta*, see Ep. 290. 1.

7. *satur*] Continuing the metaphor in *comedit*. — *exuit*, 'he strips the cover off the marble slabs and the circular wooden tables.' The Roman tables were not fixed to the legs, as ours generally are, but were taken off, and seem to have been kept apart. See Propert. v. 8. 44, who is describing a mishap at a party, 'Recidit inque suos mensa supina pedes.'—*ebur*, the elephant's tusks, of which the legs were formed, and called *pingue*, from their rich shining hue. Cf. Ep. 457. 5. Pers. ii. 52.—*poposcit*, 'asked to have them taken down, as they were hung up on a peg, high over the table to which they belonged.' Cf. Ep. 87. 9, 'tu Libycos Indis suspendis dentibus orbes' (where 'suspendis' is 'balance on the ivory legs'). Becker, *Gallus*, p. 295.

9. *testudineum*] 'Covered with plates of tortoise-shell.' Virg. Georg. ii. 462, 'Nec varios inhiant pulchra testudine postes.' So Ep. 673. 5, 'gemmantes prima fulgent testudine lecti.' Lib. xiv. 87, 'accipe lunata scriptum testudine sigma.' The *hexaclinon*, as the name implies, was a sofa for six, and containing twice as many as the ordinary lectus. See on Ep. 545. 6. The man measures this piece of furniture four times over, and laments that it is a *little* too small to fit his circular table. Compare Theophrastus' character of ἀλαζονεία, xxiii., καὶ προσελθὼν δ' ἐπὶ τοὺς ἵππους τοὺς ἀγαθοὺς τοῖς πωλοῦσι προσποιήσασθαι ὠνητιᾶν, καὶ ἐπὶ τὰς κλίνας ἐλθὼν ἱματισμὸν ζητῆσαι εἰς δύο τάλαντα, καὶ τῷ παιδὶ μάχεσθαι, ὅτι τὸ χρυσίον οὐκ ἔχων αὐτῷ ἀκολουθεῖ.

11. *Corinthon*] Corinthian bronzes were held in request by the Romans; and connoisseurs professed to test

Et turbata brevi questus crystallina vitro
Murrina signavit seposuitque decem.
Expendit veteres calathos et si qua fuerunt
Pocula Mentorea nobilitata manu,
Et virides picto gemmas numeravit in auro,
Quidquid et a nivea grandius aure sonat.
Sardonychas veros mensa quaesivit in omni
Et pretium magnis fecit iaspidibus.
Undecima lassus cum iam discederet hora,
Asse duos calices emit et ipse tulit.

their genuineness by the smell. Propert. iv. 5. 6, 'nec miser aera paro clade, Corinthe, tua.' Cic. in Verr. ii. 4, ch. 44, 'tu videlicet solis vasis Corinthiis delectaris: tu illius aeris temperationem, tu operum lineamenta sollertissime perspicis.' Virg. Georg. ii. 464, 'illusasque auro vestes, Ephyreiaque aera.' Petronius, § 50, 'cum Agamemnon propius consideraret, ait Trimalchio, "solus sum qui vera Corinthia habeam."'

12. *Culpavit*] Viz. in order to appear a knowing art-critic; or to cheapen them.

13. *crystallina*] See Ep. 28. 6.—*turbata*, &c. He complained that the glass was not transparent, but spoiled by a blotch or flaw of common bottle-glass, as we call it; but why *brevi?* Perhaps this kind was thought more brittle. — *Murrina*, 'porcelain cups,' as some think. Mr. Mayor, however, on Juv. vii. 133, gives good reasons for believing some natural material was meant. See on 211. 1.—*signavit*, 'he put his seal upon, and laid aside,' as if agreeing to purchase them.

15. *Expendit*] ἐβάστασε 'he felt the weight of.' The *calathus* was a cup much like our silver beaker. Rich gives an engraving of it in Comp. Dict. p. 97.—*Mentorea*, see Ep. 424. 2.

17. *virides — gemmas*] Emeralds set in gold, which is called *picto*, from their reflection. Hence in Ep. 646. 3, 'miratur Scythicas virentis auri Flammas Jupiter.' The Roman jewellers well understood this art. Cf. Juv. v. 43, 'nam Virro, ut multi, gemmas ad pocula transfert A digitis.' Inf. xiv. 109, 'Gemmatum Scythicis ut luceat ignibus aurum Aspice. Quot digitos exuit iste calix!'—*Quidquid et*, &c., he counted the stones in earrings.

19. *veros*] 'Genuine,' again as if a judge of gems. See on 196. 6.—*mensa*, the tables of the jewellers.—*pretium—fecit*, 'he made a bid,' offered a certain sum for some large jaspers. For *pretium facere* = licitari, see Ep. 42. 7.

22. *duos calices*] 'He bought a couple of pot mugs for a penny, and took them home himself.' The last clause is a witty climax to the man's meanness.

EP. 477. (IX. lx.)

A beautiful epigram on a wreath of roses, sent by the poet to his friend Sabinus (sup. Ep. 475).

Seu tu Paestanis genita es seu Tiburis arvis,
Seu rubuit tellus Tuscula flore tuo;

Seu Praenestino te vilica legit in horto,
Seu modo Campani gloria ruris eras:
Pulchrior ut nostro videare corona Sabino,
De Nomentano te putet esse meo.

4. *seu*, &c.] Having bought the roses in the market, he does not really know whence they came, or where they grew.

6. *Nomentano*] See Ep. 669. 1.

EP. 478. (IX. lxi.)

This also is a most elegant and highly poetical composition. It describes a plane-tree, some years previously planted at Cordova by the hand of Domitian. It appears to have stood in the *viridarium*, in the peristyle or inner court of a town-mansion (*domus*).

In Tartessiacis domus est notissima terris,
Qua dives placidum Corduba Baetin amat,
Vellera nativo pallent ubi flava metallo
Et linit Hesperium bractea viva pecus;
Aedibus in mediis totos amplexa penates
Stat platanus densis Caesariana comis,
Hospitis invicti posuit quam dextera felix,
Coepit et ex illa crescere virga manu.
Auctorem dominumque suum sentire videtur:
Sic viret et ramis sidera celsa petit.
Saepe sub hac madidi luserunt arbore Fauni
Terruit et tacitam fistula sera domum;

1. *Tartessiacis*] *Tartessus* is said to have been a name of the Baetis (Guadalquivir), Ep. 407. 5, and Ταρτησία μύραινα, in Ar. Ran. 475, proves that it was some river in the west, though perhaps (like the *Eridanus*) semi-mythical.

3. *Vellera*, &c.] See on Epp. 243. 7; 672. 5. Nothing can be more elegant than this comparison of the natural yellow tinge of the wool with the golden fleece, in which the metal itself is *viva*, part of the living animal.—*bractea*, see Ep. 410. 6.—*Hesperium—pecus*, Ep. 407. 6, 'Baetis in Hesperia te quoque lavit ove.' The real 'golden fleece' was sought in the East.

5. *mediis*] The inner court. Cf. Virg. Aen. ii. 512, 'aedibus in mediis, nudoque sub aetheris axe, Ingens ara fuit, juxtaque veterrima laurus.'

7. *Hospitis invicti*] Domitian, who seems at the time (perhaps long before he became emperor) to have been a guest in the house.

8. *crescere*] Viz. as planted by a divine hand.

10. *Sic*] Adeo.—*sidera*, an elegant allusion to the destiny of Domitian.

11—14.] The tree has done good service to the gods themselves. The sportive Fauns, in their tipsy jollity, have found shelter under it, and the Dryad nymph has escaped, by hiding beneath its boughs, the pursuit of Pan.

12. *tacitam*] Somno sopitam.—

Dumque fugit solos nocturnum Pana per agros,
Saepe sub hac latuit rustica fronde Dryas.
Atque oluere lares commissatore Lyaeo,
Crevit et effuso laetior umbra mero;
Hesternisque rubens deiecta est herba coronis,
Atque suas potuit dicere nemo rosas.
O dilecta deis, o magni Caesaris arbor,
Ne metuas ferrum sacrilegosque focos.
Perpetuos sperare licet tibi frondis honores:
Non Pompeianae te posuere manus.

terruit, quasi portento.—*sera*, intempesta.

15. *oluere*] 'Bacchus too has held his revels under the tree, so that the whole house was fragrant with wine; nay, the tree itself grew more blithely from the wine poured out in libations on its roots.' It was the custom, as appears from Propert. v. 8. 35, to hold drinking parties in the *viridarium*; 'unus erat tribus in secreta lectulus umbra.' The *libations* were not, perhaps, specially to the tree, though they may have moistened the ground under it.

17, 18.] 'Scattered rose-leaves from yesterday's wreaths lay around it in such confusion, that no one could say to whom they had specially belonged.' For this custom of the guests pelting each other with roses, see Propert. v. 8. 4.—By *rubens herba*, the red petals seem to be meant, though *herba* is improperly used.

19—22.] 'A tree so favoured by the gods, and planted by a Caesar, need not fear being impiously cut down and burnt for fire-wood.'

22. *Pompeianae*] 'It was not Pompey's hands (*he* suffered defeat), but Caesar's, the unconquered, that planted you.' This, therefore, is an omen of your lasting to all time.

EP. 479. (IX. lxiv.)

On a temple and statue of Hercules, consecrated by Domitian at the eighth milestone on the Appian way (inf. Ep. 505), and the sixth from Alba (*ibid.* 12). It would seem, from the context, that a new statue of the emperor had been substituted for an old one of Hercules. So Ep. 505. 1, 'simili venerandus in Hercule Caesar.' See Merivale, Hist. vii. p. 378.

Herculis in magni voltus descendere Caesar
Dignatus Latiae dat nova templa viae,

1. *descendere*] It is a condescension on the part of the emperor to assume the form of Hercules, viz. in a statue. In the same spirit of flattery the real Hercules is called *pusillus*, in Ep. 141. 4, as compared with the pretender to the name.—*Latiae viae.* The Via Latina led straight to Aricia, which is called in the next verse the 'woody domain' of Trivia, or Diana, because she was worshipped at the Lacus Nemorensis, near that place, in common with Hippolytus, or Virbius. Virg. Aen. vii. 774. Ovid, Fast. iii. 261—264.

Qua Triviae nemorosa petit dum regna viator,
Octavum domina marmor ab urbe legit.
Ante colebatur votis et sanguine largo,
Maiorem Alciden nunc minor ipse colit.
Hunc magnas rogat alter opes, rogat alter honores;
Illi securus vota minora facit.

4. *domina—urbe*] Cf. Epp. 2. 3; 649. 9.—*legit*, 'reads the distance on the milestone.'

5. *colebatur*] Viz. Hercules. He appears, like Diana of Aricia, to have been worshipped here with the heroic honours of blood-sacrifices.

6. *minor ipse*] Now Hercules himself, an inferior deity, worships Domitian, the greater.

7. *Hunc*] 'Of Domitian one person asks wealth, and another honours.' Hercules was regarded as the god of luck (Pers. ii. 12), and hence as the giver of wealth. At the same time, a compliment to the liberality of Domitian is conveyed. —*Illi*, to the original Hercules he offers prayers of less importance, when indifferent as to the result, or perhaps, 'without feeling anxious lest it should be refused.'

EP. 480. (IX. lxviii.)

On a schoolmaster, who annoyed Martial by assembling his noisy pupils at a very early hour.

Quid tibi nobiscum est, ludi scelerate magister,
Invisum pueris virginibusque caput?
Nondum cristati rupere silentia galli:
Murmure iam saevo verberibusque tonas.
Tam grave percussis incudibus aera resultant,
Causidico medium cum faber aptat equum:
Mitior in magno clamor furit amphitheatro,
Vincenti parmae cum sua turba favet.

1. *Quid tibi*] 'What do you want *me* for?' i. e. when I am no pupil of yours, and do not want to be disturbed.—*ludi—magister*, see Epp. 557. 1; 669. 5.—*pueris virginibusque*, to boys and girls, whom you teach.

3, 4.] ''Tis not yet cock-crow, and your loud voice and noisy lash begin to sound.' The early school-hours are mentioned by Juvenal, vii. 222, 'dummodo non pereat, media quod noctis ab hora sedisti.'

5, 6.] 'The noise you make is like that of a brazier rivetting the statue of a lawyer on the back (to the middle) of a horse.' Rich people had statues in their *vestibula* (Tac. Ann. xi. 35) of themselves or their ancestors, sometimes on horseback, or standing in cars (Juv. vii. 125—127, where see Mr. Mayor's note). —*resultant*, 'resound,' the τύπος ἀντίτυπος of Herod. i. 67.

8. *parmae*] The shield or target worn by the gladiator called Threx ('clypeo pugnans et falce supina,' Juv. viii. 201). When he appeared to be getting the better of his adversary, the faction who favoured

Vicini somnum non tota nocte rogamus:
Nam vigilare leve est, pervigilare grave est.
Discipulos dimitte tuos. Vis, garrule, quantum
Accipis ut clames, accipere ut taceas?

him raised loud shouts, clapping of hands, &c. Juv. viii. 59, 'exultat rauco victoria Circo.' Ep. 549. 1, 'clamosi gloria Circi.'

9. *non tota nocte*] i. e. aliqua saltem parte noctis.—*leve est*, &c., though it may be a trifle to keep awake, it is no trifle to do so all night long.

12. *ut clames*] Jocosely for *ut doceas*.

EP. 481. (IX. lxx.)

On a profligate, who was always complaining about the wickedness of the times.

Dixerat "o mores! o tempora!" Tullius olim,
Sacrilegum strueret cum Catilina nefas,
Cum gener atque socer diris concurrcret armis
Maestaque civili caede maderet humus.
Cur nunc "o mores!" cur nunc "o tempora!" dicis?
Quod tibi non placeat, Caeciliane, quid est?
Nulla ducum feritas, nulla est insania ferri;
Pace frui certa laetitiaque licet.
Non nostri faciunt, tibi quod tua tempora sordent,
Sed faciunt mores, Caeciliane, tui.

1. *olim*] In the Catiline orations Cicero uttered the famous words, 'O tempora, O mores! Senatus hoc intelligit, consul videt, hic tamen vivit.'

3. *Cum*, &c.] 'And again when Pompey and Julius Caesar (whose daughter Julia was married to Pompey) engaged in a civil conflict.' But it is not known that Cicero said similar words on this occasion. The event seems alluded to in the verse of Ovid, Fast. iii. 202, 'tunc primum generis intulit arma socer.'

8. *Pace frui*, &c.] A compliment to Domitian.

9. *nostri*] Viz. mores.

EP. 482. (IX. lxxi.)

On a 'happy family' of an African lion and a ram, trained to live and feed amicably together.

Massyli leo fama iugi pecorisque maritus
Lanigeri mirum qua coiere fide.

1. *fama*] See Ep. 341. 2.—*mirum*, &c., *θαυμαστὸν ὅσον συνοικειοῦνται.*

Ipse licet videas, cavea stabulantur in una
Et pariter socias carpit uterque dapes:
Nec fetu nemorum gaudent nec mitibus herbis,
Concordem satiat sed rudis agna famem.
Quid meruit terror Nemees, quid proditor Helles,
Ut niteant celsi lucida signa poli?
Sidera si possent pecudesque feraeque mereri,
Hic arics astris, hic leo dignus erat.

3. *cavea*] A cage or den, usually that in which beasts were kept at the amphitheatre (lib. i. 48. 6).

5. *fetu nemorum*] They do not delight, the one in the wild animals of the wood, the other in harmless grass; but they both feed together on a lamb, a food strange (*rudis*) to one of them at least. If the thing related be a fact, it certainly constituted the chief wonder of the show. But there can be no doubt that the poet himself was deceived.

7. *proditor Helles*] The ram that let Helle fall from his back, so as to be drowned in the Hellespont, Ovid, Fast. iii. 869—876. The constellations *leo* and *aries* are thus described.

10. *astris*] To be enrolled among the stars. Ovid, ut sup., 'litoribus tactis aries fit sidus.'—*hic*, &c., '*this* was the ram, *this* the lion (rather than the others).'

EP. 483. (IX. lxxii.)

To a celebrated pugilist, who had sent a present of eatables, as a sportula, to the poet. Playing on the name *Liber*, he reminds him that some wine would have been acceptable too. There is an epigram in viii. 77, addressed to the same man, who appears to be somewhat of a sensualist and a *bon vivant*.

Liber, Amyclaea frontem vittate corona,
Qui quatis Ausonia verbera Graia manu,
Clusa mihi texto cum prandia vimine mittas,
Cur comitata dapes nulla lagona venit?
Atqui digna tuo si nomine munera ferres,
Scis, puto, debuerint quae mihi dona dari.

1. *Amyclaea*] Pollux, the inventor of the art of pugilism, was from Amyclae in Laconia (Pind. Pyth. i. 65. 6); hence the epithet is applied to the crown won by Liber in a boxing-match.—*verbera Graia*, 'who, though born in Italy, practise the Grecian art.'—*quatis—verbera*, i. e. intendis ictus.

3. *cum—mittas*] 'As you are sending' (not '*when* you send'), &c.—*texto—vimine*, the *sportula*, or dole of meat, was given in a wicker basket. See Mayor on Juv. Sat. i. 95.

5. *tuo—nomine*] Viz. which is the same as a title of the god of wine.—*debuerint*, the indirect perfect; as 'debuit (or debebat) mihi dari' means 'ought to have been given,' which implies, 'but it was not given.'

EP. 484. (IX. lxxiii.)

On a cobbler who had succeeded, as client, to the estates of his deceased patron. Compare Ep. 122.

Dentibus antiquas solitus producere pelles
Et mordere luto putre vetusque solum,
Praenestina tenes decepti rura patroni,
In quibus indignor si tibi cella fuit.
At me litterulas stulti docuere parentes:
Quid cum grammaticis rhetoribusque mihi?
Frange leves calamos et scinde, Thalia, libellos,
Si dare sutori calceus ista potest.

1. *producere*] To draw out, i. e. stretch, with your teeth old scraps of leather.—*solum*, soleam; 'to gnaw and bite a shoe-sole rotten with mud and worn out with age.'

3. *patroni*] See Ep. 50. 9.—*decepti*, viz. deceived in your character, and in thinking you worthy of the reward.—*indignor*, &c., 'I am indignant at the idea of your formerly having had even a slave's hut to live in upon that estate.'—*cella*, see Ep. 132. 3.

7. *At me*, &c.] '*My* foolish parents sent me to a grammar school, and to learn the useless and unprofitable art of rhetoric.' On the poverty of some of these men see Juv. vii. 145—9.

9. *Frange*] Cf. Juv. vii. 27, 'frange miser calamos vigilataque proelia dele.'—*ista*, viz. rura; properly 'those lands of yours.' He addresses, not Thalia, but the *sutor*, as at the beginning. This is certainly awkward, as we have 'sutori,' not 'tibi, sutor.' Or is the sense, 'ista, quae vides?'

EP. 485. (IX. lxxiv.)

On a *cerea imago*, or bust of a young man, which the father had represented as an infant, lest the real likeness should awake too keen regrets. Ep. 487 is on the same subject.

Effigiem tantum pueri pictura Camoni
Servat, et infantis parva figura manet.
Florentes nulla signavit imagine voltus,
Dum timet ora pius muta videre pater.

1. *pictura*] 'The painting (painted effigy) preserves the likeness of Camonus only as a boy; and the early form which he had as an infant is still retained.' Cf. Juv. viii. 2, 'pictos ostendere vultus majorum,' and Mr. Mayor's note.

3. *Florentes*] 'The countenance, as it appeared in the prime of life, the affectionate father has not stamped with any likeness, in his fear to look upon a face that can no longer speak to him.'—The meaning of *muta* is, that even the silent portrait of the face as it was would overpower his feelings.—*signavit*, cf. Ep. 288. 3, 'est tibi quae patria signatur imagine voltus.'

EP. 486. (IX. lxxv.)

On a cold-bath built of wood, and a hot-bath built of marble; which the poet thinks a perverse order of things. (For *balneum* see Ep. 129. 1.)

Non silice duro structilive caemento,
Nec latere cocto, quo Semiramis longam
Babylona cinxit, Tucca balneum fecit:
Sed strage nemorum pineaque compage,
Ut navigare Tucca balneo possit.
Idem beatas lautus extruit thermas
De marmore omni, quod Carystos invenit,
Quod Phrygia Synnas, Afra quod Nomas mittit
Et quod virenti fonte lavit Eurotas.
Sed ligna desunt: subice balneum thermis.

1. *silice duro*] Hard volcanic rock, or basalt.—*caemento*, 'rubble,' Hor. Carm. iii. 1. 35.—*latere cocto*, the burnt brick of the walls of Babylon, Herod. i. 179.—*longam*, because the wall was some fifty-five miles in extent.

5. *navigare—balneo*] 'So as to be able to take a voyage in his bath,' as being, like a Noah's ark, a pile of timber made of materials proper for a ship, and large enough to sail in. There seems either an intentional play or a confusion between two distinct meanings of '*in* the bath.'

6. *Idem*, &c.] 'The same Tucca in his extravagance is building costly hot-baths of various marbles.' Compare Ep. 296, where an enumeration is given of the rare marbles used in *thermae*.

8. *Nomas*] Numidia (the land of *Nomad* tribes). See Ep. 426. 8.—*Synnas*. A marble called *Synnadicum* is mentioned together with *Numidicum* by Pliny, N. H. xxxv. §1, as artificially variegated, by a device invented in the reign of Nero, and also by Statius, Sylv. i. 5. 37—41.

9. *virenti fonte*] Poetically, the green colour of the Spartan marble (*verde antico*) is referred to the leafy sources of the Eurotas; cf. Ep. 296. 11, 'illic Taygeti virent metalla.' The idea seems borrowed from the tint supposed to be imparted to fleeces by the virtue of water, Ep. 689. 2.

10. *ligna*] Viz. to heat the bath.—*subice*, &c., 'put the cold-bath in the fire for the service of the hot-bath.' (Compare the short form *adicit*, Ep. 191. 9.) The joke at the end seems the real point of the epigram: not that there was any real impropriety or unfitness in the materials employed. This appears clearly from Ep. 296.

EP. 487. (IX. lxxvi.)

The subject the same as Ep. sup 485.

Haec sunt illa mei quae cernitis ora Camoni,
Haec pueri facies primaque forma fuit.

1. *mei—Camoni*] As from ver. 10 it is clear that the poet is speaking, *mei* must mean 'my friend.'—*pueri*, from Ep. 485. 2, and from 'prima

Creverat hic voltus bis denis fortior annis
  Gaudebatque suas pingere barba genas,
Et libata semel summos modo purpura cultros
  Sparserat. Invidit de tribus una soror
Et festinatis incidit stamina pensis,
  Absentemque patri rettulit urna rogum.
Sed ne sola tamen puerum pictura loquatur,
  Haec erit in chartis maior imago meis.

forma,' must also be taken for 'infantis.'

3. *Creverat—fortior*] 'Had grown to be manly.'

5. *purpura*] 'The glossy hair once cut had but lately soiled the tips of the scissors.' The expression is harsh, and seems borrowed from the blood of a victim; whence *libare* and *spargere cultros*. The Greeks called striplings with a downy beard πυρροί, although *purpura*, *purpureus*, it is well known, refer to any bright hue.—*Invidit*, 'was jealous of his beauty.'—For *de tribus una*, viz. one of the Fates, cf. Ep. 191. 10.

7. *incidit*] Lit. 'cut a notch in,' i. e. 'cut short off, the thread on (or from) the too quickly worked wool.' Cf. Ep. 44. 9, 'cum mihi supremos Lachesis perneverit annos.'

8. *Absentem — rogum*] The urn brought back to his father the ashes of his absent son. Cf. Ep. 461, 3. This peculiar use of *rogus* may be illustrated by Propert. v. 11. 8, 'obserat umbrosos lurida porta rogos,' i. e. the shadowy unsubstantial ghosts (if the reading *umbrosos* be right).

10. *major*] This is very elegantly said in a double sense, viz. of 'an older face' than an infant's, and 'a more enduring monument' than a picture. The reference is to the custom of prefixing the author's portrait to a book; see Epp. 28. 2; 377. 6.

EP. 488. (IX. lxxviii.)

On a woman who, having poisoned seven husbands, marries an eighth. The poet hints that, as practising the same art, this last is pretty sure to get rid of *her* in the same way. See Ep. 420. Galla is presumed to have got the money of her husbands, which will prove the motive for making away with her.

Funera post septem nupsit tibi Galla virorum,
  Picentine: sequi volt, puto, Galla viros.

EP. 489. (IX. lxxxi.)

On an envious rival poet, who had disparaged Martial's verses.

Lector et auditor nostros probat, Aule, libellos,
  Sed quidam exactos esse poeta negat.

1. *Lector*, &c.] 'Both readers and hearers (in the auditorium) approve of my books: there is one poet, however, who says they are not suffi-

Non nimium curo: nam cenae fercula nostrae
Malim convivis quam placuisse cocis.

ciently corrected. Never mind; I had rather my dishes should please guests than cooks,' i. e. professional men are sure to be jealous of each other; or perhaps, 'I had rather please the upper classes than mere slaves.'

EP. 490. (IX. lxxxii.)

On a spendthrift, who had rapidly run through a large property. This Munna appears to be different from one of the same name in Ep. 536 (a Phoenician name, probably).

Dixerat astrologus periturum te cito, Munna,
Nec, puto, mentitus dixerat ille tibi.
Nam tu dum metuis, ne quid post fata relinquas,
Hausisti patrias luxuriosus opes,
Bisque tuum deciens non toto tabuit anno: 5
Dic mihi, non hoc est, Munna, perire cito?

2. *mentitus*] If not right, in the literal, he was so in the moral sense, viz. as a man who has lost his all is said *perire*, 'to be undone.'

3. *metuis*] Jocosely. 'In your fear lest you should leave some property behind you, you wasted your patrimony (lit. 'swallowed it down') by extravagant living.' Pers. vi. 21, 'hic bona dente Grandia magnanimus peragit pner.'

5. *tuum bis deciens*] i. e. tuum viciens centena millia, or 2000 sestertia. The phrase is like *plenum viciens*, in Ep. 48. 1; *triciens soldum*, Ep. 180. 4.—*non toto*, 'in less than a year.' Cf. Ep. 243. 16.

6. *cito*] Thus not only *perire*, but *cito perire* came true.

EP. 491. (IX. lxxxiii.)

In compliment to Domitian for his edict respecting the theatres. (Suet. Dom. § 7, 'Interdixit histrionibus scenam, intra domum quidem exercendi artem jure concesso.') It is thought that under *histriones* the equites were inclnded, who under former emperors used to exhibit on the stage.

Inter tanta tuae miracula, Caesar, harenae,
Quae vincit veterum munera clara ducum,

1. *miracula*] In allusion to the trained beasts, which Domitian was fond of bringing into the Colosseum. —*munera*, the usual term for exhibitions of this kind.

Multum oculi, sed plus aures debere fatentur
Se tibi, quod spectant qui recitare solent.

4. *quod spectant*] 'Our ears are saved much pain by those being only spectators, who used to recite.' Perhaps there is an allusion to the very indifferent performances of the amateurs of equestrian rank.

EP. 492. (IX. lxxxiv.)

To his friend Norbanus, with a copy of the poet's works.

Cum tua sacrilegos contra, Norbane, furores
Staret pro domino Caesare sancta fides,
Haec ego Pieria ludebam tutus in umbra,
Ille tuae cultor notus amicitiae.
Me tibi Vindelicis Raetus narrabat in oris,
Nescia nec nostri nominis Arctos erat.
O quotiens veterem non inficiatus amicum
Dixisti "Meus est iste poeta, meus!"
Omne tibi nostrum quod bis trieteride iuncta
Ante dabat lector, nunc dabit auctor opus.

1. *Cum tua*, &c.] 'When your inviolable loyalty was standing up for the imperial authority against the sacrilegious frenzy' of the rebels in upper Germany, under Lucius Antonius Saturninus, on whom see Ep. 163. Merivale, Hist. Rom., &c., vii. p. 349—351.

3. *tutus*] Safe from the commotions to which you were exposed. —*umbra*, the retirement of a poet's life. Juv. vii. 8, 'Nam si Pieria quadrans tibi nullus in umbra ostendatur.' *Ib.* 59, 'cantare sub antro Pierio.' — *notus*, either 'tibi,' or 'notus in orbe.'

5. *Me tibi*, &c.] 'My verses were quoted to you by Rhaetians in the country of the Vindelici, and the regions of the north were acquainted with my name.' Cf. Ep. 590. 5, 'dicitur et nostros cantare Britannia versus.'

7. *non inficiatus*] Agnoscens, 'eager to own.'—*iste*, 'that poet of yours,' viz. whom you are citing, 'is mine, even mine own friend.'

9. *bis — juncta*] 'Twice coupled together,' bis geminata. This passage is important, as showing that the first nine books of epigrams were composed in a period of twelve years.—*auctor*, 'the author himself will now give you the entire work, which before you had only from a reader of it.' You shall *read* from a copy of your own the epigrams which (in your absence from Rome) you only *heard*.

EP. 493. (IX. lxxxv.)

On one who feigned illness as an excuse for not giving dinner-parties.

Languidior noster si quando est Paulus, Atili,
Non se, convivas abstinet ille suos.
Tu languore quidem subito fictoque laboras,
Sed mea porrexit sportula, Paule, pedes.

2. *abstinet*] There is a play on the double sense, *abstinentem esse* and *arcere a se*, to keep at arm's length, as we say.

3, 4.] 'You, no doubt, Paulus, are taken with a sudden (albeit sham) illness; but my fare as a client is dead and gone.' — For *sportula* see Ep. 114. 5.—*porrexit pedes*, viz. ad januam; for this was the way in which corpses were laid out. Pers. iii. 104, 'alto compositus lecto—in portam rigidos calces extendit.'

EP. 494. (IX. lxxxvii.)

The poet in his cups, and unfit for business. Cf. Ep. 16.

Septem post calices Opimiani
Denso cum iaceam triente blaesus,
Affers nescio quas mihi tabellas
Et dicis "Modo liberum esse iussi
Nastam—servolus est mihi paternus—
Signa." Cras melius, Luperce, fiet.
Nunc signat meus anulus lagonam.

1. *Opimiani*] See Ep. 15. 7.

2. *Denso — triente*] Συχνῷ τῷ ποτηρίῳ.—*blaesus*, as Ep. 240. 8, 'lisping.'

6. *Signa*] 'Sign for me the deed of emancipation.' This was doubtless *manumissio per testamentum*. Compare, for the form of request, Pers. v. 81, 'adsigna, Marce, tabellas.' Witnesses were required to be present.

7. *signat — lagonam*] This may refer to the custom of transferring gems from rings to goblets (Juv. v. 43); or to the sealing up jars of wine. Pers. vi. 17, 'Et signum in vapida naso tetigisse lagena.' But perhaps it is a joke with a less particular application: 'I am unfit for sealing any thing but—b—bottles' (*hic*).

EP. 495. (IX. lxxxviii.)

A witty epigram on a *captator*, who had ceased to send presents when he found his name was really down in his friend's will. See Ep. 228. 7. The poet reminds him that an occasional 'refresher' is highly desirable.

Cum me captares, mittebas munera nobis:
Postquam cepisti, das mihi, Rufe, nihil.
Ut captum teneas, capto quoque munera mitte,
De cavea fugiat ne male pastus aper.

4. *De cavea*] A figure from the dens under the amphitheatre. See Ep. 482. 3. A delicate hint, that the name may possibly be erased from the will.

EP. 496. (IX. lxxxix.)

To Stella, the wealthy *eques* and *poet*, who seems to have proposed verse-writing as an after-dinner amusement. Martial assents, on condition that bad ones shall be allowed to pass; but he means to protest against choosing such a time.

Lege nimis dura convivam scribere versus
Cogis, Stella: licet scribere, nempe malos.

EP. 497. (IX. xc.)

To Flaccus (perhaps Valerius, the poet), whom he warns to take care of his health in the hot season at Cyprus.

Sic in gramine floreo reclinis,
Qua gemmantibus hinc et inde rivis
Curva calculus excitatur unda,
Exclusis procul omnibus molestis,
Pertundas glaciem triente nigro,
Frontem sutilibus ruber coronis: 6
Infamem nimio calore Cypron 9
Observes, moneo precorque, Flacce,
Messes area cum teret crepantes

1. *reclinis*] Cf. Plat. Phaedr., p. 230, C, *πάντων δὲ κομψότατον τὸ τῆς πόας, ὅτι ἐν ἡρέμα προσάντει ἱκανὴ πίφυκε κατακλινέντι τὴν κεφαλὴν παγκάλως ἔχειν.*

3. *excitatur*] He poetically speaks of pebbles being moved by the sparkling or flashing ripple; whereas rather the pebbles cause the ripple. Both, however, may be true: the phrase is at least a very elegant one.

5. *Pertundas*] 'Make a hole in,' i. e. pour dark Falernian through a strainer containing snow. Cf. Ep. 457. 8, 'Et faciant nigras nostra Falerna nives,' and Ep. 259. 2.

6. *sutilibus*] Strung in wreaths. Cf. Ep. 259. 4.

10. *Observes*] Εὐλαβοῦ, *φυλάττου*, beware of Cyprus, which is not healthy at midsummer.

11. *crepantes*] Rattling or rustling from their dryness. So Virg. Georg. i. 74, 'laetum siliqua quassante legumen.' *Ibid.* 76, 'calamos silvam-

Et fervens iuba saeviet leonis.
At tu, diva Paphi, remitte, nostris
Illaesum puerum remitte votis.
Sic Martis tibi serviant Kalendae
Et cum ture meroque victimaque
Libetur tibi candidas ad aras
Secta plurima quadra de placenta.

que sonantem.' — *leonis*, viz. the constellation, Ep. 557. 6.

14. *Illaesum*] ἄνοσον, ἀβλαβῆ.

15. *Martis—Kalendae*] This was the day on which lovers sent presents to their mistresses, Epp. 272. 10; 526. 3.

17. *candidas*] A poetic epithet in allusion to the character of the goddess. — *quadra*, &c., see Ep. 156. 3.

EP. 498. (IX. xciii.)

On drinking to Domitian's health in the same number of cyathi as the letters in his name. See Epp. 35, 424.

Addere quid cessas, puer, immortale Falernum?
Quadrantem duplica de seniore cado.
Nunc mihi dic, quis erit, cui te, Calocisse, deorum
Sex iubeo cyathos fundere? Caesar erit.
Sutilis aptetur deciens rosa crinibus, ut sit
Qui posuit sacrae nobile gentis opus.
Nunc bis quina mihi da basia, fiat ut illud
Nomen, ab Odrysio quod deus orbe tulit.

1. *immortale*] 'Very old.' This expression, as also *senex cadus*, occurs Ep. 608. 5, 6.—*Quadrantem*, a fourth part of the as, i. e. three cyathi. The sense then is, 'funde sex cyathos veteris vini,' the name *Caesar* containing six letters.

3. *Calocisse*] The name of the handsome Ganymede, as *Hypnus*, *Cestus*, &c., Epp. 424. 18; 608. 5.

5. *Sutilis*] Sup. 497. 6.—*aptetur deciens*, 'be fitted to your brows ten times,' because the wreath was put on and taken off again at each occasion of drinking. Here *ten* cyathi are drunk to the name Germanicus. In allusion to this custom of constantly replacing the wreath, the poet says, in Ep. 259. 4, 'lassenturque rosis tempora sutilibus.'—*ut sit*, 'that he may be represented who dedicated the temple to the gens Flavia,' sup. Ep. 445. 8.—*Odrysio*, the Thracian *Odrysae* had been conquered by Domitian. Cf. vii. 8. 2, 'Victor ab Odrysio redditur orbe Deus.'—*tulit*, 'has won for himself,' as in 504. 20; or for *rettulit*, 'brought back.'

EP. 499. (IX. xciv.)

On a present of a draught of 'bitters,' with a request that some *mulsum* (i. e. wine and honey) should be sent in return.

Sardonica medicata dedit mihi pocula virga:
Os hominis! mulsum me rogat Hippocrates.
Tam stupidus nunquam nec tu, puto, Glauce, fuisti,
Chalcea donanti chrysia qui dederas.
Dulce aliquis munus pro munere poscit amaro? 5
Accipiat, sed si potat in elleboro.

1. *Sardonica*] The common reading is *Santonica*, i. e. twigs or slips of wormwood (*absinthium*), from the *Santones*, a people of Gallia Aquitanica. This reading is curious, since in it we seem to have an early notice of the drink still so popular with the lower classes in France. But Schneidewin gives *Sardonica*, Sardinia being famed for its bitter herbs, which gave a flavour to the honey. Virg. Ecl. vii. 41, 'Immo ego Sardois videar tibi amarior herbis.' It appears, therefore, that *mulsum* made with bitter honey is meant, and that the joke is to call it no mulsum at all, since he says, 'he asks me for *mulsum* in return.'

2. *Os hominis*] O hominis impudentiam.

4. *Chalcea*, &c.] Alluding to the celebrated passage in Hom. Il. vi. 234, *ἔνθ' αὖτε Γλαύκῳ Κρονίδης φρένας ἐξέλετο Ζεύς, ὃς πρὸς Τυδείδην Διομήδεα τεύχε' ἄμειβεν χρύσεα χαλκείων, ἑκατόμβοι' ἐννεαβοίων.*

6. *in elleboro*] Hellebore (Pers. iv. 16; Hor. Sat. ii. 3. 83, &c.) was taken as a cure for madness. The meaning is, that the demand is that of a crazy person.

EP. 500. (IX. xcvi.)

On a doctor, who had stolen a wine-cup from his patient, and then pleaded as his excuse that it might have proved injurious to the poor man, and so he removed it, as it were, professionally.

Clinicus Herodes trullam subduxerat aegro:
Deprensus dixit "Stulte, quid ergo bibis?"

1. *Clinicus*] One who attends patients in bed; as we still speak of 'clinical lectures,' &c. See Ep. 17. 2.—*trulla*, like *cyathus*, was a cup used for filling out of the bowl, Juv. iii. 108.—*Stulte*, as if speaking to the patient: 'If you didn't wish me to take it, you shouldn't have been so fond of drink.'

EP. 501. (IX. xcvii.)

To his friend Julius Martialis, on the jealousy of some nameless enemy. The repetition of the clause 'rumpitur invidia' has its climax in the last

verse, which contains a malediction, like *διαῤῥαγείη* in comedy. So Virg. Ecl. vii. 26, 'invidia rumpantur ut ilia Codri.'

Rumpitur invidia quidam, carissime Iuli,
Quod me Roma legit, rumpitur invidia.
Rumpitur invidia, quod turba semper in omni
Monstramur digito, rumpitur invidia.
Rumpitur invidia, tribuit quod Caesar uterque
Ius mihi natorum, rumpitur invidia.
Rumpitur invidia, quod rus mihi dulce sub urbe est
Parvaque in urbe domus, rumpitur invidia.
Rumpitur invidia, quod sum iucundus amicis,
Quod conviva frequens, rumpitur invidia.
Rumpitur invidia, quod amamur quodque probamur:
Rumpatur, quisquis rumpitur invidia.

2. *Roma legit*] Cf. Epp. 306. 1, 2; 431. 3.

4. *Monstramur*] So Hor. Carm. iv. 3. 22, 'Quod monstror digito praetereuntium.' Pers. i. 28, 'At pulchrum est digito monstrari et dicier *hic est*.'

5. *Caesar uterque*] Titus and Domitian.—*Ius*, viz. *trium liberorum*; Ep. 108. 1.

7. *rus—sub urbe*] Perhaps that given him by *Lupus*, which, however, he disparages for its smallness, Ep. 601; Ep. 431. 6, 'quod sub urbe rus habemus aestivum.'—*dulce*, cf. 125. 18.—*domus*, 'a mansion,' or town residence, opposed to *villa*. This property is not elsewhere alluded to.

EP. 502. (IX. xcviii.)

The same subject as i. 56, 'Continuis vexata madet vindemia nimbis: Non potes, ut cupias, vendere, copo, merum.' Compare also Epp. 146 and 147.

Vindemiarum non ubique proventus
Cessavit, Ovidi; pluvia profuit grandis.
Centum Coranus amphoras aquae fecit.

1. *proventus—Cessavit*] 'The produce has failed.' Water is so much more valuable, in a season of drought, than wine, that Coranus, a shrewd old vintner, has 'made a hundred gallons of it.'—*aquae* is *παρὰ προσδοκίαν* for *vini*.—*fecit*, as the Greeks say *ποιεῖν κριθάς*, &c., Ar. Pac. 1322.

EP. 503. (IX. xcix.)

To his friend Marcus Antonius Gallus, of Tolosa, with a present of his book. He appears to be the Antonius Primus of Ep. 525 inf., who figures

so often in the History of Tacitus as a friend of Vespasian. Suet. Vitell. § xviii., 'ab Antonio Primo, adversarum partium duce, oppressus est, cui, Tolosae uato, cognomen in pueritia *Becco* fuerat.' He appears from Ep. 525 to have been through life a truly good man.

Marcus amat nostras Antonius, Attice, Musas,
  Charta salutatrix si modo vera refert:
Marcus Palladiae non inficianda Tolosae
  Gloria, quem genuit pacis alumna quies.
Tu, qui longa potes dispendia ferre viarum,
  I, liber, absentis pignus amicitiae.
Vilis eras, fateor, si te nunc mitteret emptor:
  Grande tui pretium muneris auctor erit.
Multum, crede mihi, refert, a fonte bibatur
  Quae fluit, an pigro quae stupet unda lacu.

2. *salutatrix*] A friendly note from Antonius to Martial, asking after his health, and saying how much he liked the epigrams, &c. Cf. xiv. 11, '*Chartae epistolares:* Seu leviter noto, seu caro missa sodali, Omnes ista solet charta vocare suos.'

3. *Palladiae*] 'Literary,' viz. as the birth-place of Marcus.

4. *quem genuit*, &c.] He is called 'the child of peace,' as not being born in the troublous times of Mark Antony the triumvir. He took, however, a prominent part in the wars under Vespasian.

5. *Tu, qui—potes*, &c.] 'You, who can bear better than I can the loss of time on the journey, go, my book, into Gallia, as a pledge of friendship from one absent.'

7. *emptor*] 'One who had bought you at a shop.' On the market price see Ep. 692. 'The value of the gift,' he adds, 'will be its author,' viz. the fact of its being sent by the author himself, and probably with his corrections. Comp. Ep. 333. 7, 8.

9. *Multum refert, bibatur unda quae fluit a fonte, an quae stupet*, &c.] It makes all the difference whether water is drunk fresh from the source or after having long been exposed in a sluggish pool. Just so a poem has more zest from the hands of the author, than after lying open to the gaze of the many in a bookseller's shop.

EP. 504. (IX. c.)

The poet complains that his fee as a client does not pay for the toga in which he has to attend his patron. For Bassus see Epp. 141. 5, and 148. 1.

Denaris tribus invitas et mane togatum
  Observare iubes atria, Basse, tua:

1. *invitas*] 'You enlist me in your service as a client at three denarii (about two shillings) a day.' The services of clients were sometimes engaged at a definite sum, which, though of considerably larger amount, was still called *sportula* after the old fashion of the dole. Pliny, Ep. ii. 14, 'in media basilica tam palam sportulae quam in triclinio dantur. . . Here duo nomenclatores mei ternis denariis ad laudandum

Deinde haerere tuo lateri, praecedere sellam,
Ad vetulas tecum plus minus ire decem.
Trita quidem nobis togula est vilisque vetusque:
Denaris tamen hanc non emo, Basse, tribus.

trahebantur.' But this was an unusually large sum; see on Ep. 529. 3.—*Observare*, 'to visit,' 'to pay my respects at,' viz. as a *salutator*. A technical term: Tac. Ann. xi. 3, 'utque Antoniam principis matrem pariter observavissent.'

3. *praecedere*] Viz. as *anteambulo*. Ep. 75. 5. For these duties of clients consult Becker, Gallus, p. 228.

4. *vetulas*] Certain rich old dowagers, whose fortunes you are aspiring to. Cf. Juv. iii. 127—30, 'si curet nocte togatus Currere... Ne prior Albinam et Modiam collega salutet?'

5. *togula*] The small or scanty toga, Epp. 132. 3; 199. 3; 173. 4, 'togulam, Postume, pluris emo.'

EP. 505. (IX. ci.)

A comparison between the exploits of Hercules and those of Domitian—the latter, of course, being far preferred. See Ep. 141. 4.

Appia, quam simili venerandus in Hercule Caesar
Consecrat, Ausoniae maxima fama viae,
Si cupis Alcidae cognoscere facta prioris,
Disce: Libyn domuit, aurea poma tulit;
Peltatam Scythico discinxit Amazona nodo,
Addidit Arcadio terga leonis apro;
Aeripedem silvis cervam, Stymphalidas astris
Abstulit, ab Stygia cum cane venit aqua;

1. *Appia*] See Ep. 479, 2.—*simili*, &c., 'hallowed by a statue of Caesar to be worshipped under the likeness of Hercules.'

3. *prioris*] With marked antithesis to the present Hercules, i. e. Domitian.

4. *Libyn*] The giant Antaeus, Pind. Isthm. iii. 70; Diodor. Sic. iv. § 17.—*aurea poma*, the apples of the Hesperides, guarded by a serpent; τόν τε χρυσέων δράκοντα μήλων φύλακ' ἐπ' ἐσχάτοις τόποις, Soph. Trach. 1100.

5. *discinxit*] 'Ungirt,' i. e. stripped of her girdle.—*Peltatam*, wearing the target. The story appears to have been rather variously told; see Soph. Trach. 1095; Eur. Ion 1145; Herc. F. 365, 413; Diodor. Sic. iv. § 16.

6. *Addidit*, &c.] He slew the Nemean lion as well as the Erymanthian boar; Soph. Trach. 1092, 1097; Diod. Sic. iv. § 11.

7. *cervam*] The story is first mentioned in Pind. Ol. iii. 29; Eur. Herc. F. 375, τάν τε χρυσοκάρανον δόρκα ποικιλόνωτον συλήτειραν ἀγρωστᾶν κτείνας, θηροφόνον θεὰν Οἰνωᾶτιν ἀγάλλει.—*astris*, &c., he removed or drove off from the sky the cloud of birds that infested the Stymphalian lake, and damaged the corn and fruit in the neighbourhood. See Diod. Sic. iv. § 13.

8. *cum cane*] With Cerberus; τόν θ' ὑπὸ χθονὸς Ἄιδου τρίκρανον σκύλακ', ἀπρόσμαχον τέρας, Trach. 1098.

Fecundam vetuit reparari mortibus hydram,
  Hesperias Tusco lavit in amne boves.
Haec minor Alcides: maior quae gesserit, audi,
  Sextus ab Albana quem colit arce lapis.
Asseruit possessa malis Palatia regnis:
  Prima suo gessit pro Iove bella puer.
Solus Iuleas cum iam retineret habenas,
  Tradidit inque suo tertius orbe fuit.
Cornua Sarmatici ter perfida contudit Histri,
  Sudantem Getica ter nive lavit equum.
Saepe recusatos parcus duxisse triumphos
  Victor Hyperboreo nomen ab orbe tulit.
Templa deis, mores populo dedit, otia ferro,
  Astra suis, caelo sidera, serta Iovi.

9. *reparari mortibus*] 'From getting fresh strength by being slain,' because two heads used to grow where one had been cut off, till Hercules seared the wound, ἐξεπύρωσεν, Eur. Herc. F. 421.

10. *boves*] The oxen of Geryon, τρισώματος βοτὴρ Ἐρυθείας, *ibid.* 424.—*Tusco—in amne.* He first stopped to rest and to refresh his cattle by the banks of the Tiber, Propert. v. 9. 1—4.

11. *minor*] The real Hercules, though comparatively *pusillus*, Ep. 141. 4.—*major*, viz. Domitian, whose exploits are represented in still more glowing colours than the above.—*Sextus*, &c. See Ep. 479.

13. *Asseruit*] He does not say *sibi*, but he means that Domitian rescued the Palatium (with its temple of Apollo, &c.) from the hands of Vitellius. Vespasian being absent at the time, the young Domitian, who had taken refuge in the Capitol, assisted Mucianus, the leader of the Vespasian party, to secure the empire for his father.—*malis—regnis*, malo imperatori, tyranno.—*pro Jove*, viz. to regain the Capitol.—*suo*, afterwards his especial patron, because the Capitoline temple was restored by Domitian, Ep. 279. 2.

16. *Tradidit*] He made it over to Vespasian, and was content to remain third in a world that was really his own—*third*, viz. after Jupiter and Vespasian, or Vespasian and Titus. Suet. Dom. § 13, 'principatum vero adeptus, neque in senatu jactare dubitavit, et patri se et fratri imperium dedisse: illos sibi reddidisse.'

17. *Cornua*] To 'break the horns' of a river, as Hercules did those of the Achelous, was thoroughly to subdue it. See Ep. 513. 6, and for the war in Pannonia, Ep. 397. 1. The Daci, Sarmatae, and Getae are all classed together here as living on the banks of the Danube.

19. *parcus duxisse*] The sense is, that though he often refused to celebrate a triumph over these nations, he returned from the north a conqueror, and with a conqueror's fame.

21. *Templa deis*] See sup. Ep. 446.—*mores populo*, viz. as Censor; vi. 4, 'Censor maxime—plus debet tibi Roma, quod pudica est.' This refers especially to the various regulations introduced by him in that capacity. Suet. Dom. § 8.

22. *Astra suis*] This probably refers to the temple consecrated to the *gens Flavia*, sup. Ep. 445; or, perhaps, to the temple erected by Domitian to his father Vespasian, of which three columns still remain close to the ruins of the Temple of Concord on the Capitol. (See "Re-

Herculeum tantis numen non sufficit actis:
Tarpeio deus hic commodet ora patri.

cent Excavations in Rome," p. 12.) —*serta Jovi*, the bay of victory, hung in the temple of Jupiter Capitolinus to commemorate the victory over the Sarmatians.

23, 24.] 'As the character of Hercules, assumed by Domitian, is unequal to such feats, let him lend his countenance to Jupiter Capitolinus,' i. e. allow himself to be worshipped under that likeness.

EP. 506. (IX. cii.)

To Phoebus, a money-lender, to whom the poet jocosely announces his inability to pay. Compare Epp. 65 and 414.

Quadringentorum reddis mihi, Phoebe, tabellas:
Centum da potius mutua, Phoebe, mihi.
Quaere alium, cui te tam vano munere iactes:
Quod tibi non possum solvere, Phoebe, meum est.

1. *reddis—tabellas*] 'You bring me in a bill for 400 sestertii; rather lend me 100 sestertia.' There is also a play on the sense of 'giving me a present.' *Tabellae* or *tabulae* were the technical terms for the acknowledgment of a debt, as in Ep. 414. 1, 'Quod Caietano reddis, Polycharme, tabellas.' Hence *novae tabulae* was a discharge from existing obligations.

3. *tam vano munere*] He speaks of the 'little account' as a useless present, since there are 'no effects.'

EP. 507. (X. i.)

To the reader, if any one should complain of the length of the book.

Si nimius videor seraque coronide longus
Esse liber, legito pauca: libellus ero.
Terque quaterque mihi finitur carmine parvo
Pagina: fac tibi me quam cupis esse brevem.

1. *coronide*] A curved line, like a birds' wing or beak, was added as a finish at the end of a book or chapter.—*sera*, diu expectata.

2. *libellus*] By reading only a portion, it will become a little book instead of a full-sized one.

3. *Terque*, &c.] Several of the pages end with a short epigram; stop at that, and so make me as short as you please.—*quam*, quantum; or 'tam brevem quam cupis.'

EP. 508. (X. ii.)

On a second and revised edition of the present book.

Festinata prior decimi mihi cura libelli
  Elapsum manibus nunc revocavit opus.
Nota leges quaedam, sed lima rasa recenti:
  Pars nova maior erit: lector, utrique fave,
Lector, opes nostrae: quem cum mihi Roma dedisset,
  "Nil tibi quod demus maius habemus" ait.
"Pigra per hunc fugies ingratae flumina Lethes
  Et meliore tui parte superstes eris.
Marmora Messalae findit caprificus et audax
  Dimidios Crispi mulio ridet equos:
At chartis nec fata nocent et saecula prosunt,
  Solaque non norunt haec monimenta mori."

1, 2. *prior*, &c.] 'The haste with which the former edition of the tenth book was published has caused me now to recall a work that had escaped from my hands.' The figure seems taken from the flight of a bird. See Ep. 2. 11. Perhaps nothing more is really meant than 'a new and revised edition is wanted of a book I published somewhat hastily.' It was first brought out under the reign of Nerva; but the second edition makes mention of Trajan, e.g. 513. 8.—*Festinata cura*, lit. 'the hurried preparation.' So *rudes curae*, 'a rough copy,' Ep. 32. 5.

3. *Nota*] Familiar to you from the former edition. These, he says, have been corrected, while others quite new have been added; and for both he asks the reader's favour.

5. *opes nostrae*] The more readers, the more profit, and also the more fame. To the latter he chiefly alludes in the next sentence. Martial was proud of his success as an author. See Ep. 590.

7. *per hunc*] Quia habes lectorem. —*meliore parte*, viz. *mente*, *ingenio*.

9. *Marmora*, &c.] 'The tombs of great men fall, and the mule-driver on the *Via Appia* (it may be) looks with contempt or indifference at the broken monuments and statues as he passes them.' *Messalae* is indefinitely put for any great or rich man. See Ep. 389. 5.—*caprificus*, the wild fig, which inserts its creeping twigs between stones, and dislodges them. Juv. x. 145, 'ad quae discutienda valent sterilis mala robora fici.' Cf. Ep. 44. 3, 'Pario nutantia pondera saxo, quae cineri vanus dat ruitura labor.'

10. *Dimidios*] Mutilated, broken; so 'Curios jam diuidios,' Juv. viii. 4. —*Crispi*, see Ep. 191. 7.

11. *nec—et*] 'Not only are writings deathless, but time, which destroys other things, adds to their value.'—*monimenta* contains a double sense, 'tombs' and 'records.'

EP. 509. (X. iii.)

On some obscure poet, who had passed off some scurrilous epigrams as Martial's. To the same subject Ep. 511 alludes.

Vernaculorum dicta, sordidum dentem,
Et foeda linguae probra circulatricis,
Quae sulphurato nolit empta ramento
Vatiniorum proxeneta fractorum,
Poeta quidam clancularius spargit
Et volt videri nostra. Credis hoc, Prisce,
Voce ut loquatur psittacus coturnicis
Et concupiscat esse Canus ascaules?
Procul a libellis nigra sit meis fama,
Quos rumor alba gemmeus vehit pinna.
Cur ego laborem notus esse tam prave,
Constare gratis cum silentium possit?

1. *vernaculorum*] 'Buffoons,' 'jesters.' From *verna*, in reference to the free and easy language of house slaves, *vernae procaces*, Ep. 21. 2. Suet. Vitell. xiv., 'nullis infonsior, quam vernaculis et mathematicis, ut quisque deferretur, inauditum capite puniebat.' — *sordidum dentem*, 'low satire.' The writing itself is called *dens*, because it inflicts the wound.

2. *foeda*, &c.] 'The low slang of a gossipping gypsy-woman' (as we should say), *ἀγύρτρια*, a strolling fortune-teller, or beggar-woman.

3. *nolit empta*] 'Such as the vendor of broken glass vessels would not care to buy for a sulphur match,' i. e. he would give nothing for even the paper they are written on. See Epp. 21. 4; 669. 14.—*Vatinius* was a cobbler of Beneventum, who gave his name to a certain manufacture of glass ware. See Juv. v. 46, and Mr. Mayor's note; and inf. lib. xiv. 96, 'vilia sutoris calicem monimenta Vatini Accipe.' — *proxeneta*, *προξενητὴς*, one who negotiates or transacts business for another. The man who disposes of broken glass in exchange for matches would not buy with those matches, though they cost him nothing, such worthless stuff as these verses.—*clancularius*, clandestinus, a hole-and-corner poet.

6. *volt*, &c.] 'He wishes it to be thought that they are mine,' perhaps from imitating Martial's style. In Ep. 330. 2, the poet distinctly disavows the slandering of even his enemies.

7. *ut loquatur*] This is unusual for *credis loqui*. We may supply *fieri posse*, or *verum esse*. The sense is, 'a parrot is as likely to speak with the harsh voice of a quail, or Canus, the celebrated flute-player, to perform on the bag-pipes, as I am to turn low satirist.' *Canus* is mentioned in iv. 5. 8, as in high popular favour.

10. *rumor—gemmeus*] The exact figure of speech is not quite clear; whether from a white stone or gem (Ep. 608. 1) contrasted with a black one, or from the spangles in a peacock's tail.—*vehit*, 'raises aloft,' *κουφίζει*, *μετεωρίζει*. See Ep. 2. 11.

11. *Cur ego*, &c.] 'Why should I

take the trouble to become infamous, when silence costs me nothing,' i.e. when I can enjoy the fame I have already earned, without taking any trouble at all.

EP. 510. (X. iv.)

Martial recommends the perusal of his epigrams, as treating of real life, in preference to the fables of antiquity.

Qui legis Oedipoden caligantemque Thyesten,
Colchidas et Scyllas, quid nisi monstra legis?
Quid tibi raptus Hylas, quid Parthenopaeus et Attis,
Quid tibi dormitor proderit Endymion?
Exutusve puer pinnis labentibus? aut qui
Odit amatrices Hermaphroditus aquas?
Quid te vana iuvant miserae ludibria chartae?
Hoc lege, quod possit dicere vita "Meum est."
Non hic Centauros, non Gorgonas Harpyiasque
Invenies: hominem pagina nostra sapit.
Sed non vis, Mamurra, tuos cognoscere mores
Nec te scire: legas Aetia Callimachi.

1. *caligantem*] The sun was darkened, or turned from its course, at the sight of the cannibal feast, when Atreus served up to Thyestes the flesh of his own sons, Aesch. Ag. 1593. The above legend is briefly given in Eur. Electr. 737, λέγεται—στρέψαι θερμὰν ἀέλιον χρυσωπὸν ἕδραν ἀλλάξαντα δυστυχία βροτείῳ θανατᾶς ἕνεκεν δίκας. See Ep. 535. 6.

2. *Colchidas*] Enchantresses from the land of the Colchi, of whom Medea was the most noted.—*Scyllas*, the sea-monster of Homer, Od. xii. 235, and also the daughter of Nisus, Aesch. Cho. 614. The two were confounded by the later poets, Virg. Ecl. vi. 74, Propert. v. 4. 40.—*monstra*, cf. Plat. Phaedr. p. 229, D, καὶ ἐπιῤῥεῖ δὲ ὄχλος τοιούτων Γοργόνων καὶ Πηγάσων, καὶ ἀλλων ἀμηχάνων πλήθη τε καὶ ἀτοπίαι τερατολόγων τινῶν φύσεων.

3. *Hylas*, &c.] See Theocr. Id. xiii. Propert. i. 20. This was a very favourite subject in ancient art. — *Parthenopaeus*, Ep. 314. 2, the son of Atalanta, who joined in the expedition to Thebes, Aesch. Theb. 547.

4. *Endymion*] Who slept an eternal sleep, ὁ τὸν ἄτροπον ὕπνον ἰαύων, Theocr. iii. 49. Plat. Phaed. p. 72, B.

5. *Exutus—pinnis*] The boy Icarus, who was stripped of his wings, by approaching too near the sun. Hence they are said *labi*, to fall off him, πτεροῤῥυεῖν.

6. *Odit*, &c.] See Ep. 531. 10.

7. *ludibria*] The vain fictions of useless paper, φλυαρία.

9.] Cf. Virg. Aen. vi. 289, 'Gorgones Harpyiaeque et forma tricorporis umbrae.'

11.] 'The fact is, Mamurra (see Ep. 476. 1), you don't like to see your own character depicted in my page; very well then, go and read the Αἴτια of Callimachus,' in which stories of the above kind were con-

tained. The lost work of Callimachus, to which Propertius more than once refers, seems therefore to have been in common use among the Romans even at this period.

EP. 511. (X. v.)

The subject seems the same as sup. Ep. 509.

Quisquis stolaeve purpuraeve contemptor
Quos colere debet, laesit impio versu,
Erret per urbem pontis exul et clivi,
Interque raucos ultimus rogatores
Oret caninas panis improbi buccas.
Illi December longus et madens bruma
Clususque fornix triste frigus extendat.
Vocet beatos clamitetque felices,
Orciniana qui feruntur in sponda.
At cum supremae fila venerint horae

1. *Quisquis*, &c.] 'Whoever, speaking in disparagement of matrons or senators, whom it is his duty to treat with all respect, has wronged them by undutiful verse.' By *stola*, the characteristic dress (Rich's Dict. p. 621) of the matrons; by *purpura*, the laticlave of the senator is meant (Ep. 392. 4). Hence *impio* refers to the unnatural or undutiful abuse of the *patres*. Domitian had issued an edict against these lampoons; whence the desire of the poet to disown them. Suet. Dom. § 8, 'scripta famosa vulgoque edita, quibus primores viri ac feminae notabantur, abolevit, non sine auctorum ignominia.' This was an old evil. Tac. Ann. i. 72. 'Primus Augustus cognitionem de famosis libellis specio legis ejus (i. e. majestatis) tractavit, commotus Cassii Severi libidine, qua viros feminasque illustres procacibus scriptis diffamaverat.'

3. *pontis exul*] 'Banished from the beggars' stands on the bridge, and on the hilly ascent to Aricia.' See on Juv. iv. 116; v. 8; xiv. 134, with Mr. Mayor's notes; also Pers. vi. 55, 'accedo Bovillas Clivumque ad Virbi; praesto est mihi Manius hercs.' These beggars claimed a right to certain stands, and those who were not so privileged formed a more despised class, called *rogatores*. See on Ep. 175. 13. For, as Hesiod says, *καὶ πτωχὸς πτωχῷ φθονέει*.

5. *buccas*] 'Mouthfuls,' *buccellas*. —*improbi*, bad bread, only fit to be thrown to a dog; such as that described in Juv. v. 68. Some explain it, 'importuned,' 'earnestly begged for.'

7. *Clusus*] Shut, barred against him; or perhaps, 'closed to keep out the cold.' The archways (like our railway-arches) were used as lodgings by the destitute. Juv. iii. 156, 'Lenonum pueri quocumque in fornice nati;' *ib.* x. 239; xi. 173.—*extendat*, 'prolong,' i. e. may the cold not kill him at once.

9. *sponda*] The sandapila (Epp. 103; 439. 14) seems to have had this nick-name. *Sponda* is properly the open frame of a sofa or bed. Hence the bier is termed 'the litter of Orcus.'

Diesque tardus, sentiat canum litem
Abigatque moto noxias aves panno;
Nec finiantur morte supplicis poenae,
Sed modo severi sectus Aeaci loris,
Nunc inquieti monte Sisyphi pressus,
Nunc inter undas garruli senis siccus
Delasset omnes fabulas poëtarum:
Et cum fateri Furia iusserit verum,
Prodente clamet conscientia "Scripsi."

11. *sentiat*] 'May he be just conscious that the dogs are gathering round him ready to dispute for his remains.'—*noxias aves*, the vultures. Cf. Hom. Od. xi. 578, *γῦπε δέ μιν ἑκάτερθε παρημένω ἤπαρ ἔκειρον, δέρτρον ἔσω δύνοντες· ὁ δ' οὐκ ἀπαμύνετο χερσίν.*—*molo*—*panno*, by faintly waving his rags to frighten them away. It is well known that vultures will attack the dying as well as the dead.

14. *Aeaci*] He seems to have been the type of uncompromising justice in Hades. Cf. Juv. i. 9, 'quas torqueat umbras Aeacus.' Prop. v. 11. 19, 'aut si quis posita judex sedet Aeacus urna, In mea sortita vindicet ossa pila,' i. e. 'let him hold trial on my shade by appointing a jury.' The metaphor is borrowed from the flogging of slaves.

15. *monte*] The huge stone which Sisyphus ever strives to push up hill, Od. xi. 593.—*inquieti*, from the constant exertion: *κατὰ δ' ἰδρὼς ἔῤῥεεν ἐκ μελέων, κονίη δ' ἐκ κρατὸς ὀρώρει.*

16. *garruli senis*] Tantalus, who revealed to mortals the secrets he had learnt at a banquet with the gods, and who *ἀκόλαστον ἔσχε γλῶσσαν, αἰσχίστην νόσον*, Eur. Orest. 10. According to one account (Od. xi. 583), he was made to stand up to his chin in water, unable to drink; according to Eur. *ut sup.*, *κορυφῆς ὑπερτέλλοντα δειμαίνει λίθον.*

17. *Delasset*] 'Let him weary out,' i. e. undergo all the punishments fabled by the poets till he is exhausted.

18. *Furia*] So Propert., v. 11. 21, represents the Furies as present at the trial of Cornelia: 'Juxta Minoida sellam Eumenidum intento turba severa foco.'—*Scripsi*, the climax of all his punishment. The heaviest penalty, the most painful effort, extorted rather than voluntarily made, will be the confession of the deed, viz. that *he* wrote the verses, and not Martial.

EP. 512. (X. vi.)

On the expected entry of Trajan, on his return from Germany.

Felices, quibus urna dedit spectare coruscum
Solibus Arctois sideribusque ducem.

1. *Felices*] 'Happy they who have been spared to see the emperor returning from the north.' As the great bear, or Charles' wain, was a northern constellation, Trajan is poetically made 'to glow with the stars of the north,' and the phrase is amplified by adding 'with the sunshine.' —*urna* seems to mean 'vita nondum finita,' a harsh expression however.

Quando erit ille dies, quo campus et arbor et omnis
Lucebit Latia culta fenestra nuru?
Quando morae dulces longusque a Caesare pulvis
Totaque Flaminia Roma videnda via?
Quando eques et picti tunica Nilotide Mauri
Ibitis, et populi vox erit una "Venit?"

Others explain it by *sors*, 'luck,' or the choice by ballot of delegates to go and meet the new emperor. Tac. Hist. iv. 6, 'eo senatus die quo de imperio Vespasiani censebant, placuerat mitti ad principem legatos. —Priscus eligi nominatim a magistratibus juratis, Marcellus urnam postulabat.'

3. *campus et arbor*] 'The campus Martius will be crowded with people, who will even climb into trees (see Tac. Ann. xi. 31), while every window will look bright with well-dressed Roman matrons.'

5. *morae dulces*] The stoppages and delays on the journey, to gratify the people.—*longus—pulvis*, the long train of dust raised by the emperor and his staff. Cf. Ep. 517. 2.—The *via Flaminia* led northward, following to some extent the direction of the Tiber.

7. *tunica Nilotide*] The *Massylae equites* (Ep. 457. 14) seem to be meant, dressed in embroidered tunics of Egyptian (Alexandrian?) needlework.

EP. 513. (X. vii.)

On the same subject, the return of Trajan. This is a most elegant little poem.

Nympharum pater amniumque, Rhene,
Quicunque Odrysias bibunt pruinas,
Sic semper liquidis fruaris undis,
Nec te barbara contumeliosi
Calcatum rota conterat bubulci;
Sic et cornibus aureis receptis

1. *Nympharum pater*] The Rhine is called 'the father and chief of all the waters and the minor streams that flow from the snowy lands of the Odrysae.' Cf. vii. 8. 2, 'victor ab Odrysio redditur orbe deus.'

3. *Sic semper*, &c.] So Milton in 'Comus,' to the nymph Sabrina: 'May thy brimming waves for this Their full tribute never miss, From a thousand petty rills That tumble down the snowy hills.'

4, 5. *barbara—rota*] 'So may you never be frozen over, so as to be trampled on by the barbaric wain of the insolent ox-driver.' The notion of insult and contempt attached to being trodden upon (καταπατεῖσθαι), and hence the epithet *contumeliosi*. The sense seems to be, 'may you never allow the barbarous Germans to make a passage over you to the Roman bank.'

6. *cornibus aureis*] See Ep. 329. 3, where the Rhine is described as with 'broken horn,' i. e. conquered, and 505. 17. — *receptis*, recovered, restored to you by the emperor's clemency.—*utraque ripa*, may the

Et Romanus eas utraque ripa:
Traianum populis suis et urbi,
Tibris te dominus rogat, remittas.

nations on both sides of the river own the Roman sway.

9. *dominus*] Cf. Epp. 2. 3; 479. 4. The Tiber, chief of all rivers, as Rome is the chief city of the world, makes this request to the subject river, the Rhine.

EP. 514. (X. viii.)

Nubere Paula cupit nobis, ego ducere Paulam
Nolo: anus est; vellem, si magis esset anus.

2. *si magis*] Were Paula a little older still, I might entertain the idea, because I should have a chance of soon coming in for her property.

EP. 515. (X. ix.)

A satire upon the emptiness of fame.

Undenis pedibusque syllabisque
Et multo sale, nec tamen protervo,
Notus gentibus ille Martialis
Et notus populis—quid invidetis?—
Non sum Andraemone notior caballo.

1. *Undenis*] The hendecasyllabic metre, in which this epigram is written.—*protervo*, viz of the kind which he deprecates sup. Ep. 509.

3. *gentibus*] e. g. the Getae, Britons, &c.

5. *Andraemone*] This appears to be the name of a well-known race-horse in the Circus; like *Scorpus*, Ep. 234. 10, *Hirpinus*, Juv. viii. 63, *Incitatus*, Ep. 588. 16.—*Tigris*, Ep. 329. 10.

EP. 516. (X. x.)

On the men of rank and dignity, who were not ashamed to act as *clientes* to *patroni*. Compare Ep. 75. The Paulus here mentioned is probably the same as in Epp. 231 and 410.

Cum tu, laurigeris annum qui fascibus intras,
Mane salutator limina mille teras,

1. *Cum tu*] 'When you, the consul, attend the levees of many rich persons, what chance is left to us, the poor, of earning a livelihood?' It seems difficult to believe that the consul really acted as client to richer people; yet Juvenal expressly says so, i. 117, 'sed quum summus honor finito computet anno, Sportula quid referat' &c.—*intras—annum*, because

Hic ego quid faciam? quid nobis, Paule, relinquis,
  Qui de plebe Numae densaque turba sumus?
Qui me respiciet, dominum regemque vocabo?
  Hoc tu, sed quanto blandius! ipse facis.
Lecticam sellamve sequar? nec ferre recusas,
  Per medium pugnas sed prior isse lutum.
Saepius assurgam recitanti carmina? tu stas
  Et pariter geminas tendis in ora manus.
Quid faciet pauper, cui non licet esse clienti?
  Dimisit nostras purpura vestra togas.

the consuls went in state on the day of their election, the first of the year. Ovid, Fast. i. 81, 'jamque novi praeeunt fasces, nova purpura fulget, Et nova conspicuum pondera sentit ebur.'—*teras*, Ep. 421. 4.

3. *Hic ego*] οὗτος ἐγώ, I, who am one of the commonalty.—*densa turba*, the πλῆθος or ὄχλος.

5. *respiciet*] 'Look condescendingly upon me.' Juv. iii. 184, 'Quid das, ut Cossum aliquando salutes? Ut te respiciat clauso Veiento labello?'—*dominum regemque*, the complimentary address of a client to his patron. Juv. viii. 161, 'Hospitis affectu dominum regemque salutat.'

6. *Hoc tu*] You do the same to others, only with a more whining and fawning tone.

7. *nec ferre*] i. e. ne ferre quidem. An exaggeration, probably.—*lutum*, the middle of the muddy road. Cf. Ep. 134. 4, 'per mediumque trahat me tua scilla lutum;' 365. 6, 'nec praetor medio cogitur ire luto.'—*sed prior*, 'and that first,' as an *anteambulo* to the lectica.

10. *tendis in ora*] Perhaps with the gesture of one throwing kisses (Ep. 2. 7). But 'a facie jactare manus' was a way of applauding, Juv. iii. 106.

11. *non licet*] Viz. 'per vos,' who step in between.—*Dimisit*, the purple border of the toga, i. e. the dress of office, has dismissed, sent away, us poor *togati*.

EP. 517. (X. xiii.)

On a rich, but ever dissatisfied man.

Cum cathedralicios portet tibi reda ministros
  Et Libys in longo pulvere sudet eques,
Strataque non unas cingant triclinia Baias
  Et Thetis unguento palleat uncta tuo,

1. *reda*] 'Though your travelling-carriage conveys effeminate (i. e. eunuch) attendants, and Libyan horsemen sweat in the dust made by your long train.' The *cathedra* was properly a woman's seat; hence eunuchs, who attended on matrons, were so called.—*Libys*, viz. the Massylao, Epp. 457. 14, and 651. 6.—*longo pulvere*, cf Ep. 512. 5.

3. *Strata*, &c.] 'Though many covered sofas are set round the rooms in more than one of your hot baths.'—*Baiae* seems to have been a general term for *thermae*.—*Thetis*, i. e. the *piscinae* or sea-baths, which the rich used to perfume with unguents poured in, the smell of the stagnant

Candida Setini rumpant crystalla trientes,
  Dormiat in pluma nec meliore Venus:
Ad nocturna iaces fastosae limina moechae
  Et madet heu! lacrimis ianua surda tuis,
Urere nec miserum cessant suspiria pectus.
  Vis dicam, male sit cur tibi, Cotta? bene est.

water becoming disagreeable: 'qualem marinae misit aura piscinae,' Ep. 657. 17; and iv. 4. 3, 'piscinae vetus aura quod marinae.'

5. *Candida*, &c.] 'Though large measures of Setian wine break your clear flint-glass goblets.' The expression perhaps is only poetical, to illustrate the delicacy of the glasses. Setian wine, however, is said *ardere*, to be fiery and potent, to sparkle and glow, in Juv. x. 27. Cf. Ep. 424. 19; and lib. ix. 73. 5, 'rumpis et ardenti madidus crystalla Falerno.'—*trientes*, here the measure of one-third of the sextarius. —*pluma*, swan's-down, or feather-beds. Cf. Juv. i. 159; x. 362. Ep. 647. 8, 'dormit et in pluma purpureoque toro.'

7. *fastosae*] 'Capricious.' The common custom of lovers lying before the closed doors of their mistresses is meant; cf. Propert. i. 16.

10. *bene est*] Your malady is—prosperity. You are too rich to be happy, unless you make a good use of your riches.

EP. 518. (X. xv.)

On one who shot his wife with an arrow, in order to get her fortune, and pretended that it was by an accident. A witty epigram, from its point and brevity.

Dotatae uxori cor arundine fixit acuta,
  Sed dum ludit Aper: ludere novit Aper.

2. *ludere novit*] 'He knows how to play at shooting with good effect.'

EP. 519. (X. xvi.)

On one who was ever ready to promise, but without performing.

Si donare vocas promittere nec dare, Gai,
  Vincam te donis muneribusque meis.
Accipe Callaicis quidquid fodit Astur in arvis,
  Aurea quidquid habet divitis unda Tagi;
Quidquid Erythraea niger invenit Indus in alga
  Quidquid et in nidis unica servat avis;

3. *Callaicis*] Spanish; see Epp. 181. 7; 537. 4. The *Gallaeci* and *Astures* were in the N.W. parts of Hispania, and were famed for their gold-diggings, as were the alluvial deposits of the Tagus.

5. *in alga*] Either gems or pearls are poetically spoken of as found in the seaweed of the Indian ocean. See 243. 4.—*unica—avis*, the Phoenix,

Quidquid Agenoreo Tyros improba cogit aheno:
Quidquid habent omnes, accipe, quomodo das.

which was said to make its nest of fragrant spices, Herod. ii. 73. Tac. Ann. vi. 28. Ep. 302. 2.

7. *improba*] Probably this refers to the character for cunning and unfairness which the Phoenician traders always had, τρῶκται, Hom. Od. xv. 416.—*cogit*, 'collects in the caldron,' viz. for dyeing the sea-purple. Cf. Ep. 536. 1.—*quomodo das*, 'on the same terms as you give,' viz. by promise only.

EP. 520. (X. xvii.)

Macer, who had been appointed surveyor for the paving of the Appian Way, had written to Martial, to ask for his book as a present at the Saturnalia (Ep. 690. 4). The poet replies, that the road will suffer if the epigrams be taken up instead of books on engineering.

Saturnalicio Macrum fraudare tributo,
Frustra, Musa, cupis: non licet, ipse petit:
Sollemnesque iocos nec tristia carmina poscit
Et queritur nugas obticuisse meas.
Mensorum longis sed nunc vacat ille libellis.
Appia, quid facies, si legit ista Macer?

5. *vacat*] 'He is engaged upon,' i. e. all his leisure is devoted to.—*Mensorum*, layers out of roads, measurers of distances, &c. Hor. Carm. i. 28. 2. — *ista* seems incorrect, it should rather be *haec*, 'these epigrams of mine;' *ista* should refer to *via Appia*, and then it would mean the *libelli mensorum*, which is against the sense. See on 484. 10.

EP. 521. (X. xviii.)

On a mean patron, who without remunerating his clients still expected their services.

Nec vocat ad cenam Marius, nec munera mittit,
Nec spondet, nec volt credere, sed nec habet.
Turba tamen non deest, sterilem quae curet amicum.
Eheu! quam fatuae sunt tibi, Roma, togae!

2. *Nec spondet*] 'He will not give security, nor lend money himself, nor indeed has he any thing to give, even if he were willing.' Cf. Pers. v. 79, 'Marco spondente, recusas credere tu nummos?'

3. *curet*] Colat, θεραπεύῃ.—*sterilem*, Juv. xii. 95, 'quis aegram Et claudentem oculos gallinam impendat amico Tam sterili.'—*fatuae*, &c. 'what fools are Roman clients,' who were called *togati*.

EP. 522. (X. xix.)

The poet sends his book, through the Muse, to his friend Pliny the Younger (who in his Epistles, lib. iii. 21, cites the last ten verses of this epigram in an interesting letter to his friend Cornelius Priscus, in which he laments over the report of Martial's death).

Nec doctum satis et parum severum,
Sed non rusticulum nimis libellum
Facundo mea Plinio, Thalia,
I perfer: brevis est labor peractae
Altum vincere tramitem Suburae.
Illic Orphea protinus videbis
Udi vertice lubricum theatri,
Mirantesque feras avemque regis,
Raptum quae Phryga pertulit Tonanti.
Illic parva tui domus Pedonis
Caelata est aquilae minore pinna.
Sed ne tempore non tuo disertam

1—4.] 'Go, Muse, and carry this book (which, though not learned enough for him, and by no means very rigid in its morals, still has something of refined wit) to my eloquent friend Pliny.'—*non nimis rusticulum*, *οὐ πάνυ ἀγροϊκον*, aliquid urbani habentem. Compare the forms *pallidulus*, *horridulus*, *putidulus*, *turpiculus*—*Thalia*, the muse of jocose or festive poetry of any kind.

5. *Suburae*] Pliny's house was on the Esquiline hill ('domum meam Esquiliis,' Ep. iii. 21), and the *subura* lay just at the foot of that hill. The sense therefore is, 'it is no great toil to ascend the high path of the subura when you have passed through it,' i. e. it only remains to mount the hill.

6. *Illic*, &c.] This is a difficult passage. The sense seems to be, 'as soon as you have ascended the Esquiline, you will get a sight of the Orpheus on the top of the Colosseum (which was in the valley between the Esquiline and the Palatine), made slimy with the saffron-water thrown upon it.' Cf. Ep. 464. 5, 'lubrica Corycio quamvis sint pulpita nimbo.' How the Colosseum was finished above we do not seem to know; but it would appear to have been surmounted with a sculptured group in the way of an *αἐτωμα*. To refer *illic* to the roof of Pliny's house, involves us in still greater difficulties, though the smaller eagle on Pedo's house might seem to be directly contrasted with it, and to be mentioned as a mark for distinguishing one *domus* from the other.

10. *tui—Pedonis*] Pedo Albinovanus, the celebrated writer of epigrams, is meant. See Ep. 102. 5. As he was a wit, like Martial, he is described as a votary of the Muse. So Ep. 644. 1, 'Parthenio dic, Musa, tuo.'—*minore pinna*, an eagle of a lesser size. The eagle, it would seem from this, was a necessary part of the *αἐτωμα* (Pind. Ol. xiii. 21), though combined with other figures. Tac. Hist. iii. 71, 'mox sustinentes fastigium aquilae vetere ligno traxerunt flammam alueruntque.'

12. *non tuo*] At a time unsuited to your jocose character, i. e. when

Pulses ebria ianuam, videto.
Totos dat tetricae dies Minervae,
Dum centum studet auribus virorum
Hoc quod saecula posterique possint
Arpinis quoque comparare chartis.
Seras tutior ibis ad lucernas.
Haec hora est tua, cum furit Lyaeus,
Cum regnat rosa, cum madent capilli:
Tunc me vel rigidi legant Catones.

he is busy at his studies. Cf. Ep. 161. 11, 'gressu timet ire licenti ad matutinum nostra Thalia Jovem.'

13. *ebria*] See Ep. 690. 4.

14. *Totos—dies*] 'The whole of his day-hours he devotes to dry, hard study on his orations, to be delivered before the court of the centumviri, and elaborately composed in a style which posterity will compare with that of Cicero.'—*tetricae*, stern, manly; opposed to *ebria Musa*, wanton or effeminate. So Pers. vi. 2, 'jamne lyra et tetrico vivunt tibi pectine chordae.' Ovid, Fast. v. 351, 'non est de tetricis, non est de magna professis,' sc. Flora. This is a favourite word with Martial. For Pliny's practice in the basilica before the centumviri, see his letter, Ep. ii. xiv. Also sup. Ep. 294. 5.

18. *tutior*] With less fear of being rejected.—The *serae lucernae* refer to the late dinner hour, when it was the custom for songs, &c. to be recited; Pers. i. 30.

20. *rosa*] When the chaplets of roses and the perfumed hair reign supreme, viz. to the exclusion of grave subjects. Cf. 161. 11, 'gressu timet ire licenti Ad matutinum nostra Thalia Jovem.'

EP. 523. (X. xx.)

To his friend Manius, whom the poet proposes to visit in Spain.

Ducit ad auriferas quod me Salo Celtiber oras,
Pendula quod patriae visere tecta libet,
Tu mihi simplicibus, Mani, dilectus ab annis
Et praetextata cultus amicitia,
Tu facis; in terris quo non est alter Hiberis
Dulcior et vero dignus amore magis.

1. *Salo*] See Ep. 25. 12, and 648. 9, where also Bilbilis, the poet's birthplace, is assigned to the land of *Celtiberi*. It was 'auro Bilbilis et superba ferro,' from the waters of the Salo.—*Pendula*, as *pendula Setia* (Ep. 198. 33), built on a height; *altam Bilbilim*, Ep. 25. 3.

4. *praetextata*] When we wore the *toga praetexta* as boys.

5. *Tu facis*] Supply *id*; for the construction is quite different from *tu facis ut ducat*, &c.—*terris*, &c., so 'Celtiberis terris,' in Ep. 648. 11.

Tecum ego vel sicci Gaetula mapalia Poeni
Et poteram Scythicas hostis amare casas.
Si tibi mens eadem, si nostri mutua cura est,
In quocunque loco Roma duobus erit.

7. *mapalia*] Reed-covered huts of the Carthaginians (see Rich's Dict. p. 402), Virgil, Aen. i. 421, and iv. 259, calls them *magalia*, but in Georg. iii. 340, 'raris habitata mapalia tectis.'—*poteram*, &c., 'I could have loved,' or 'been content with,' ἐστεργον ἄν.—*hostis*, perhaps the genitive, in reference to the Getae.

9. *nostri*, &c.] If you have the same regard for me that I have for you. Cf. Tibull. iii. 1. 19, 'illa mihi referet, si nostri mutua cura est.'

10. *quocunque*] Quovis. A use occasionally found in the best writers.

EP. 524. (X. xxi.)

To Sextus, who purposely adopted an obscure style.

Scribere te quae vix intelligat ipse Modestus
Et vix Claranus, quid rogo, Sexte, iuvat?
Non lectore tuis opus est, sed Apolline, libris:
Iudice te maior Cinna Marone fuit.
Sic tua laudentur sane: mea carmina, Sexte,
Grammaticis placeant, ut sine Grammaticis.

1, 2.] 'What is the use of your writing what even Modestus and Claranus (noted grammarians) can scarcely understand?'

3. *Apolline*] Viz. as ἐξηγητὴς, or interpreter. — *Cinna*, the poet mentioned in Virg. Ecl. ix. 35, not without praise: 'nam neque adhuc Vario videor nec dicere Cinna digna.' From the context he seems to have been considered a difficult poet.

5. *Sic*] 'On those terms,' viz. for being obscure. 'May *my* verses,' he adds, 'please grammarians on the condition that they do not require them,' i. e. for being plain and intelligible to all.

EP. 525. (X. xxiii.)

On Marcus Antonius Primus, for whom see Ep. 503, sup. An epigram of much beauty and feeling.

Iam numerat placido felix Antonius aevo
Quindeciens actas Primus Olympiadas

1. *placido—aevo*] 'In a tranquil old age,' fifteen Olympiads making however but sixty years, unless we take the Olympiad as a πενταετηρὶς (Pind. Ol. iii. 21), by which he would be seventy-five, and this much better suits the expression *Lethe jam propior*.

Praeteritosque dies et totos respicit annos,
Nec metuit Lethes iam propioris aquas.
Nulla recordanti lux est ingrata gravisque:
Nulla fuit, cuius non meminisse velit.
Ampliat aetatis spatium sibi vir bonus: hoc est
Vivere bis, vita posse priore frui.

3. *respicit*] He looks back upon, takes a review of, his whole life, and finds nothing to make him fear death.

5. *Nulla*, &c.] Compare the beautiful remark of Jason in Pind. Pyth. iv. 104, εἴκοσι δ' ἐκτελέσαις ἐνιαυτοὺς οὔτε ἔργον οὔτ' ἔπος εὐτράπελον (i.e. δόλιον) κείνοισιν εἰπὼν ἰκόμαν οἴκαδε.

7. *Ampliat*] Auget, extendit. Hor. Sat. i. 4. 32, 'ne quid summa deperdat metuens, aut ampliet ut rem.' The word is more common in the later Latinity. Cf. Ep. 434. 11.

EP. 526. (X. xxiv.)

The poet moralizes on the fifty-seventh anniversary of his birthday, the 1st of March. See Ep. 578. 10.

Natales mihi Martiae Kalendae,
Lux formosior omnibus Kalendis,
Qua mittunt mihi munus et puellae,
Quinquagesima liba septimamque
Vestris addimus hanc focis acerram.
His vos, si tamen expedit, roganti
Annos addite bis precor novenos,
Ut nondum nimia piger senecta,
Sed vitae tribus areis peractis

3. *et puellae*] On this day the men sent presents to the women (see Epp. 272. 10; 497. 15); but Martial says he is such a general favourite, that *even* the latter send him presents, viz. birthday presents, which in fact were distinct from the 'new year's gifts.'

4. *liba*] See Ep. 156. 3. An offering of a cake and incense (acerra thuris, Hor. Carm. iii. 8. 2) to the genius was part of the birthday ceremonies. The construction is rather singular for 'septima et quinquagesima liba cum acerra.'— *Vestris —focis*, on the hearth or altar specially prepared for the birthday festivities.

6. *si tamen expedit*] 'Provided, however, that it is to my interest,' viz. to live so much longer. Many persons (says Persius, iii. 5) make foolish vows in the temples, *tacita acerra*. The poet makes the fulfilment of his prayer conditional. Cf. Plato, Phaedr. p. 257, B, συνεύχομαί σοι, ὦ Σώκρατες, εἴπερ ἄμεινον ταῦθ' ἡμῖν εἶναι, ταῦτα γίγνεσθαι.—*bis—novenos*, 18+57=75. This term he calls 'the three periods of life,' the metaphor being taken from the courses in the Circus, viz. boyhood, manhood, and the turn of life. Cf. Ep. 547. 8.

Lucos Elysiae petam puellae.
Post hunc Nestora nec diem rogabo.

10. *Elysiae—puellae*] Proserpina.
11. *rogabo*, &c.] 'Beyond that, I will not ask Nestor even for a single day,' viz. of his proverbially long life. Some with less probability construe *post hunc Nestora*, 'when I have become such a Nestor as that.'

EP. 527. (X. xxv.)

On a criminal, who, in imitation of Mucius Scaevola, consented to have his right hand burnt off to save himself from the *tunica molesta*. See Ep. 408, and also Bk. i. Ep. 21.

In matutina nuper spectatus harena
Mucius, imposuit qui sua membra focis,
Si patiens durusque tibi fortisque videtur,
Abderitanae pectora plebis habes.
Nam cum dicatur tunica praesente molesta
"Ure manum," plus est dicere "Non facio."

1. *matutina*] Because the morning appears to have been allotted to the spectacle of condemned criminals fighting with beasts, &c. See 435. 4.
4.] *Abdera* was proverbial for the folly of its inhabitants. See Mr. Mayor's learned note on Juv. x. 50. The sense is merely 'stultus es.'
5, 6.] 'For when, in presence of the *tunica molesta* (see Juv. viii. 235), he is required to put his hand in the flames, it requires more courage to say, "*I won't do it.*"' In other words, it requires less courage to face a lesser evil than a greater one.—*Non facio*, nolo facere.

EP. 528. (X. xxvi.)

On Varus, a friend of the poet's, and Roman centurion, who had died in Egypt.

Vare, Paraetonias Latia modo vite per urbes
Nobilis et centum dux memorande viris,
At nunc, Ausonio frustra promisse Quirino,
Hospita Lagaei litoris umbra iaces.

1. *Paraetonias*] Egyptian; from the name of a coast town (Paraetonium) to the west of Alexandria.—*Latia—vite*, the Roman *centuriatus*, the badge of which was a switch of vine. See Juv. viii. 247; xiv. 193, with Mr. Mayor's note. Tac. Ann. i. 23, 'Centurio Lucilius — fracta vite in tergo militis alteram clara voce ac rursus aliam poscebat.'—*centum—viris*, a legion contained sixty centuries and thirty manipuli.
3. *frustra promisse*] Whose return to Rome was hoped for, but not realized.—*Lagaei litoris*, the Egyptian shore, from the name of Ptolemy Lagos.

Spargere non licuit frigentia fletibus ora,
Pinguia nec maestis addere tura rogis.
Sed datur aeterno victurum carmine munus.
Numquid et hoc, fallax Nile, negare potes?

5. *non licuit*] Viz. mihi.—*tura*, the incense thrown on the body while burning on the pyre. See Ep. 319. 12, 'atque haec absentis tura fuisse puta.'

8. *fallax Nile*] The Egyptians had a bad character for treachery. Propert. iv. 11. 33, 'Noxia Alexandria, dolis aptissima tellus.' Theocr. xv. 49.—There is a play on *negare*, which here means both *non reddere corpus*, and *recusare, detrectare munus*. 'You cannot refuse me the privilege of perpetuating in verse the memory of my friend.'

EP. 529. (X. xxvii.)

On a rich man of low origin (probably, from his Greek name, a *libertus*), who gave ambitious entertainments.

Natali, Diodore, tuo conviva senatus
Accubat, et rarus non adhibetur eques,
Ac tua tricenos largitur sportula nummos.
Nemo tamen natum te, Diodore, putat.

2. *Accubat*] Discumbit ad tuam mensam.—*rarus*, &c., *rarus eques non adhibetur*, i. e. 'verum frequentes adhibentur.'

3. *tricenos*] Thirty sestertii was a large dole, *centum quadrantes* (Juv. i. 120) being the usual one, viz. 25 *asses*. See Ep. 173. 3, and 504. 1, where the same sum, three denarii, is mentioned.

4. *natum te — putat*] 'No one believes that you have any father,' i. e. any respectable parentage. Hence the joke of Tiberius in Tac. Ann. xi. 21, 'Curtius Rufus videtur mihi ex se natus.' See Ep. 433. 18.

EP. 530. (X. xxviii.)

To the god Janus, on a new temple (or gatehouse), consecrated to him by Nerva.

Annorum nitidique sator pulcherrime mundi,
Publica quem primum vota precesque vocant,

1. *sator—mundi*] In Ovid, Fast. i. 103, Janus identifies himself with Chaos, and says he was created when the elements first settled into their places, *ib.* 112.—*primum—vocant*, Ovid, *ib.* 171, 'Mox ego, Cur, quamvis aliorum numina placem, Janc, tibi primum tura merumque fero?' He was invoked as opening the new year, and affording access to the gods through the prayers of mortals.

Pervius exiguos habitabas ante penates,
Plurima qua medium Roma terebat iter.
Nunc tua Caesareis cinguntur limina donis,
Et fora tot numeras, Iane, quot ora geris.
At tu, sancte pater, tanto pro munere gratus,
Ferrea perpetua claustra tuere sera.

3. *Pervius*] The old temple of Janus seems to have been a portico or archway, giving access between the Forum Romanum and the Forum Julium. Hence Ovid, Fast. i. 258, 'hic ubi juncta foris templa duobus habes' (where see the present editor's note).—*medium*, viz. inter duo fora.—*plurima*, frequentissima.

5. *Caesareis — donis*] The exact meaning is not clear; but the sense seems to be, that the new or enlarged temple is adorned with statues and sculpture by the gift of one or more of the emperors, and now looks in four directions instead of only two. To this change perhaps viii. 2. 3, refers, 'Janus—tot vultus sibi non satis putavit, optavitque oculos habere plures.' The new statue, probably, had been but recently consecrated. The commentators observe that Janus was sometimes represented *quadrifrons*. See Ep. 548. 12. In the "Recent Excavations in Rome," p. 10, the plan of an archway opening in four directions is given, and marked as the entrance to the Forum Transitorium. It was between the Forum Romanum and the old Forum Julium, and may be the Janus here described.

8. *tuere claustra*] i. e. keep the gate shut in perpetual peace.—*sera*, μοχλός, the bar drawn across the door.

EP. 531. (X. xxx.)

A description of the villa of Apollinaris (Epp. 212 and 340) at Formiae, on the coast of Latium. This is one of the most beautiful epigrams: it resembles Ep. 148, which describes the villa of Faustinus, and in the same metre (scazon).

O temperatae dulce Formiae litus,
Vos, cum severi fugit oppidum Martis
Et inquietas fessus exuit curas,
Apollinaris omnibus locis praefert.
Non ille sanctae dulce Tibur uxoris,
Nec Tusculanos Algidosve secessus,
Praeneste nec sic Antiumque miratur.
Non blanda Circe Dardanisve Caieta

1. *Formiae*] The vocative. Horace has 'Formiarum maenia,' Carm. iii. 17. 6. — *temperatae*, 'temperate,' having a εὐκρασία of warm sun and sea breezes.—*severi Martis*, the city of Rome that allows of no relaxation.

5. *Tibur uxoris*] Whether he was born there, or had property there, or both, is uncertain. — *sanctae*, castae.—The places next enumerated were all in Latium, and more or less frequented by the pleasure-seekers from Rome.—*blanda Circe*, the charming promontory of Circeii;

Desiderantur, nec Marica nec Liris,
Nec in Lucrina lota Salmacis vena.
Hic summa leni stringitur Thetis vento;
Nec languet aequor, viva sed quies ponti
Pictam phaselon adiuvante fert aura,
Sicut puellae non amantis aestatem
Mota salubre purpura venit frigus.
Nec seta longo quaerit in mari praedam,
Sed e cubiclo lectuloque iactatam
Spectatus alte lineam trahit piscis.
Si quando Nereus sentit Aeoli regnum,
Ridet procellas tuta de suo mensa.
Piscina rhombum pascit et lupos vernas,
Natat ad magistrum delicata muraena;
Nomenculator mugilem citat notum

blanda referring to the witcherics of Circe.—*Caieta*, close to Formiae, and said to have been so called from the nurse of Aeneas, Virg. Aen. vii. 1.

9.] *Marica* was a sacred grove near the Liris. Hor. Carm. iii. 17. 7, 'innantem Maricae litoribus tenuisse Lirim.' Inf. xiii. 83, 'Caeruleus nos Liris amat, quem silva Maricae Protegit; hinc squillae maxima turba sumus.'

10. *Salmacis*] A spring that fell into the Lucrine lake, and was supposed to be connected with one of the same name in Caria. She is here spoken of as a nymph.

11. *Thetis*, &c.] 'Here the surface of the sea is just ruffled by the gentle breeze, and there is not a dead calm, but the lively, yet quiet waves carry the painted gondola with the aid of the breeze.' See Ep. 125. 20. Propertius mentions these gay boats on the Lucrine, i. 11. 10. Virgil has *pictis phaselis*, Georg. iv. 289.—*Thetis*, cf. Epp. 517. 4; 541. 2.

15. *Mota—purpura*] 'By a movement of her purple fan.' The *flabellum* was sometimes made of peacocks' feathers ('pavonis caudam flabella superbae,' Propert. iii. 18. 11).

16—18.] 'Nor does the hair-line seek booty in the far-off sea; but the fish when seen from a height draws tight the line thrown out from bed or sofa.' The fisherman sits on a sofa by a window, and throws the line to the fish immediately below. Pliny, Epist. ix. 7. 4, 'ex illa (gestatione) possis dispicere piscantes, ex hac ipse piscari hamumque de cubiculo ac paene de lectulo ut e naucula jacere.'

19. *Si quando*, &c.] 'If ever the sea is ruffled by the wind, the table, supplied by its own resources, can afford to laugh at the storm.' This is shown by what follows: the piscina contains turbot and *spigola* ready for the pot; lampreys and mullets are so tame, that they come to be fed at call.—*de suo*, see 355. 4. So 'summa — de meo solvenda,' Pliny, Epist. ii. 4. 2.—*vernas*, 'home-bred.' So Juvenal calls this fish, the lupus, 'vernula riparum,' Sat. v. 105.

23. *Nomenculator*] An archaic form for *nomenclator*. Keepers were appointed, who could call or otherwise attract and summon the fish. Cf. Epp. 175. 4; 656. 5.—*mugilis*, a small fish with a large head, Juv. x. 317.

Et adesse iussi prodeunt senes mulli.
Frui sed istis quando, Roma, permittis?
Quot Formianos imputat dies annus
Negotiosis rebus urbis haerenti?
O ianitores vilicique felices!
Dominis parantur ista, serviunt vobis.

25. *istis*] 'Those holidays of your citizens.' 'How many *Formian days* does the year reckon up for one (i.e. as enjoyed by one), who is tied fast to the troublesome business of the city?'—For *imputo*, see Ep. 663. 13.

28. *O ianitores*] The porters and the bailiffs, who reside at the villa, are the really lucky ones. Their masters pay for the estates, but they have the true enjoyment of them.

EP. 532. (X. xxxi.)

On a glutton (perhaps the Calliodorus of Ep. 244), who sold a slave to procure the price of a dinner, and is thus said to have 'eaten a man.'

Addixti servum nummis here mille ducentis,
Ut bene cenares, Calliodore, semel.
Nec bene cenasti: mullus tibi quattuor emptus
Librarum cenae pompa caputque fuit.
Exclamare libet: "Non est hic, improbe, non est
Piscis: homo est; hominem, Calliodore, comes."

1.] *Addicere* is here simply *vendere*, as in Hor. Sat. ii. 5. 107, 'huic tu dic—gaudentem nummo te addicere.'—*mille ducentis*, for 1200 sestertii, or about 10*l.*

3. *Nec bene*] The dinner was not really a good one, when all the money went merely to buy fish. On the cost of mullets, see Mr. Mayor on Juv. iv. 15. Sup. Ep. 87. 11.—With *Librarum* we must supply *pretio*, unless this be an imitation of the Greek genitive of price.—*cenae pompa*, the principal dish of the dinner. It was so called probably from its being brought on by the servants with parade and ceremony, as in the 'peacock feasts' of the middle ages.

5. *Exclamare*] Cf. Ep. 101. 9.—*comes*, from *comedere*.

EP. 533. (X. xxxii.)

On a portrait, or *cerea imago*, of Marcus Antonius Primus (sup. Ep. 503). An elegant little piece.

Haec mihi quae colitur violis pictura rosisque,
Quos referat voltus, Caediciane, rogas?

1. *colitur violis*] Here we see the custom still kept up of decking monuments, busts, or other mementos, with fresh flowers.

Talis erat Marcus mediis Antonius annis
Primus: in hoc iuvenem se videt ore senex.
Ars utinam mores animumque effingere posset!
Pulchrior in terris nulla tabella foret.

4. *in hoc—ore*] Under this likeness he saw himself, when old, depicted in the prime of life. The sense is, that though he lived long afterwards, he never had another likeness taken.

5. *mores animumque*] His character, as well as his features. Cf. Tac. Agric. § 46, 'id filiae quoque uxorique praeceperim—ut faciem ac figuram animi magis quam corporis complectantur;—nam ut vultus hominum, ita simulacra vultus imbecilla ac mortalia sunt, forma mentis aeterna.'

EP. 534. (X. xxxiii.)

To his friend Munatius Gallus, with a request that he will disclaim in the poet's name any verses of an ill-natured and personal character. Compare Epp. 330, 371, and 509.

Simplicior priscis, Munati Galle, Sabinis,
Cecropium superas qui bonitate senem,
Sic tibi consoceri claros retinere penates
Perpetua natae det face casta Venus:
Ut tu, si viridi tinctos aerugine versus
Forte malus livor dixerit esse meos,
Ut facis, a nobis abigas, nec scribere quenquam
Talia contendas carmina, qui legitur.
Hunc servare modum nostri novere libelli,
Parcere personis, dicere de vitiis.

1. *Sabinis*] They are quoted as types of the primitive abstinence and virtue. Juv. x. 298, 'sanctos licet horrida mores Tradiderit domus ac veteres imitata Sabinos,' where see Mr. Mayor.—*Cecropium—senem*, Socrates, whom Juvenal (xiii. 185) calls 'dulci senex vicinus Hymetto.'

3, 4. *Sic tibi*, &c.] 'So may chaste love grant to you to retain, by the lasting marriage of your daughter, the illustrious family of your joint father-in-law.' When the daughter of A marries the son of B, then both A and B are *consoceri*. Here the sense is, 'may no divorce interrupt the married happiness of your daughter with the son of a distinguished man.'

5.] *aerugo* is properly the rust on bronze, which is of a green colour, and poisonous. Cf. Pers. iii. 36, 'dira libido—ferventi tincta veneno.' Ep. 371. 12, 'si quisquam mea dixerit malignus Atro carmina quae madent veneno.'

7. *Ut facis*] 'Ut tu abigas a nobis (id quod nunc facis) malum livorem,' &c.—*nec scribere*, &c., 'and insist that no poet, who is read, writes such verses.' Schneidewin reads *nec stringere*, &c., but this gives no clear meaning.

EP. 535. (X. xxxv.)

A very beautiful epigram in praise of the poetess Sulpicia, and her ardent, yet chaste affection. Some verses (and they are of high merit and true elegiac pathos) of this authoress may be read in the ordinary editions of Tibullus. A short satire also, generally ascribed to her, is given in some editions of Juvenal. See p. 798 of Walker's *Corpus Poet. Lat.*

Omnes Sulpiciam legant puellae,
Uni quae cupiunt viro placere;
Omnes Sulpiciam legant mariti,
Uni qui cupiunt placere nuptae.
Non haec Colchidos asserit furorem,
Diri prandia nec refert Thyestae;
Seyllam, Byblida nec fuisse credit,
Sed castos docet et pios amores,
Lusus, delicias facetiasque.
Cuius carmina qui bene aestimarit,
Nullam dixerit esse sanctiorem,
Nullam dixerit esse nequiorem.
Tales Egeriae iocos fuisse
Udo crediderim Numae sub antro.
Hac condiscipula vel hac magistra
Esses doctior et pudica, Sappho:
Sed tecum pariter simulque visam
Durus Sulpiciam Phaon amarat.
Frustra: namque ea nec Tonantis uxor,
Nec Bacchi, nec Apollinis puella
Erepto sibi viveret Caleno.

5. *asserit* (sibi)] She does not take as her theme the loves of Medea, nor those which brought about the horrors of the Thyestean feast, &c. See Ep. 510. 1.

7. *Byblida*] See Ovid, Met. ix. 454, 'Byblis Apollinei correpta cupidine fratris, Non soror ut fratrem, nec qua debebat, amavit.' The brother's name was Caunus, and she was changed into a fountain, *ibid.* 663.

9. *facetias*] ὁαριστύς, the playful toyings and sprightly talk of lovers. Supply *castas et pias*.

12. *nequiorem*] Lasciviorem.

13. *Egeriae*] See Ep. 299. 3.

15. *Hac*, &c.] 'If you had gone to school with her, or been a pupil of hers, you would have been still more learned, and at the same time chaste; but then the hard-hearted Phaon (i. e. who refused to return your love) would have loved Sulpicia, if he had seen her in your company.'

19. *Frustra*] 'But all in vain; for not even as the wife of Jove, Bacchus, or Apollo, would she have deigned to live, with the loss of her Calenus.' This perhaps (on whom there is another epigram, x. 38) is the 'Cerinthus' in the poems mentioned above, as given in Tibullus.

EP. 536. (X. xxxvi.)

On the bad wine imported to Rome from Marseilles.

Improba Massiliae quidquid fumaria cogunt,
  Accipit aetatem quisquis ab igne cadus,
A te, Munna, venit: miseris tu mittis amicis
  Per freta, per longas toxica saeva vias;
Nec facili pretio, sed quo contenta Falerni
  Testa sit aut cellis Setia cara suis.
Non venias quare tam longo tempore Romam,
  Haec puto causa tibi est, ne tua vina bibas.

1. *Improba*] Marseilles had a bad repute for stoving wine, i. e. artificially mellowing it by exposing it to heat. Cf. iii. 82. 23, 'vel cocta fumis musta Massilitanis.'—*fumaria*, 'smoke-rooms,' where the amphorae were placed, as sometimes in or near the chimney, Hor. Carm. iii. 8. 11. — *cogunt*, properly, 'coagulate,' thence 'ripen.' Cf. Epp. 519. 7; 617. 10. — *cadus*, the crock amphora.

3. *Munna*] The name of a Marseilles merchant, and perhaps a Carthaginian or Phoenician word. See Ep. 490. 1.

4. *toxica*] Bad wine was called 'poison,' as in Ep. 12. 6, 'et dare Campano toxica saeva cado,' and 322, 'Vaticana bibis; bibis venenum.'

5. *Nec*, &c.] 'And that not at an easy price, but one that would take in (or satisfy) a jar of Falernian, or Setia (i. e. Setine wine), dear to its own cellars,' i. e. closely kept in them, and only brought forth for a high price.—*cellae*, see Ep. 15. 8, 'egerit et nigros Massica cella cados.'

EP. 537. (X. xxxvii.)

To Maternus, a Spaniard by birth, but a Roman advocate by profession, and apparently a keen sportsman, or at least a *bon vivant*. Martial holds out to him various inducements for a visit to Spain. This journey of the poet's is alluded to sup. Ep. 523.

Iuris et aequarum cultor sanctissime legum,
  Veridico Latium qui regis ore forum,
Municipi, Materne, tuo veterique sodali
  Callaïcum mandas siquid ad Oceanum,

1. *sanctissime*] δικαιότατε, 'most honourable,' as being superior to bribes or interest.—*qui regis*, whose opinions carry great authority among Roman lawyers.

3. *Municipi*] A fellow-townsman from Bilbilis.—*Callaïcum*, see Ep. 519. 3.—*siquid*, either in the sense of *ecquid* (of which it may be difficult to find an example), or an *anacoluthon*, as if he had intended to say, 'If you have any commands for Spain, now's your time.' But in the last verse the sense seems to be

An Laurentino turpes in litore ranas
  Et satius tenues ducere credis acos,
Ad sua captivum quam saxa remittere mullum,
  Visus erit libris qui minor esse tribus?
Et fatuam summa cenare pelorida mensa
  Quodque tegit levi cortice concha brevis,
Ostrea Baianis quam non liventia testis,
  Quae domino pueri non prohibente vorent?
Hic olidam clamosus ages in retia volpem
  Mordebitque tuos sordida praeda canes:
Illic piscoso modo vix educta profundo
  Impedient lepores humida lina meos.—
Dum loquor, ecce redit sporta piscator inani,
  Venator capta maele superbus adest:
Omnis ab urbano venit ad mare cena macello.
  Callaïcum mandas siquid ad Oceanum?

ecquid mandas. And it may be questioned if *ecquid* is not the true reading in both places.

5. *Laurentino*] Probably Maternus had a farm in the *Laurens ager.*— *ranas*, supply *spectare* or *audire*, as *ducere* in the next line refers only to catching fish, j. e. drawing them with the line. So Cicero jocosely calls the inhabitants of Ulubrae 'ranunculi,' as being near the Pontine marshes (ad Fam. vii. 18).— *acos*, a small and common fish, called from its needle-shape, like *βελόνη* or *βελονίς*.

7. *Ad sua*, &c.] 'Than to send back to his native rocks' (i. e. throw again into the sea) 'the mullet you have taken, if it should seem to be of less than three pounds weight.' This implies the plenty and the size of the best fish in Spain, and is of course a hyperbole.

9. *fatuam*] 'Tasteless.' Cf. Ep. 603. 8, 'hinc pistor fatuas facit placentas.'—*pelorida*, see Ep 280. 5, where it is contrasted, as here, with Lucrine oysters.—*summa*—*mensa*, 'optima, lautissima;' the term referring to the chief dish being placed at the top of the table.

10. *concha brevis*] The muscle is said to be meant; and perhaps the 'smooth covering' may refer to the beard or membrane lining the internal shell.

11. *quam*] i. e. 'satius credis quam cenare ostrea,' &c.—*non liventia*, 'not jealous of,' because fully as fine as the Lucrine oysters. They are so plentiful, too, that 'the slaves eat them without being stopped by their masters.'

13. *Hic*] 'Here in Italy you will drive with shouts the stinking fox into the hunter's net, and get your dogs maimed by a bite from the worthless brute; but in Spain, the same net that has been used to catch fish in the sea, will be used, while still wet, for taking hares on my estate.'

17. *Dum loquor*] 'Even while I am speaking a fisherman returns with empty basket; while your hunter comes in proud of having caught a marten.' *Meles* or *maeles* was a creature of the wild-cat or badger kind, useless, of course, for the table.

19. *cellum*] All the supplies (i. e. including fish, which perhaps is principally meant) come to the seaside from the city market. See Epp. 141 and 148. 48.

EP. 538. (X. xxxix.)

On an old and ugly woman, who, perhaps, concealed her real age.

Consule te Bruto quod iuras, Lesbia, natam,
Mentiris. Nata es, Lesbia, rege Numa?
Sic quoque mentiris. Namque, ut tua saecula narrant,
Ficta Prometheo diceris esse luto.

1. *Consule — Bruto*] Irony, of course. 'We are certain you are older than *that*. Well, then, shall we say, Numa's reign? That, too, is a fib; for if we trust the account your own age (i. e. aged look) gives of you, it tells us you were the first woman that was formed out of the clay of Prometheus,' viz. Pandora, Hes. Opp. 61.

EP. 539. (X. xli.)

On a rich but avaricious wife, who parted from her husband, lest she should have to pay the expenses incidental to the office of praetor, to which he had just been appointed.

Mense novo Iani veterem, Proculeia, maritum
Deseris atque iubes res sibi habere suas.
Quid, rogo, quid factum est? subiti quae causa doloris?
Nil mihi respondes? Dicam ego, praetor erat.
Constatura fuit Megalensis purpura centum
Milibus, ut nimium munera parca dares,
Et populare sacrum bis milia dena tulisset.
Discidium non est hoc, Proculeia: lucrum est.

1. *Mense novo*] There is rather a forced antithesis between the new month and the old husband.

2. *sibi habere*] This was a formula of divorce, 'tuas res tibi habeto, tuas res tibi agito.' (Dict. of Antiq. p. 349, sub v. *divortium*.)

4. *praetor erat*] Viz. designatus.

5. *Constatura*] A rare form. So Ep. 292. 3, 'multo staturum sanguine Martem.' 'The purple robe (*toga picta*) at the Megalesia (games held in the Circus in honour of the Magna Mater, or Cybele) was pretty sure to cost a round hundred thousand sestertii, even though you gave a very economical entertainment to the people.' The immense expense incurred by the praetor at these games is described in Juv. xi. 191—195.

7. *populare sacrum*] Probably this means, 'the general expenses of that popular festival would have taken twenty thousand sestertii.' The Megalesia were *the* festival of the year; 'Totam hodie Romam Circus capit,' says Juvenal, *ut sup.* Some think another festival is meant, such as the Floralia or the Palilia.

8. *lucrum est*] 'This is not to part from a husband: it is to make gain,' i. e. the real motive was to save money.

EP. 540. (X. xliii.)

Septima iam, Phileros, tibi conditur uxor in agro.
Plus nulli, Phileros, quam tibi, reddit ager.

2. *Plus nulli*] Your field has made you the best return (*reditus*), viz. the fortunes of seven wives in succession. He intimates that they have all been poisoned. Cf. Pers. ii. 14, 'Nerio jam tertia conditur uxor.'

EP. 541. (X. xliv.)

To Quintus Ovidius, to whom also Ep. 472 is addressed, and ix. 53, 'Natali tibi, Quinte, tuo dare parva volebam munera,' also Ep. 353 and 354, where, as here, his constancy and affection in accompanying his friend Caesonius into exile are eulogized, with a warning that he is now somewhat advanced in life.

Quinte Caledonios Ovidi visure Britannos
Et viridem Tethyn Oceanumque patrem,
Ergo Numae colles et Nomentana relinques
Otia, nec retinet rusque focusque senem?
Gaudia tu differs, at non et stamina differt
Atropos, atque omnis scribitur hora tibi.
Praestiteris caro—quis non hoc laudet?—amico,
Ut potior vita sit tibi sancta fides;
Sed reddare tuis tandem mansure Sabinis
Teque tuas numeres inter amicitias.

2. *patrem*] Because all rivers were thought to flow from him, by subterranean ways.

3. *Numae colles*] The Sabine hills. Ovidius had a farm at Nomentum, and consequently was a neighbour as well as friend of Martial's.

5. *differs*] You put off till late the enjoyment of life, viz. while you accompany an exile; but the fate does not postpone the time fixed for your death, and every hour you live is written against you,' *imputatur tibi*. Comp. Epp. 191. 9; 230. 12. 'Soles effugere atque abire sentit, Qui nobis pereunt et imputantur.'

7. *Praestiteris*] Lit. 'you will have afforded (all praise to you!) to your dear friend, that an inviolable fidelity to him has been preferred to your life,' i.e. to the enjoyment of life. In our idiom, 'You will have shown your affection to your friend by preferring the claims of friendship to your own comfort.'

9. *reddare*] 'May you be restored to your native Sabine people and stay long among them, counting yourself among your own friends.' There is an allusion to the old saw, τίς γὰρ ἐσθλὸς οὐχ αὑτῷ φίλος; Soph. Oed. Col. 309. Plat. Resp. ii. p. 412, D, and the meaning is, 'be kindly to yourself,' *indulge genio*.

EP. 542. (X. xlv.)

To a dissatisfied reader, whom the poet compares to one that has coarse tastes in eating.

Si quid lene mei dicunt et dulce libelli,
Si quid honorificum pagina blanda sonat,
Hoc tu pingue putas et costam rodere mavis,
Ilia Laurentis cum tibi demus apri.
Vaticana bibas, si delectaris aceto:
Non facit ad stomachum nostra lagona tuum.

1.] *Lene* and *dulce* are used in reference to food; as 'vacuis committere venis nil nisi *lene* decet; leni praecordia mulso Prolueris melius,' Hor. Sat. ii. 4. 26. It is opposed to *pingue*, 'coarse,' 'gross,' 'rich,' and therefore hard to digest. In the literary sense, any thing pleasing and soothing is meant; as *honorificum* is 'complimentary.'

3. *costam rodere*] 'You prefer to gnaw a rib-bone, though I offer you the choicest morsels from the loin of a boar.' Cf. Juv. v. 135, 'vis, frater, ab ipsis Ilibus?' He seems to say, that like a dog gnawing a bone, this man was snappish, and preferred snarling to good-nature.—*Laurentis*, see Ep. 468. 5.

5. *Vaticana*] See Ep. 12. 2.—*aceto*, opposed to *dulce*, is 'sour, ill-tempered verses.'—*Non facit ad*, 'our flask does not suit your taste.' So Ovid, Her. xv. 8, 'non facit ad lacrymas barbitos ulla meas.'

EP. 543. (X. xlvi.)

To Matho (perhaps the pretentious lawyer in Juv. i. 32); see Ep. 209. 419.

Omnia vis belle, Matho, dicere. Dic aliquando
Et bene; dic neutrum; dic aliquando male.

1. *belle*] μετρίως, ἐπιεικῶς. See Ep. 68. 7, 'Nil bene cum facias, facias tamen omnia belle,' &c. Any variety, says the poet, even if for the worse, would be better than your monotonous mediocrity.

EP. 544. (X. xlvii.)

To Julius Martialis (Ep. 198), on the conditions of a happy life. An epigram of the highest merit, both in the composition and the matter.

Vitam quae faciant beatiorem,
Iucundissime Martialis, haec sunt:
Res non parta labore, sed relicta;

3. *Res*, &c.] 'Property not acquired by toil, but inherited,' viz. because those who have made money by their own exertions are apt to put too high a value on it, and so not fully to enjoy its use.

Non ingratus ager, focus perennis;
Lis nunquam, toga rara, mens quieta;
Vires ingenuae, salubre corpus;
Prudens simplicitas, pares amici;
Convictus facilis, sine arte mensa;
Nox non ebria, sed soluta curis;
Non tristis torus, et tamen pudicus;
Somnus, qui faciat breves tenebras:
Quod sis, esse velis nihilque malis;
Summum nec metuas diem, nec optes.

4. *ager*] 'A farm that yields a good return, a hearth that is well supplied throughout the year,' either with fuel or victuals. Or both may be included in the sense in which we should be said 'to keep the kitchen-fire going.'—*perennis*, ἐπέτειος, ἐπετήσιος.—*ingratus*, Ep. 148. 4.

5. *toga rara*] 'The toga seldom required,' either in the service of the client to the patron, or when one had to appear in the forum, which no respectable citizen would do *tunicatus*. For the dislike to the toga, see Epp. 25. 31; 199. 3.

6. *Vires ingenuae*] 'Constitutional strength.' ἰσχὺς ἐγγενὴς, σύμφυτος.—*simplicitas*, 'openness of character which is too discreet to offend,' by telling unwelcome truths. So Pliny, Ep. i. 15, 'potes apparatius cenare apud multos, nusquam hilarius, simplicius, incautius.'—*pares*, 'congenial,' 'well-matched.'

8. *Convictus*] 'Good-natured guests, a plain table.' 'By *convictus*, the social intercourse of citizens, he means the friends of your own station who frequent your table, and are at once easy to be pleased and slow to be offended.—*sine arte*, without the elaborate dinners of artistic cooks, but just such as that described in the next epigram.

9. *non ebria*] Not spent in drinking ('donec iniciet radios in mea vina dies,' Propert. v. 6, ult.), but relieved from cares by the social cup.

10. *Non tristis*, &c.] A wife who is virtuous without being a prude.—*somnus*, a sleep so sound that the dark hours seem to pass quickly.

12. *velis*] i. e. *ut velis*, or *velle*. 'To be willing to be what you are, and to prefer no other lot.'

13. *nec optes*] On account of tormenting diseases.

EP. 545. (X. xlviii.)

This, too, is an interesting epigram, containing as it does a minute account of a plain Roman dinner, to which the poet invites a party of special friends at an early hour.

Nunciat octavam Phariae sua turba iuvencae

1. *Nunciat*] See Ep. 435. 1.—*sua turba*, 'Her worshippers are announcing to Isis the eighth hour,' i. e. that it is now two o'clock. Twice a day the worshippers of the Egyptian goddess attended her temple (Tibull. i. 3. 31), which was opened in the morning and closed at two, after the performance of the ceremony of the search for the lost Osiris (Juv. viii. 29).—*juvencae*, see Epp. 72. 8; 443. 1.

Et pilata redit iamque subitque cohors.
Temperat haec thermas, nimio prior hora vapore
Halat et immodico sexta Nerone calet.
Stella, Nepos, Cani, Cerealis, Flacce, venitis?
Septem sigma capit; sex sumus, adde Lupum.
Exoneraturas ventrem mihi vilica malvas
Attulit et varias, quas habet hortus, opes.
In quibus est lactuca sedens et tonsile porrum:
Nec deest ructatrix mentha nec herba salax.
Secta coronabunt rutatos ova lacertos
Et madidum thynni de sale sumen erit.

2.] The true reading here seems doubtful, and the meaning is obscure. We have *jamque* apparently used for *jam* in 356. 6, so that the sense may be, 'and now the troops armed with the *pilum* (the short and heavy Roman javelin) are returning and entering upon guard.' This is commonly referred to the change of the practorian guards (excubiae) before the palace, which is supposed (but not known) to have taken place at that hour. Or *redit* may refer to the leaving guard. In this case we must supply *castra* with *subit*. Others, with equal probability, refer *pilata cohors* to the densely-packed crowd issuing from the temple in the Campus Martius and returning home. We might suggest as a correction, 'et pilata redît jam subiitque cohors,' i.e. 'the crowd has returned and entered their own houses.'

3, 4.] This passage shows that the hottest baths were frequented at noon, those of a less temperature at one, and the tepid baths at two.—The baths of Nero were the most famous; see Ep. 129. 4, 'Neronianas hic refrigerat thermas,' and vii. 34. 5, 'Quid Nerone pejus? Quid thermis melius Neronianis?'

5. *Stella*, &c.] Frequent mention of these guests is made in Martial.—*venitis*, 'are you coming to dine?' The technical word, as Pliny, Ep. i. 15, 'heus tu promittis ad cenam nec venis.' Cf. Ep. 617. 2.

6. *sigma*] A semi-circular sofa in the shape of the letter C (as the Greek Σ was generally written in later ages). So in xiv. 87, 'Accipe lunata scriptum testudine sigma; Octo capit; veniat quisquis amicus erit.' It was adapted to the shape of the *citrei orbes*, or circular dining-tables. See Rich, Dict. *in v.* It is clear that the *hexaclinon* in Ep. 476. 9, was of this kind; and also that according to its size it held six, seven, or eight guests.—*Lupum*, see Ep. 601.

7. *malvae*] The mallow, which was thought, like the lettuce (Ep. 617. 5), to have a healthy action on the stomach. See Hor. Carm. i. 31. 16; Epod. 5. 58. The μαλάχη of the Greeks, Hes. Opp. 41. Ar. Plut. 543.

9. *sedens*] Sessilis, the squat (or Coan) lettuce.—*tonsile*, like *sectile*, means the small green tops of leeks or onions cut or clipped fresh from the beds. See Mr. Mayor on Juv. iii. 293.—*herba salax*, the *eruca*, or rocket, which was considered stimulative. Cf. iii. 75. 3, 'sed nihil erucae faciunt bulbique salaces.'

11. *Secta—ova*] Sliced eggs shall garnish lacerti (a common fish, Ep. 617. 7, 'mox vetus et tenui major cordyla lacerto, Sed quam cum rutae frondibus ova tegant').—*thynni de sale*, taken fresh and dripping from the brine in which the tunny has been pickled. The sow's paunch, like the *vulva* or *uterus*, was stuffed like a haggis, and thought a great delicacy. See 335. 11; xiii. 44 and 56.

Gustus in his; una ponetur cenula mensa,
  Haedus, inhumani raptus ab ore lupi,
Et quae non egeant ferro structoris ofellae,
  Et faba fabrorum prototomique rudes.
Pullus ad haec cenisque tribus iam perna superstes
  Addetur; saturis mitia poma dabo,
De Nomentana vinum sine faece lagona,
  Quae bis Frontino consule prima fuit.
Accedunt sine felle ioci nec mane timenda
  Libertas et nil quod tacuisse velis.
De prasino conviva meus venetoque loquatur,
  Nec faciunt quemquam pocula nostra reum.

13. *Gustus*] The above will supply the preliminary snack or *promulsis*. See Ep. 269. 3.—*cenula*, 'the little dinner will be served on one table,' i. e. in one course, consisting of kid, chops, beans, early sprouts, chicken, and cold ham.

14. *inhumani*] Propert. v. 4. 53, 'non quem sine matris honore Nutrit inhumanae dura pupilla lupae.' The kid had been maimed by the wolf, and rescued from its mouth, but not killed from the flock for this special occasion.

15. *ofellae*] 'Cutlets,' 'steaks,' which do not require carving. So Ep. 663. 17, 'me meus ad subitas invitet amicus ofellas.' Varro, L. L. v. 110, 'ex abdomine ejus (suis) *offula*, dicta ab offa minima e suere.' (From this it would seem to be a technical word, confined to a special sense.)

16. *faba fabrorum*] Common beans, the food of artisans.—*prototomi*, early spring greens or sprouts.—*rudes*, without any addition, such as *lardum* (269. 10), or served in their natural state.

17. *superstes*] Generally it was thought shabby to reserve what was left on the table for another meal; see Ep. 52. 7.

18. *saturis*] 'In lieu of a formal second course, *mensa secunda*, my guests shall have ripe apples when they have dined to their content.'

19. *Nomentana*] Wine from the poet's own farm at Nomentum.—*prima fuit*, either 'which was first laid down in the second consulship of Frontinus,' or, 'which was the choicest produce of that year.'

21. *Accedunt*] 'His adde jocos,' &c.—*mane timenda*, through fear you may have said something imprudent, which has been reported. Hence 'nothing you would wish not to have uttered' is an explanation of *libertas* (*παρρησία*).

23. *De prasino*] As the emperors themselves took active interest in the factions or 'colours' of the riders in the Circus, it was deemed imprudent to speak too freely on the subject. Suet. Dom. § viii., 'duas Circensibus gregum factiones aurati purpureique panni ad quatuor pristinas addidit.' Cf. Juv. vii. 114; xi. 196. *Prasina* was the green, *Veneta* the blue party (Ep. 298).

24. *nec*] i. e. *neque enim*; 'for no one ever gets into a scrape from a wine-party at my house.' Comp. Ep. 16. The common reading, *nec facient*, seems better, and has the authority of most MSS. In this case *accedent* might be read in ver. 21.

EP. 546. (X. xlix.)

To a wealthy, but mean host, who drank the health of his guests in inferior wine.

Cum potes amethystinos trientes
Et nigro madeas Opimiano,
Propinas modo conditum Sabinum
Et dicis mihi, Cotta, "Vis in auro?"
Quisquam plumbea vina volt in auro?

1. *Cum potes*] 'Though you drink cups made of (or perhaps adorned with) amethyst, and drench yourself with Opimian wine, you hand to your guests lately stored Sabine.' Goblets or cups of jasper, onyx, chalcedony, &c., are still to be met with in antique collections.—*Opimiano*, see Ep. 15. 7.—*Propinas*, 'you drink a health in,' &c. As the cup was then handed to the guest, and occasionally presented to him, προπίνειν came to mean 'to make a present.' See Donaldson on Pind. Ol. vii. 1.—*Sabinum*, a strong and common wine, which required some years for mellowing.

4. *Vis in auro?*] 'Will you drink with me in this golden goblet?' Perhaps there was some compliment in this; for generally 'tibi non committitur aurum,' Juv. v. 40.

5. *Quisquam*] See Ep. 29. 5.—*plumbea*, 'base,' 'worthless wine.' Cf. Ep. 390. 16.

EP. 547. (X. l.)

On the death of Scorpus, a celebrated chariot-driver in the Circus (Epp. 200. 5; 234, and 549).

Frangat Idumaeas tristis Victoria palmas,
Plange, Favor, saeva pectora nuda manu.
Mutet Honor cultus et iniquis munera flammis
Mitte coronatas, Gloria maesta, comas.
Heu facinus! prima fraudatus, Scorpe, iuventa
Occidis et nigros tam cito iungis equos.

1. *Idumaeas*] Judaea was famous for its date-palms, and perhaps supplied them to Rome for these occasions. Cf. Juv. viii. 58, 'sic laudamus equum, facili cui plurima palma Fervet, et exultat rauco victoria Circo.'—*Favor*, viz. populi; here described as a genius, or *persona*.

3. *Mutet*] Exchange the garments or badges of honour for mourning.

4. *coronatas*] i. e. 'abice coronas comis, et mitte flammis.'

5. *prima—juventa*] He was only twenty-seven. Inf. 549. 3.—*nigros equos*, the steeds of Pluto, whose charioteer Scorpus will continue to be in Hades.

Curribus illa tuis semper properata brevisque
Cur fuit et vitae tam prope meta tuae?

8. *meta*] The pillar or cone at the end of the Circus. 'Why was the turning-point, which had ever been rapidly approached, and at a short distance, for your chariot, so near also for your life?' An elegant and beautifully expressed simile.

EP. 548. (X. li.)

To Faustinus, whom he advises to leave Rome in the spring time, and retire to his beautiful villa (Ep. 148) at Baiae, commanding a view across the bay of the town of Anxur.

Sidera iam Tyrius Phrixei respicit agni
Taurus et alternum Castora fugit hiems;
Ridet ager, vestitur humus, vestitur et arbor,
Ismarium pellex Attica plorat Ityn.
Quos, Faustine, dies, quales tibi Roma Ravennae
Abstulit! o soles, o tunicata quies!
O nemus, o fontes solidumque madentis harenae
Litus et aequoreis splendidus Anxur aquis,
Et non unius spectator lectulus undae,
Qui videt hinc puppes fluminis, inde maris!

1. *Tyrius*, &c.] 'The constellation of the bull, who carried the Tyrian Europa (see Ovid, Fast. iv. 715; v. 603—620), looks back at the constellation of the ram, that conveyed Phrixus and Helle across the sea.' The sun passes from Aries into Taurus on the 20th of April; hence he *looks back* on the zodiacal sign of the preceding month. But Taurus fully rises May 14th (Ovid, ut sup.); and on the 20th of the same month the sun enters *Gemini* (Ovid, Fast. v. 694), which constellation represented Castor and Pollux.—*alternum*, because he consented to be six months on earth, and six in heaven; hence the sense is, 'the Castor who takes his turn with his brother.' See Ep. 471. 8. Hom. Od. xi. 303. And the general meaning is, 'now spring has succeeded to winter.'

4. *pellex Attica*] Philomela, who is called 'multisona Atthis' in Ep. 28. 9.—*Ismarium*, Thracian, as the son of King Tereus, Thuc. ii. 29.

5. *Quos*, &c.] 'What delightful days at Ravenna (the name of the villa in Latium) has Rome deprived you of,' viz. by its constant occupations.—*tunicata quies*, retirement in which the toga need not be worn. See Ep. 648. 17; sup. 544. 5.

7. *solidum*] Because wet sand is firm, dry sand is soft and loose. Pliny, Ep. ii. 17, ad fin., 'sive mari sive ipso litore utare; quod non nunquam longa tranquillitas mollit, saepius frequens et contrarius fluctus indurat.'—*splendidus*, with its white rocks glistening in the clear sea. Cf. Ep. 215. 6.

9. *non unius*] The sofas are so arranged as to command a view on one side of the sea, on the other side of the river, and the ships upon each.

Sed nec Marcelli Pompeianumque, nec illic
Sunt triplices thermae, nec fora iuncta quater,
Nec Capitolini summum penetrale Tonantis,
Quaeque nitent caelo proxima templa suo.
Dicere te lassum quotiens ego credo Quirino:
"Quae tua sunt, tibi habe: quae mea, redde mihi."

11. *Marcelli*] The two principal theatres of Rome were the theatres of Pompey and Marcellus. See Ep. 278, and art. *Roma*, in the Classical Dictionary, p. 652. It is rather doubtful in what tone this is said: 'But we have no theatres there (and all the better!),' or, 'But then, we shall be told, the country is a dull place, without amusements,' &c.—*triplices*, the hot baths of Agrippa, Nero, and Titus. See Epp. 134. 6; 545. 4.—*fora—quater*, the Forum Romanum, Julium, Augustum, and Transitorium. Cf. Ep. 530. 6.

13. *Tonantis*] See Ep. 446. 7.—*caelo proxima*, the temple to Vespasian, Ep. 445. 8.

15. *quotiens*] 'How often I fancy I hear you saying to the god Quirinus (i. e. to Rome), from mere weariness, *Keep your own peculiar delights, and give me mine*,' viz. the pleasures of the country.

EP. 549. (X. liii.)

On the death of Scorpus (Ep. 547).

Ille ego sum Scorpus, clamosi gloria Circi,
Plausus, Roma, tui deliciaeque breves,
Invida quem Lachesis raptum trieteride nona
Dum numerat palmas, credidit esse senem.

1. *clamosi*] See Juv. xi. 195.

4. *palmas*] The number of victories gained in a short life of twenty-seven years was so great, that the envious fate supposed the winner was of mature age.

EP. 550. (X. liv.)

Mensas, Ole, bonas ponis, sed ponis opertas.
Ridiculum est: possum sic ego habere bonas.

1. *opertas*] Covered over, so that no one can tell whether the tables are of common wood, or the costly *citrei orbes*, which they pretended to be. Cf. Ep. 476. 7, 'Inde satur mensas et opertos exuit orbes.' From this it must be inferred that the table-cloth (*mantele*) was not always used. The plural *mensas* refers to the succession of tables or slabs (Ep. 357), brought on with the changed courses.

EP. 551. (X. lvi.)

A witty reproof to one who exacted too much service from his clients.

Totis, Galle, iubes tibi me servire diebus
  Et per Aventinum ter quater ire lutum.
Eximit aut reficit dentem Cascellius aegrum,
  Infestos oculis uris, Hygine, pilos;
Non secat et tollit stillantem Fannius uvam,
  Tristia servorum stigmata delet Eros;
Enterocelarum fertur Podalirius Hermes:
  Qui sanet ruptos dic mihi, Galle, quis est?

1. *Totis—diebus*] 'All day long.' Cf. Ep. 522. 14. Usually the early morning levée was the hour of attendance, unless the patron went in public in his *lectica*, when the clients preceded him.

3. *Eximit*, &c.] 'There are remedies to be found for tooth-ache or sore eyes, &c., but none for the damage which so much exertion is sure to give me.'—*reficit*, 'stops,' by the dentist's art, which was early practised by the Romans.

4. *pilos*] Hairs that grew inwards from the eyelids, and which appear to have been eradicated by caustic.

5. *Non secat*, &c.] 'Fannius cures without cutting a bleeding ulcer in the face.' Some interpret, 'the uvula,' but do not explain *stillantem*, which may perhaps mean what we call 'enlarged,' 'dropping downwards.'

6. *stigmata*] Some process of enamelling, or the use of *splenia* (Ep. 78. 9), seems to be meant.—*stigmata*, the letters branded on the forehead, or other marks. See 631. 13.

7. *fertur*, &c.] 'Hermes is said to be a very Podalirius in curing ruptures.' Cf. Ep. 631. 5, 'mitius implicitas Alcon secat enterocelas,' and the note. There is a play on *ruptos*, which means either 'ruptured,' or διαῤῥαγέντας, 'done up,' *defessos*, or *ruptis calceis ambulantes*.

EP. 552. (X. lvii.)

The subject is the same as Ep. 438. The patron's annual gift to his client has come down to half a pound (not of silver, but) of pepper. That, says the poet, παρὰ προσδοκίαν, is not enough to buy—pepper with.

Argenti libram mittebas; facta selibra est,
  Sed piperis. Tanti non emo, Sexte, piper.

EP. 553. (X. lviii.)

To Frontinus, to whom the poet offers an excuse for not attending his levées as a client, pleading the engagements of a city life.

Anxuris aequorei placidos, Frontine, recessus
  Et propius Baias litoreamque domum,

Et quod inhumanae cancro fervente cicadae
Non novere nemus, flumineosque lacus
Dum colui, doctas tecum celebrare vacabat
Pieridas, nunc nos maxima Roma terit.
Hĭc mihi quando dies meus est? iactamur in alto
Urbis et in sterili vita labore perit,
Dura suburbani dum iugera pascimus agri
Vicinosque tibi, sancte Quirine, lares.
Sed non solus amat qui nocte dieque frequentat
Limina, nec vatem talia damna decent.
Per veneranda mihi Musarum sacra, per omnes
Iuro deos, et non officiosus amo.

2.] *Litorea domus* probably refers to a house occupied by the friends on the shore.—*Et quod*, &c., the wood where the *cicala* does not chirp at the summer solstice, though that is the time of year when it generally is most vocal. This fact is stated of the wood at Rhegium by Pliny, N. H. xi. 27.—*inhumanae*, 'sulky,' unlike others of their kind. Perhaps there is a reference to the myth in Plat. Phaedr. p. 259, B, that the cicalas were formerly human beings.

5. *Dum colui*] 'While you and I lived together at Anxur or Baiae, or Rhegium in Calabria, we had time for our common pursuits of poetry; now we are both worn by the fatigues of Rome.' Baiae is spoken of as *propius*, 'somewhat near to Rome,' though it is further than Anxur.—*vacabat*, used impersonally, as Juv. i. 21, 'si vacat.'

7. *Hic*] Viz. at Rome.—*meus*, the predicate, lit. 'when is a day mine for me?' i. e. my own, so that I can devote it, if I please, to your service.—*jactamur*, χειμαζόμεθα, 'we are storm-tossed on a sea of city life, and that life is thrown away on a labour that brings little or no return.'—*dum pascimus*, 'in our attempts to fertilize an unkindly farm near the city, and keep a house on the Quirinal hill.' Compare Ep. 581. 7. The farm is probably that mentioned in Ep. 501, and 601.

10. *tibi*] Colli a te dicto.

11. *non solus*] 'There are others who feel true regard beside the clients who hang for ever about a rich man's threshold; besides, a poet cannot afford such a loss of time.' This is an apology for the poet's frequent absence from the levée of Frontinus. See Ep. 34. 17, 'qualiacunque leguntur Ista, salutator scribere non potuit.'

14. *et non*, &c.] Even though I seem to fail in my duty as a client. Cf. Ep. 34. 2.

EP. 554. (X. lix.)

To a fastidious reader, who picked out the shorter and more *piquant* epigrams, rejecting the longer.

Consumpta est uno si lemmate pagina, transis
Et breviora tibi, non meliora placent.

1. *uno—lemmate*] 'One heading,' i.e. one subject, one epigram. With the exception of lib. xiii. and xiv. (see Ep. 692. 7), the poet does not

Dives et ex omni posita est instructa macello
Cena tibi, sed te mattea sola iuvat.
Non opus est nobis nimium lectore guloso;
Hunc volo, non fiat qui sine pane satur.

appear himself to have prefixed the titles which are assigned in the older editions to the epigrams throughout. The sense is, 'if one whole page is taken up by a single epigram, you pass it over.'

3. *macello*] The provision-market, especially for meat and fish.—*mattea*, ματτύη, a delicacy of any kind. Cf. Suet. Calig. § 38, 'multis venenatas macteas misit.' Inf. xiii. 92, 'Inter aves turdus, si quid me judice certum est, Inter quadrupedes mattea prima lepus.' Varro, L. L. v. 112, '*matteae* ab eo quod Graeci ματτύαι.' *Ibid.* 146, 'haec omnia (sc. victus genera) posteaquam contracta in unum locum quae ad victum pertinebant, et aedificatus locus, appellatum *macellum*.' (The derivation of the word, which he discusses, is uncertain.)

5. *Non opus*] 'I ask not for an over-gluttonous (or too particular) reader; I like one who is not filled without bread,' or who takes viands as they come, without picking out only the delicacies, who eats ὄψον ἐπὶ σίτῳ.

EP. 555. (X. lx.)

A joke on an unsuccessful schoolmaster, who had only two pupils. There is a play on the *jus trium liberorum*, Ep. 108.

Iura trium petiit a Caesare discipulorum
Assuetus semper Munna docere duos.

EP. 556. (X. lxi.)

An epigram of much pathos and beauty to the little Erotion on whom Ep. 243 is written. The poet commends to his successors the special care of her tomb.

Hic festinata requiescit Erotion umbra,
Crimine quam fati sexta peremit hiems.
Quisquis eris nostri post me regnator agelli,
Manibus exiguis annua iusta dato.
Sic lare perpetuo, sic turba sospite solus
Flebilis in terra sit lapis iste tua.

3. *regnator*] Rex or dominus. A domain was called *regnum*, 669. 19. —*annua justa*, solemnes exequias. Lands were often inherited with *sacra*, or other *servitus* attached to them.

5. *perpetuo*] In regular unbroken descent from father to son.—*solus*, &c., may you have no other tomb on your estate over a lost member of your family,—a beautiful sentiment.

EP. 557. (X. lxii.)

To a too strict schoolmaster, with an entreaty that he will be less severe to the boys in summer time. See Becker, Gallus, p. 194.

Ludi magister, parce simplici turbae.
Sic te frequentes audiant capillati
Et delicatae diligat chorus mensae,
Nec calculator, nec notarius velox
Maiore quisquam circulo coronetur.
Albae leone flammeo calent luces
Tostamque fervens Iulius coquit messem.
Cirrata loris horridis Scythae pellis,
Qua vapulavit Marsyas Celaenaeus,
Ferulaeque tristes, sceptra paedagogorum,
Cessent et Idus dormiant in Octobres:
Aestate pueri si valent, satis discunt.

1. *Ludi magister*] Ep. 480. 1.

2. *Sic te*, &c.] 'So may your school be attended by crowds of gentlemen's sons.' — *capillati*, cf. Epp. 148. 31; 460. 7, 'nec matutini cirrata caterva magistri.'—*chorus mensae*, the little company that stands round your well-supplied table.—*delicatae* refers to the superior viands given to youths of good family: 'parlour-boarders,' as we call them.

4. *calculator*] A teacher of figures on the abacus.—*notarius*, a short-hand writer. Cf. Ep. 250. 2. Inf. xiv. 208, 'currant verba licet, manus est velocior illis; Nondum lingua suum, dextra peregit opus.'—*circulo*, like *chorus*, 'a class of boys standing round him.'

6. *leone*] The constellation of leo; Ep. 193. 5, 'horrida sed fervent Nemeaei pectora monstri.'—*coquit*, &c. Cf. Pers. iii. 5, 'siccas insana canicula messes jamdudum coquit.'

8. *Cirrata loris*] 'Lay aside that cat-o'-nine-tails, that flogged the very skin off Marsyas,' the satyr, when he contended with Apollo at Celaenae, in Phrygia. — *Scythae pellis* may have been a nickname, derived from the account Herodotus gives (iv. 64) of the thickness of the human skin, and the uses to which the Scythians applied it.

10. *Ferulae*] The flat stick or baton for striking boys on the hands, —a brutal piece of cruelty not even yet banished from schools. Cf. Juv. i. 15, 'et nos ergo manum ferulae subduximus,' with Mr. Mayor's note. —*Octobres*, till school recommences in a cooler month.

12. *si valent*] 'If the boys learn to keep well, and to avoid malaria in summer, they learn quite enough.' A wise sentiment very happily expressed.

EP. 558. (X. lxv.)

To an effeminate fop, who had called the poet 'brother,' and on whom he retorts by the *soubriquet* of 'sister.'

Cum te municipem Corinthiorum
Iactes, Charmenion, negante nullo,
Cur frater tibi dicor, ex Hiberis
Et Celtis genitus Tagique civis?
An voltu similes videmur esse?
Tu flexa nitidus coma vagaris,
Hispanis ego contumax capillis;
Levis dropace tu cotidiano,
Hirsutis ego cruribus genisque;
Os blaesum tibi debilisque lingua est,
Nobis fistula fortius loquetur:
Tam dispar aquilae columba non est,
Nec dorcas rigido fugax leoni.
Quare desine me vocare fratrem,
Ne te, Charmenion, vocem sororem.

1. *municipem*] Corinth, as being the capital of the province of Achaea, was a Roman 'municipium.'—*negante nullo*, viz. because your affected refinement, is characteristic of the Corinthians generally.

3. *Hiberis Et Celtis*] The *Celtiberi* of Epp. 192. 8; 648. 11.

6. *flexa*] Curled with the tongs (*calamistrum*), Ep. 152. 3.—*contumax*, with stiff and harsh hair, that will not yield to such artistic treatment.

8.] *dropax* was a kind of plaister used as a depilatory. Cf. iii. 74, 'Psilothro faciem levas et dropace calvam.'—*cruribus*, cf. Juv. viii. 114, 'quid resinata juventus, Cruraque totius facient tibi levia gentis?' Sup. Ep. 78. 6, 'et splendent volso brachia trita pilo.'

10. *blaesum*] 'Lisping,' Epp. 240. 8; 494. 2.—*fistula*, a doubtful reading. The MSS. have *filia*, which is explained, 'filia mea habet vocem magis virilem quam tu.' The sense may be, 'I cannot imitate such a squeaking voice; my reed pipe could do that better than I.'

12. *columba*] The most timid of birds is contrasted with the most bold and savage.

EP. 559. (X. lxvi.)

On a handsome slave, who, the poet thinks, ought rather to have been a cup-bearer than a cook.

Quis, rogo, tam durus, quis tam fuit ille superbus,

1. *durus*] *ἀναίσθητος*, insensible to beauty.—*superbus*, so proud, that his very cooks must be good-looking men, i. e. slaves bought at an immense price, Ep. 476. 5.

Qui iussit fieri te, Theopompe, cocum?
Hanc aliquis faciem nigra violare culina
Sustinet, has uncto polluit igne comas?
Quis potius cyathos aut quis crystalla tenebit?
Qua sapient melius mixta Falerna manu?
Si tam sidereos manet exitus iste ministros,
Iuppiter utatur iam Ganymede coco.

3. *Hanc*] τὴν τοιάνδε, tam formosam.—*nigra*, cf. Ep. 110. 3, 'nigram cito raptus in culinam.'—*uncto igne*, with the smut and grease of the fire, a general expression; or more particularly, 'with the fire that blazes up when grease is dropped upon it.'

5. *crystalla*] See Ep. 476. 13.—*sapient melius*, 'have a better taste.' Juv. v. 60, 'nescit tot millibus emptus Panperibus miscere puer.' 'Where,' asks the poet, 'shall we find a fitter slave to educate as a cup-bearer?'

7. *exitus iste*] 'That ignoble end to which you have come,' to be made cooks.—*sidereos*, θεοειδεῖς, formosos.—*coco*, i. e. not as cup-bearer. By these means the office of *cocus* will be dignified, and no longer held to be a disgrace.

EP. 560. (X. lxix.)

Custodes das, Polla, viro, non accipis ipsa.
Hoc est uxorem ducere, Polla, virum.

2. *uxorem ducere virum*] i. e. non *virum ducere uxorem*, which is the usual phrase. 'You impose restraints on your husband, which you refuse yourself.' That is playing 'the better half' with a vengeance.

EP. 561. (X. lxx.)

To a friend who complained that the poet wrote so slowly. He pleads, as elsewhere, the constant engagements of a city life.

Quod mihi vix unus toto liber exeat anno,
Desidiae tibi sum, docte Potite, reus.
Iustius at quanto mirere, quod exeat unus,
Labantur toti cum mihi saepe dies.
Non resalutantes video nocturnus amicos,
Gratulor et multis; nemo, Potite, mihi.

4. *Labantur*] 'Glide away, and are lost.'

5. *resalutare*] Occurs also in v. 21, 'nunc utrumque suo resalutat nomine,' and *ib.* 57, 'saepe etiam servum sic resaluto tuum.' Suet. Nero, § 37, 'neque adveniens neque proficiscens quenquam osculo impertiit, ac ne resalutatione quidem.' The sense is, 'at night I have to see friends who do not come to return me the morning's call,' i. e. but who expect my attendance for their own purposes.—*gratulor*, I have to

Nunc ad luciferam signat mea gemma Dianam,
  Nunc me prima sibi, nunc sibi quinta rapit.
Nunc consul praetorve tenet reducesque choreae,
  Auditur tota saepe poeta die.
Sed nec causidico possis impune negare,
  Nec si te rhetor grammaticusve rogent:
Balnea post decimam lasso centumque petuntur
  Quadrantes. Fiet quando, Potite, liber?

offer congratulations to many for some good fortune, or office they have obtained; though no such luck ever falls to myself. See Ep. 565. 1.

7. *luciferam Dianam*] At the temple of Diana Lucina on the Aventine. Cic. De Nat. D. ii. 27, § 68, 'Luna a lucendo nominata; eadem est enim Lucina. Itaque ut apud Graecos Dianam eamque Luciferam, sic apud nostros Lucinam in pariendo invocant.'—*signat*, &c., 'I am called upon to affix my seal to some important document.' This seems to have been done before an altar or image, on special occasions. —*gemma*, see Juv. i. 68.—*prima*, the hour of the morning levées, Ep. 161. 1.—*quinta*, that for general business, *ib.* 3.—*rapit sibi*, 'takes me off to attend to its duties.'

9. *tenet*] Not, perhaps, officially, but to see or hear the high magistrates performing any of their functions. —*choreae*, choruses returning in procession from some temple.—*poeta*, viz. in a recitation-room. Cf. Juv. vii. 82.

11. *impune*] Without offending him. The pleaders expected the attendants of their clients and friends to applaud. See the well-known letter of Pliny, Ep. ii. 14.—*rogent*, sc. 'ut adsis declamantibus;' or perhaps, to hear the school-speeches, Pers. iii. 47.

13. *post decimam*] This expresses an unusually late hour; for the baths were commonly taken before dinner. Cf. 134. 5. The *centum quadrantes* is the client's dole or sportula, paid to him after the labours of the day, and which he must go and fetch. See Mayor on Juv. i. 95.—*quando fiet*, 'what time is left for writing?' Cf. Ep. 553. 12.

EP. 562. (X. lxxi.)

An epigram, or perhaps epitaph, of much beauty and pathos on the parents of Rabirius, who was architect to Domitian (Ep. 363).

Quisquis laeta tuis et sera parentibus optas
  Fata, brevem titulum marmoris huius ama.
Condidit hac caras tellure Rabirius umbras:
  Nulli sorte iacent candidiore senes.

2. *ama*] *ἀγάπα*, regard with pious affection.

3. *umbras*] i. e. 'ossa utriusque parentis.'—*candidiore*, feliciore, a metaphor from days marked with a white pebble. The sense is, 'happy parents, who quietly passed away in one night, after sixty years of married life, and were consumed on one pyre.' It seems better to construe *bis sex lustra tori*, than *tori nox ultima*.

Bis sex lustra tori nox mitis et ultima clusit,
Arserunt uno funera bina rogo.
Hos tamen ut primis raptos sibi quaerit in annis.
Improbius nihil his fletibus esse potest.

7. *quaerit*] ποθεῖ, desiderat. Join *raptos sibi.*—*improbius*, 'more unfair,' 'unreasonable,' viz. than to lament parents who have attained a ripe and happy old age, and been carried off by an easy death, as if they had not yet had a fair share of blessings. For the doctrine, see Lucret. iii. 935, sqq.

EP. 563. (X. lxxii.)

On the accession of the Emperor Nerva, or perhaps Trajan, who will not, the poet augurs, approve the flattering language that was paid to his predecessor Domitian.

Frustra Blanditiae venitis ad me
Attritis miserabiles labellis.
Dicturus dominum deumque non sum.
Iam non est locus hac in urbe vobis;
Ad Parthos procul ite pileatos
Et turpes humilesque supplicesque
Pictorum sola basiate regum.
Non est hic dominus, sed imperator,
Sed iustissimus omnium senator,
Per quem de Stygia domo reducta est
Siccis rustica Veritas capillis.
Hoc sub principe, si sapis, caveto,
Verbis, Roma, prioribus loquaris.

1. *Blanditiae*] Compliments are personified, and represented asking for admission, but being sent off to pay service to eastern kings.—*Attritis*, worn with kissing the ground or footstool; cf. ver. 7.

3. *non sum—Dicturus*] A *naïve* confession that these terms, which are so often applied to Domitian, were insincere. Cf. Ep. 219. 1, 'edictum domini deique nostri.' Merivale, Hist. Rom. vii. p. 376.

4. *Jam non*] i. e. *non jam*, οὐκέτι.

5. *pileatos*] 'Turbaned.' The Romans commonly went about bareheaded.

7. *sola*] 'The soles,' 'soleas.' So Lucret. iv. 1, 'loca nullius ante trita solo.' The plural is very rarely found. —By *picti reges* the bright and varied colours of eastern embroidery are expressed.

8. *dominus*] 'Not a master of slaves, but the head of the army.'

11. *Veritas*] Truth, no longer a city-virtue, since it was long ago banished, first to the country, then to Hades itself, is now returning like an exile with dry and dishevelled locks.—*Siccis*, from lack of unguents, ἀύσταλέοι κίκιννοι, Theocr. xiv. 5.

12. *caveto—loquaris*] Flattery now is not only unnecessary, but it will even offend.

EP. 564. (X. lxxiii.)

To Marcus Antonius Primus of Toulouse (see Epp. 503, 525), with thanks for a letter and the present of a toga.

Littera facundi gratum mihi pignus amici
  Pertulit, Ausoniae dona superba togae,
Qua non Fabricius, sed vellet Apicius uti,
  Vellet Maecenas Caesarianus eques.
Vilior haec nobis alio mittente fuisset:
  Non quacunque manu victima caesa litat.
A te missa venit. Possem nisi munus amare,
  Marce, tuum, poteram nomen amare meum.
Munere sed plus est et nomine gratius ipso
  Officium docti iudiciumque viri.

2. *Ausoniae*] Italian; those from France were probably of a coarser texture, as may be inferred from Ep. 168. 1.

3. *Fabricius*] The Censor, who was proverbial for his rigid simplicity; see Juv. xi. 91, and Mr. Mayor's note.—*Apicius*, 'miscr et frugi,' as Juvenal ironically calls him, iv. 23, was equally a type of extravagance and luxury. See Ep. 127.

4. *eques*] The favourite title of Maecenas, who is called *Caesarianus* as having attached himself to the side of Octavian. He was particular in wearing only the best clothes. Cf. Juv. xii. 39, 'vestem (i. e. tunicam) purpuream, teneris quoque Maecenatibus aptam,' where Mr. Mayor cites the present passage.

5. *Vilior*, &c.] 'I should have valued this less if another had sent it; it is not every hand that offers a victim pleasing to the gods,' but only 'immunis aram si tetigit manus,' &c. The meaning is, that as not every victim or offering propitiates the gods, so not every present is graciously or thankfully accepted.—*quacunque*, quavis; Ep. i. 1.

7. *A te*] Emphatic.—*Possem*, &c., 'if I could not regard the gift, I could have regarded the name of the donor, *Marcus*, which he holds in common with myself.' Lit. 'if I could not have liked your gift, I could at least have liked my own name.'—*nisi*, si minus.

9. *plus est*, &c.] But more than the gift, and more prized than the name, is the attention shown me, and the appreciation of my verses by a learned man.' He is called *facundus* in ver. 1.

EP. 565. (X. lxxiv.)

On the constant occupation and poor returns of a client's life at Rome.

Iam parce lasso, Roma, gratulatori,
Lasso clienti. Quamdiu salutator

1. *gratulatori*] See Ep. 561. 6.—*Quamdiu*, &c., 'how long am I to go on earning my scanty dole for a whole day's service, when a car-driver in the circus makes his thousands in an hour?'

Anteambulones et togatulos inter
Centum merebor plumbeos die toto,
Cum Scorpus una quindecim graves hora
Ferventis auri victor auferat saccos?
Non ego meorum praemium libellorum,
—Quid enim merentur?—Appulos velim campos;
Non Hybla, non me spicifer capit Nilus,
Nec quae paludes delicata Pomptinas
Ex arce clivi spectat uva Setini.
Quid concupiscam quaeris ergo? dormire.

3. *Anteambulones*] Cf. Ep. 75. 5.—*togatulos.* The diminutive refers either to the scant toga (*togula*) or the poverty of the wearer.

4. *plumbeos*] Contemptuously used for *quadrantes* (Juv. i. 121). So Ep. 48. 15, '*plumbea* selibra' for *argenti*, in reference to the alloy of the coins.

5. *Scorpus*] Sup. Ep, 547, 549. See also 234. 9.—*Ferventis*, i. e. ferventis victoriae protium. Cf. Juv. viii. 59, 'equum, facili cui plurima palma Fervet, et exultat ranco victoria Circo.' Some explain it, 'radiantis colore rutilo.' On the large sums collected for favourites in the Circus, see Juv. vii. 243, and Mr. Mayor's note.

7. *Non ego*, &c.] 'I do not ask as a reward for my literary merits, which are as small as my own ambition, landed estates, but simply the privilege of being allowed to—sleep.' —*Appulos*, either in a general sense, or because Horace was from that country.—*spicifer*, σιτοφόρος, corn-producing.

11. *Ex arce clivi*] So 'pendula Setia' in Ep. 198. 33.—*delicata—uva*, as producing the choicest wine; Ep. 536. 6.

12. *dormire*] Cf. Ep. 669. 28.

EP. 566. (X. lxxvi.)

A pathetic appeal to the goddess Fortune, and a complaint that poets are left to starve while car-drivers in the Circus (whom he contemptuously calls *muliones*) become rich.

Hoc, Fortuna, tibi videtur aequum?
Civis non Syriaeve Parthiaeve,
Nec de Cappadocis eques catastis,
Sed de plebe Remi Numaeque verna,
Iucundus, probus, innocens amicus,
Lingua doctus utraque, cuius unum est,

2. *Syriae*, &c.] From which countries many of the rich *liberti* originally came; see Juv. iii. 62.

3. *catastis*] 'Slave-stands,' Epp. 290. 1; 476. 5.—*eques*, the rank which Martial held, though without having the full equestrian fortune, Ep. 224. 2.

4. *verna*] 'Indigenous,' 'home-bred,' no alien, ἐπακτός, ἐπηλύς. Cf. 109. 6.

5. *innocens*] The poet often disavows *malignitas*, e. g. Ep. 509.

Sed magnum vitium, quod est poeta,
Pullo Maevius alget in cucullo,
Cocco mulio fulget Incitatus.

8. *Maevius*] Under this name Martial probably refers to himself. But, perhaps, *Naevius* should be read; for that poet was allowed to languish in prison, to which he had been sent for lampooning the *proceres*, Plaut. Mil. Glor. ii. 2. 58.—*cucullo*, a cowl or cape of dark colour, a cheaper and commoner dress than the toga, and worn especially by those who shunned the public gaze (225. 6).

9. *Incitatus*] This was the name of a horse belonging to Caligula, Suet. Cal. § 55. See Ep. 588. 16.—*Cocco*, i. e. coccina lacerna.

EP. 567. (X. lxxvii.)

On an ignorant physician who had died of a rapid fever.

Nequius a Caro nihil unquam, Maxime, factum est,
Quam quod febre perît: fecit et illa nefas.
Saeva nocens febris saltem quartana fuisset!
Servari medico debuit ille suo.

1. *Nequius*, &c.] 'The worst thing Dr. Carus ever did was that dying of a fever. The fever, too, was greatly to blame; it should at least have been an acute and painful quartan attack, that the patient might have been reserved for his own doctoring.' Mr. Mayor on Juv. iv. 57, renders ver. 3, 'the mortal fever should have been, if not completely cured, at least changed into a quartan.'

EP. 568. (X. lxxviii.)

To Macer (see Ep. 689. 7), who was about to be transferred from the government of Spain to that of Dalmatia. Whether he was *legatus* or *procurator* does not appear. There are several of this name mentioned in Pliny's Epistles, but it is not easy to identify them.

Ibis litoreas, Macer, Salonas,
Ibit rara fides amorque recti
Et secum comitem trahet pudorem.
Semper pauperior redit potestas.

1. *Salonas*] This was a town on the coast of Dalmatia, opposite to Ancona on the east coast of Italy.—*ibit*, viz. *tecum*.

4.] *potestas* here must mean (see Juv. x. 100, 'Gabiorum esse potestas') a 'magistrate,' in the strict sense of the word, i. e. abstinens et continens, not a *praedo*, or a Verres. Such an officer always returns *pauperior*, poorer than he went, from his liberality and justice. He does not plunder the province as governor, nor take bribes as a judge. It must

Felix auriferae colone terrae,
Rectorem vacuo sinu remittes
Optabisque moras, et exeuntem
Udo Dalmata gaudio sequeris.
Nos Celtas, Macer, et truces Hiberos
Cum desiderio tui petemus.
Sed quaecunque tamen feretur illinc
Piscosi calamo Tagi notata,
Macrum pagina nostra nominabit.
Sic inter veteres legar poetas,
Nec multos mihi praeferas priores,
Uno sed tibi sim minor Catullo.

be confessed that the exprcssion is a harsh one, if this be the meaning.

5. *auriferae*, &c.] Not, it would seem, the Spaniard inhabiting the land watered by the Tagus, but the inhabitants of Dalmatia, which, according to Pliny, N. H. xxxiii. § 4, also produced gold.—*Felix*, both for the gold and the new governor.—*vacuo sinu*, without having any article of value concealed in the front folds of his toga.

8. *Dalmata*] The vocative. 'You, too, people of Dalmatia (Dalmatae), will follow him, when he leaves you, with tears of joy.' Compare the form *Sarmata*, Juv. iii. 79.

9. *Nos*, &c.] 'We on our parts shall never visit Spain without feeling a longing for you.'—*Celtas*, &c., 192. 8.

11. *Sed*, &c.] 'But whatever verses I may send from Spain, written with a reed pen from the banks of the Tagus, they shall mention the name of Macer.'

14. *Sic—legar*] 'So may I be read among the poets of old, and be ranked by you second to none except Catullus.'—*sic*, i. e. if I show affectionate remembrance of you. Catullus is often mentioned by Martial as the first and greatest of Italian epigrammatists, e. g. Epp. 216. 6; 99. 3.

EP. 569. (X. lxxix.)

On a conceited imitator of one much richer than himself.

Ad lapidem Torquatus habet praetoria quartum;
Ad quartum breve rus emit Otacilius.
Torquatus nitidas vario de marmore thermas
Extruxit; cucumam fecit Otacilius.

1. *praetoria*] 'A palace;' a military term, applied in the later Latinity to any fine house. See Juv. i. 75; x. 161. Suet. Cal. § 37, 'in exstructionibus praetoriorum atque villarum—nihil tam efficere concupiscebat, quam, quod posse effici negaretur.'—*emit*, &c., his rival buys a small farm in the immediate neighbourhood.

3. *vario de marmore*] See Ep. 296. 11, seqq.—*cucumam*, properly 'a kettle,' here means a small bath-room.

Disposuit daphnona suo Torquatus in agro;
  Castaneas centum sevit Otacilius.
Consule Torquato vici fuit ille magister,
  Non minor in tanto visus honore sibi.
Grandis ut exiguam bos ranam ruperat olim,
  Sic, puto, Torquatus rumpet Otacilium.

5. *daphnona*] 'A grove of bay-trees,' Ep. 664. 1. So *platanona*, Ep. 124. 2.

6. *sevit*] The joke is, that the process cost him nothing, and the results would be *nil* for many a long year.

7. *Consule*, &c.] When Torquatus was Consul, Otacilius was mayor of the village where he resided, and thought himself quite as great a man while possessed of that tremendous honour' (irony).

9. *ut—bos—ruperat*] 'As the ox caused the frog to burst itself by trying to rival him in bulk, so the great man will some day cause the little man to die of envy.' Cf. Ep. 501, 'rumpitur invidia quidam,' &c.

EP. 570. (X. lxxx.)

On a poor man of taste, who could not conceal his vexation at not being able to buy articles, which others pass by with pretended, but not real, indifference.

Plorat Eros, quotiens maculosae pocula murrae
  Inspicit, aut pueros nobiliusve citrum,
Et gemitus imo ducit de pectore, quod non
  Tota miser coëmat Septa feratque domum.
Quam multi faciunt, quod Eros, sed lumine sicco!
  Pars maior lacrimas ridet et intus habet.

1. *maculosae*] Either 'spotted with age,' or (more probably) 'dappled,' 'variegated in colour.' See a similar passage in Ep. 476. 1, 7, 14, &c.—*Plorat* must mean, 'bursts into tears,' opposed to *lumine sicco*, ver. 5.

6. *ridet*] 'Ridicule the grief which nevertheless they feel within.'

EP. 571. (X. lxxxii.)

To an exacting patron, with a request to be relieved from services which do *him* no good, but the poor client much harm. Compare Ep. 55.

Si quid nostra tuis adicit vexatio rebus,
  Mane vel a media nocte togatus ero,

1. *adicit*] For the short form, without the *j* sound, see Ep. 191. 9. —*togatus*, dressed in my toga, ready to attend you. 'If my discomfort adds any thing to your interests, I will go in the morning, or even at midnight,' viz. *salutatum*.

Stridentesque feram flatus aquilonis iniqui
Et patiar nimbos excipiamque nives.
Sed si non fias quadrante beatior uno
Per gemitus nostros ingenuasque cruces,
Parce, precor, fesso vanosque remitte labores,
Qui tibi non prosunt et mihi, Galle, nocent.

3, 4. *flatus — nimbos*] Compare Juv. v. 76—79.

5. *beatior*] Ditior.—*Per gemitus*, i. e. 'per officium meum, tanto dolore praestitum.' — *cruces*, cruciatus, with an allusion to the *patibula*, on which slaves were fastened, but which here are reserved for *ingenui*.

7. *vanos*] 'Useless' to you, but with the additional sense of 'unrequited to me.'

EP. 572. (X. lxxxiii.)

On an old beau, who brushed the hair from the sides of his head, so as to cover his bald pate. Compare for the subject Ep. 248.

Raros colligis hinc et hinc capillos
Et latum nitidae, Marine, calvae
Campum temporibus tegis comatis:
Sed moti redeunt iubente vento
Reddunturque sibi caputque nudum
Cirris grandibus hinc et inde cingunt.
Inter Spendophorum Telesphorumque
Cydae stare putabis Hermeroten.
Quin tu simplicius senem fateris,
Ut tandem videaris unus esse?
Calvo turpius est nihil comato.

3. *comatis*] Coma a temporibus utrimque retracta. — *redeunt*, the hair returns to its natural position when the wind blows. The Romans, it will be remembered, went generally bare-headed.

4. *vento*] Cf. Ep. 86. 10.

7. *Inter*, &c.] You would imagine that a bald-pated bust was standing between two curly-haired youths. This joke about the triple heads is repeated from Ep. 248. 11. But the names here mentioned are quite uncertain. It seems likely that all three were statuettes, like the *Bruti puer* of Ep. 102. 4. Thus *Cydas* will be the name of the possessor (or possibly the sculptor) of the Hermerotes, for this seems the most natural sense of the words.

9. *Quin tu*] 'Confess yourself old in a simpler way,' viz. some way which does not impart a triple look. There is a play on the meanings of *simplex*.

11. *Calvo*, &c.] 'Nothing is more unsightly than a bald man who wears hair.' There is a play here also on *comatus*, which also implies 'with false hair.' Cf. 36. 8.

EP. 573. (X. lxxxv.)

On an old sailor, who having bought land by the Tiber, kept out the floods by making a dam of his old boat, sunken with ballast. The point of the epigram is, that a sailor finds safety and not death by the sinking of his craft.

Iam senior Ladon Tiberinae nauta carinae
  Proxima dilectis rura paravit aquis.
Quae cum saepe vagus premeret torrentibus undis
  Tibris et hiberno rumperet arva lacu,
Emeritam puppim, ripa quae stabat in alta,
  Implevit saxis opposuitque vadis.
Sic nimias avertit aquas. Quis credere posset?
  Auxilium domino mersa carina tulit.

2. *paravit*] Emit. Cf. Ep. 531. 29.

6. *vadis*] To the shallow channel or depression through which the water came into his farm. The floods of the Tiber were sometimes very disastrous. Tac. Ann. i. 76, 'eodem anno continuis imbribus auctus Tiberis plana urbis stagnaverat; relabentem secuta est aedificiorum et hominum strages.'

EP. 574. (X. lxxxvi.)

On one who, having been a great player at ball in his youth, had become old and ugly, and fit only for a scare-crow, to be tossed by bulls (Ep. 87. 5). The pun between 'primus pilae lusor' and 'prima pila' is not a first-rate one. There is a further play on the military term *primipilaris*.

Nemo nova caluit sic inflammatus amica,
  Flagravit quanto Laurus amore pilae.
Sed qui primus erat lusor dum floruit aetas,
  Nunc postquam desît ludere, prima pila est.

EP. 575. (X. lxxxvii.)

On the birthday of an eloquent lawyer, to whom the poet invites all to send presents. This eminent man was a friend of Pliny the younger, who addresses to him Epist. vi. 17.

Octobres age sentiat Kalendas
Facundi pia Roma Restituti.
Linguis omnibus et favete votis;

Natalem colimus, tacete lites.
Absit cereus aridi clientis,
Et vani triplices brevesque mappae
Expectent gelidi iocos Decembris.
Certent muneribus beatiores.
Agrippae tumidus negotiator
Cadmi municipes ferat lacernas;
Pugnorum reus ebriaeque noctis
Cenatoria mittat advocato;
Infamata virum puella vicit?
Veros sardonychas, sed ipsa tradat;
Mirator veterum senex avorum
Donet Phidiaci toreuma caeli,
Venator leporem, colonus haedum,
Piscator ferat aequorum rapinas.
Si mittit sua quisque, quid poetam
Missurum tibi, Restitute, credis?

4. *tacete lites*] This was a formula of εὐφημία, or invoking a favourable omen. Cf. Ovid, Fast. i. 73, 'Lite vacent aures, insanaque protinus absint Jurgia; differ opus, livida turba, tuum.' At the same time there is a reference to a *justitium*, when the courts are shut.

5. *cereus*] (Lib. xiv. 42) a wax taper, brought as a present from a poor client.—*aridi*, poverty-stricken, opposed to *madidi*, Ep. 341. 5. The sense is, 'let us have no common-place gifts,—let *them* be reserved for the Saturnalia,—but only costly ones worthy of a rich and worthy advocate.'

6. *triplices*] Note-books, with three leaves. Cf. xiv. 6. This verse occurred also in Ep. 371. 2.

9. *Agrippae*] The merchant who exhibits his wares in the porticus Agrippae.—*tumidus*, proud, i. e. of his superior goods.—*Cadmi*, brought from the city of Cadmus, i. e. dyed with genuine Tyrian purple, not with the *coccus* or scarlet from the oak-gall. See Ep. 78. 3.

12. *Cenatoria*] i. e. vestimenta; probably a set of the purple dresses called *syntheses*. Petron. § 21, 'utcunque ergo lassitudine abjecta cenatoria repetimus, et in proximam cellam ducti sumus, in qua tres lecti strati erant et reliquus lautitiarum apparatus splendidissime expositus.' Let some one, he says, who has got out of a scrape by Restitutus' aid, send him a substantial memento for his services.

13. *Infamata*] Unjustly charged with misconduct by her husband.—*sed ipsa*, 'and that too with her own fair hand,' to enhance the value of the gift. See 222. 1.

16. *toreuma*] A piece of plate with designs in relief from the chisel of Phidias, Ep. 390. 15.

19. *poetam*] A poet is supposed to be poor, and therefore will be content to send a gift appropriate to his profession, viz. a congratulatory ode. This forms a witty, because unexpected antithesis to the list of costly wares mentioned above.

EP. 576. (X. lxxxviii.)

Omnes persequeris praetorum, Cotta, libellos
Accipis et ceras. Officiosus homo es.

1.] *libelli praetorum* appear to mean the public notices of trials to be held before the praetors. *Cerae* would seem to be *pugillares*, tablets ready for writing down notes. Cotta did this in hopes of getting a brief; whence *officiosus* is 'ready to serve any friend.' This epigram is not very clear.

EP. 577. (X. lxxxix.)

On a beautiful statue of Juno, by Polyclitus the sculptor (Ep. 424. 2).

Iuno labor, Polyclite, tuus et gloria felix,
Phidiacae cuperent quam meruisse manus,
Ore nitet tanto, quanto superasset in Ida
Iudice convictas non dubitante deas.
Iunonem, Polyclite, suam nisi frater amaret,
Iunonem poterat frater amare tuam.

2. *quam*] Viz. gloriam. It will be observed that the Roman *cognoscenti* preferred the works of Phidias, who seems to have been particularly famed for beautiful female statues (Arist. Pac. 617), to those of Polyclitus.

4. *deas*] The three goddesses, whose charms were decided by Paris in Ida, Eur. Hel. 25. — *convictas*, viz. inferiores esse. 'If the statue had appeared before Paris instead of the living reality, he would not have hesitated to give it the preference.'

5. *Junonem*, &c.] Were it not that Jupiter, her brother, was already enamoured of his own Juno, he might have been enamoured of this statue of yours.' In the latter verse, *frater* probably refers to the statue of Zeus Olympius, made by Phidias at Elis.

EP. 578. (X. xcii.)

To Marius, to whom the poet entrusts his farm at Nomentum during his absence (probably on a journey to Spain), with a special request that he will perform all the customary *sacra*.

Mari, quietae cultor et comes vitae,
Quo cive prisca gloriatur Atina,

1. *cultor*] 'Colere vitam, amicitiam,' &c., is said of one who devotes himself to the service of another. Here, perhaps, combined with *comes*, it means, 'who, like myself, love a quiet country life.'— *Atina*, an ancient town of the Volsci, it is said; but the site does

Has tibi gemellas barbari decus luci
Commendo pinus ilicesque Faunorum
Et semidocta vilici manu structas
Tonantis aras horridique Silvani,
Quas pinxit agni saepe sanguis aut haedi,
Dominamque sancti virginem deam templi,
Et quem sororis hospitem vides castae
Martem mearum principem Kalendarum,
Et delicatae laureum nemus Florae,
In quod Priapo persequente confugit.
Hoc omne agelli mite parvuli numen
Seu tu cruore, sive ture placabis:
"Ubicunque vester Martialis est," dices,
"Hac, ecce, mecum dextera litat vobis
Absens sacerdos; vos putaté praesentem
Et date duobus quidquid alter optabit."

not seem to be certain. Virg. Aen. vii. 630, 'Atina potens, Tiburque superbum.'

3. *barbari*] 'Wild,' incaedui. So Ep. 148. 5, 'sed rure vero barbaroque laetatur.'

5. *semidocta*] Cf. Propert. v. 1. 6, 'nec fuit opprobrio facta sine arte casa,' i. e. Dis. A similar word is *semifultus*, 225. 9; *semitactus*, 311. 2.

8. *virginem deam*] Dianam.—*hospitem*, worshipped by a statue or altar in the temple of his sister. This idea of the gods being guests of each other is very old. See Pind. Ol. iii. 40.—*mearum Kalendarum*, my birthday on the 1st of March. See Ep. 526. 1, 'natales mihi Martiae Kalendae.'

13. *Hoc omne—mite—numen*] For 'horum cuicunque litabis.' 'To whichever of the above kindly deities of my little farm you shall make a propitiatory offering of a victim, or of incense, say, *The absent owner joins me in this.* Regard him as virtually present, and grant to us both whatever either may wish.'

EP. 579. (X. xciii.)

To a friend Clemens, requesting him to convey to his wife Sabina a copy of some unpublished epigrams (probably those in the present book) bound in purple.

Si prior Euganeas, Clemens, Helicaonis oras
Pictaque pampineis videris arva iugis,
Perfer Atestinae nondum vulgata Sabinae
Carmina, purpurea sed modo culta toga.

1. *Si prior*, &c.] If you reach Patavium first, i. e. before me, convey to Sabina of Atesta (a town near Venice) these verses, &c.—*Euganeas*. see Ep. 172. 4. Juv. viii. 15, 'Euganea quantumvis mollior agna,' and Mr. Mayor's note.

4. *toga*] The *membrana* or en-

Ut rosa delectat, metitur quae pollice primo,
Sic nova nec mento sordida charta iuvat.

velope. Cf. Ep. 110. 10, and 217. 19, 'ultro purpureum petet libellum.'—*culta*, Ep. 32. 11.—*sed*, 'and that too,' &c.

6. *mento sordida*] Cf. Ep. 32. 8, 'quae trita duro non inhorruit mento.' The allusion is to the complimentary kissing of the books in the recitation-room, Ep. 2. 8. Or stains left on the clean paper by a scraped chin may be meant. Ep. 636. 5, 'non triste mentum sordidique lichenes.'

EP. 580. (X. xciv.)

To a friend with a present of some apples. Compare Ep. 477.

Non mea Massylus servat pomaria serpens,
Regius Alcinoi nec mihi servit ager,
Sed Nomentana securus germinat hortus
Arbore, nec furem plumbea mala timent.
Haec igitur media quae sunt modo nata Subura
Mittimus auctumni cerea poma mei.

1. *Non mea*, &c.] 'I have no garden like that of the Hesperides, where the fruit is guarded by a dragon; nor is the royal domain (orchard) of Alcinous at my disposal. I have only a little garden at Nomentum, which grows such bad fruit, that it is not worth the robbing.' — *Massylus*, because the gardens of the Hesperides were believed to be in the west of Libya. —*servit*, see Ep. 224. 7.

3. *germinat*] 'Puts forth its buds free from the fear of robbers, from having none but Nomentum apple-trees.' Join *securus arbore*, not *germinat arbore*; and cf. Ep. 148. 47, 'furem Priapo non timente securus.' —*plumbea mala*, not *aurea*, like those of the Hesperides. So 'plumbea vina,' 'bad wine,' Ep. 546. 5.

5. *Haec igitur*, &c.] 'I send you therefore some fine yellow apples of my autumn crop, lately grown in the middle of the subura.'—*nata*, 'produced,' i. e. 'procured,'—a joke for *empta*. The apples were purchased in the market. Compare Ep. 141.—*cerea*, 148. 19.

EP. 581. (X. xcvi.)

To Avitus, with the poet's reasons for preferring his native Spanish home to the dearness of a city life.

Saepe loquar nimium gentes quod, Avite, remotas,
Miraris, Latia factus in urbe senex,

1. *Saepe*, &c.] 'You often express surprise that I talk so much about remote nations, though I have grown old in Rome.'—*loqui* takes an accusative of the object by a rather rare use. So Cic. ad Att. ix. 2, 'nil nisi classes loquens et exitus.'—*senex*, i. e. past fifty. He

Auriferumque Tagum sitiam patriumque Salonem
Et repetam saturae sordida rura casae.
Illa placet tellus, in qua res parva beatum
Me facit et tenues luxuriantur opes.
Pascitur hic, ibi pascit ager; tepet igne maligno
Hic focus, ingenti lumine lucet ibi.
Hic pretiosa fames conturbatorque macellus;
Mensa ibi divitiis ruris operta sui.
Quattuor hic aestate togae pluresve teruntur;
Auctumnis ibi me quattuor una tegit.
I, cole nunc reges, quidquid non praestat amicus
Cum praestare tibi possit, Avite, locus.

had lived at Rome for thirty-four years, inf. 586. 7.

3. *Tagum — Salonem*] See Ep. 25. 12—15.—*sitiam*, in the double sense of 'thirsting for the water' of those rivers, and 'desiring to see them.'—*repetam*, 'am desirous to return to.'—*sordida*, see Ep. 25. 28.

5. *beatum*] 'Rich.'—*opes*, 'where a man can live luxuriously on a small fortune.'

7. *Pascitur*] Has to be fed with manure. Ep. 553. 9, 'dura suburbani dum jugera pascimus agri.'—*tepet*, 'is scarcely made warm.'

8. *ingenti lumine*] Ep. 25. 27, 'vicina in ipsum silva descendet focum.'

9. *macellus*] An unusual form, adapted perhaps to the masculine *conturbator*, for which see Ep. 341. 10. — *divitiis ruris*, i. e. roe-deer, hares, boars, &c., Ep. 25. ver. 23—25.

12. *una*] Because the use of the toga was unfrequent in the country (Epp. 199. 3; 544. 5).

13. *I, cole*, &c.] 'What is the use of courting the favour of great men, when you will find *in a place* all that you will look in vain for in a friend,' i. e. plenty and comfort.—*praestat*, cf. 140. 11.

EP. 582. (X. xcvii.)

A witty statement of a disappointment in an expected legacy.

Dum levis arsura struitur Libitina papyro,
Dum myrrham et casiam flebilis uxor emit,
Iam scrobe, iam lecto, iam pollinctore parato
Heredem scripsit me Numa: convaluit.

1. *papyro*] It would seem from this that the funeral pile (*Libitina*, the goddess of death and funerals) was laid with paper, as we should lay a fire. But some refer it to the stuffing of the *lectus*, on which the body was laid when placed on the pile (Propert. v. 11. 10). So Ep. 421. 14, 'fartus papyro dum tibi torus crescit,'—*myrrham*, &c., the perfumes burnt with the body, or placed in the urn with the bones.

3. *scrobe*] The trench or grave in which the bones were to be laid (*componenda*). — *pollinctore*, the anointer of the corpse.—*heredem*

scripsit. This is so described, as if it were a last remedy, and one which proved successful. 'He made me his heir, and, of course, got well immediately.' So Cic. pro Cluent. xiii., 'testamento Asuvii nomine obsignato, disceditur. Avillius illico convalescit.'

EP. 583. (X. xcix.)

On a bust of Socrates, whose likeness to a Satyr or a Silenus was commonly remarked (Plat. Sympos. p. 216, D).

Si Romana forent haec Socratis ora, fuissent
Iulius in Satyris qualia Rufus habet.

2. *in Satyris*] These words are obscure. Some refer *in Satyris* to a group of satyrs said to have been exhibited in the eighth *regio* or division of the city. It may mean, 'if Socrates had had a Roman, and not a Grecian, face, he would have been like Julius Rufus among the satyrs,' i. e. σατυρικώτερος τῶν σατύρων. This man seems to have been notorious for his ugliness.

EP. 584. (X. c.)

On a plagiarist. Compare Ep. 28.

Quid, stulte, nostris versibus tuos misces?
Cum litigante quid tibi, miser, libro?
Quid congregare cum leonibus volpes
Aquilisque similes facere noctuas quaeris?
Habeas licebit alterum pedem Ladae,
Inepte, frustra crure ligneo curres.

2. *litigante*] 'What have you to do with a book that is sure to disallow your claims to be its author, and to bring an action against you?'

3. *congregare*] 'To make foxes herd with lions,' i. e. the low and ignoble with the great and generous.

5. *licebit*] Licet habeas; 'though you have one foot as swift as a Ladas (the famous runner, Ep. 105. 8), you will not win the race if the thigh is of wood,' (or perhaps, 'if the other is a wooden leg'). Mr. Mayor's note on Juv. xiii. 97 will supply references for the character of Ladas, a Spartan victor at Olympia.

EP. 585. (X. ci.)

On Capitolinus, a celebrated buffoon.

Elysio redeat si forte remissus ab agro
Ille suo felix Caesare Gabba vetus,

2. *Gabba vetus*] He was a *scurra* much favoured by Augustus. See Ep. 21. 16.—*felix*, happy in the patronage of Caesar his friend.

Qui Capitolinum pariter Gabbamque iocantes
Audierit, dicet: "Rustice Gabba, tace."

4. *Rustice*] Though *urbanissimus*, δοτειότατος, most witty, he would seem a mere clown, ἄγροικος, compared with Capitolinus, and would be told to hold his tongue.

EP. 586. (X. ciii.)

The poet inquires of his countrymen in Spain if they are proud of his fame as a poet. If so, he will come back to live with them; if not, he can but return to Rome.

Municipes, Augusta mihi quos Bilbilis acri
Monte creat, rapidis quem Salo cingit aquis,
Ecquid laeta iuvat vestri vos gloria vatis?
Nam decus et nomen famaque vestra sumus,
Nec sua plus debet tenui Verona Catullo
Meque velit dici non minus illa suum.
Quattuor accessit tricesima messibus aestas,
Ut sine me Cereri rustica liba datis.
Moenia dum colimus dominae pulcherrima Romae,
Mutavere meas Itala regna comas.
Excipitis placida reducem si mente, venimus;
Aspera si geritis corda, redire licet.

1. *Augusta*] It seems to have been so called as being a Roman Colony, like Emerita Augusta (*Meridâ*, on the Guadiana.)—*acri Monte*, 'on its keen hill-side,' i. e. in the keen air of the mountain. The character of the people is implied from the nature of the climate. So in Epp. 25. 3, and 587. 6, 'altam Bilbilin,' and 523. 2, 'pendula patriae maenia.'

5.] *tenui* should mean 'poor,' as in Juv. iii. 163, 'tenues Quirites,' vii. 80, 'tenui Saleio,' viii. 120, 'tenues Afros;' and perhaps there is an allusion to the small profits made by poets, which is a favourite theme with Martial. Some explain it by 'nitido,' 'culto.' Catullus is said to have had a good fortune, but to have squandered it.—*Verona*, cf. Ep. 31. 1, 'Verona docti syllabas amat vatis.'

6. *Meque*, &c.] 'Nec minus me Bilbilis quam Catullum Verona suum dici velit.'

7. *quattuor*, &c.] 'It is now thirty-four years since you have gathered your harvests and paid your offerings to Ceres without me.'

9. *dominae—Romae*] 'Imperial Rome;' Ep. 2. 3.—*comas*, &c., my hair has become like the *Latiae comae*; cf. Ep. 558. 7. Or simply, 'I have become grey-haired at Rome.'

12. *Aspera*] Invida, unfriendly, ungenial. The poet perhaps suspected that he had enemies in his own country. In the letter to Priscus, prefixed to Book xii., he complains of this very thing; 'accedit his municipalium rubigo dentium et judicii loco livor, et unus aut alter mali, in pusillo loco multi; adversus quod difficile est habere cotidie bonum stomachum.'—*redire licet*, 'I may return if I like,' 'I can but go back to Rome.'

EP. 587. (X. civ.)

To a friend called Flavus, with a present of his book, which is desired to bring greeting to his friends in Spain, whither Flavus is on the point of sailing.

I nostro comes, i libelle, Flavo
Longum per mare, sed faventis undae,
Et cursu facili tuisque ventis
Hispanae pete Tarraconis arces.
Illinc te rota tollet et citatus
Altam Bilbilin et tuum Salonem
Quinto forsitan essedo videbis.
Quid mandem tibi, quaeris? Ut sodales
Paucos, sed veteres et ante brumas
Triginta mihi quattuorque visos
Ipsa protinus a via salutes
Et nostrum admoneas subinde Flavum,
Iucundos mihi nec laboriosos
Secessus pretio paret salubri,
Qui pigrum faciant tuum parentem.
Haec sunt. Iam tumidus vocat magister
Castigatque moras, et aura portum
Laxavit melior; vale, libelle:

2. *undae*] A genitive of quality, i. e. tranquillum mare.

3. *tuis ventis*] Aptis tibi, *οὐρίῳ στόλῳ*. — *Tarraconis*, a sea-coast town (Tarragona) due east of Bilbilis, which lies considerably inland.

5. *rota*] You will then be taken on a car and ride to Bilbilis.—*Altam*, Ep. 25. 3.—*Quinto—essedo*, in five stages. See Becker, Gallus, p. 350.

10. *visos—ante brumas*, &c.] 'Seen by me thirty-four winters ago,' as in 586. 7.—*Ipsa—a via*, even whilst on the road, and before the car actually stops at its destination.

14. *paret*] 'Remind my friend Flavus every now and then that he is to procure for me a house at a reasonable rent, where I can live with pleasure and at my ease,' i. e. without having hard work to do either to enable me to 'make ends meet,' or in cultivating the soil. — *salubri*, *ὑγιεῖ μισθῷ*, *ἐπιεικεῖ*, modico. Gronovius well compares Plin. Epist. i. 24, fin., 'si praediolum istud tam salubriter emerit ut poenitentiae locum non relinquat.'

15. *parentem*] The author. So Plato often uses the phrase *πατὴρ τοῦ λόγου*, and *παῖδες* and *γεννήματα* of writings.—*pigrum*, lazy, able to indulge in repose. Cf. 297. 10, 'et satis est pigro si licet esse mihi.' 648. 10, 'hic pigri colimus labore dulci Boterdum Plateamque.'

16. *Haec sunt*] Viz. quae mandare velim, ver. 8.—*magister*, sc. navis, who is proud, imperious, as 'tumidus negotiator,' Ep. 575. 9.

18. *Laxavit*] Has opened the port for ships to depart; as 'laxare claus-

Navem, scis puto, non moratur unus.

tra,' Juv. viii. 261, cf. Eur. Alcest. 253, *νεκύων δὲ πορθμεὺς — ἤδη καλεῖ· ἐπείγου. σὺ κατείργεις.*

19. *Navem*, &c.] Our proverb, 'Time and tide wait for no man.' So the poet says, that a captain will not wait for a single passenger.

EP. 588. (XI. i.)

Martial reproves his book for wishing to go and be read at Court, and says it must be contented if it is read in the porticoes and common lounges, by people who have nothing better to do after the business and pleasures of the day.

Quo tu, quo, liber otiose, tendis
Cultus sidone non cotidiana?
Numquid Parthenium videre? Certe.
Vadas et redeas inevolutus.
Libros non legit ille, sed libellos;
Nec Musis vacat, aut suis vacaret.
Ecquid te satis aestimas beatum,
Contingunt tibi si manus minores?
Vicini pete porticum Quirini:
Turbam non habet otiosiorem
Pompeius vel Agenoris puella,
Vel primae dominus levis carinae.
Sunt illic duo tresve, qui revolvant
Nostrarum tineas ineptiarum,

1.] 'Whither now, book of mine, are you going so much at your ease, dressed in no every-day suit of purple; is to visit Parthenius? Certainly. Go, and return unopened.'—*sidone*, the *purpura* of Ep. 110. 10.

3. *videre*] The infinitive is used sometimes after a verb of motion: so in the Suppos. Ep. 2. 'non oculos sed ventrem pascere veni.' Virg. Aen. i. 528, 'Non nos Libycos populare Penates Venimus.' Prop. i. 1. 12, 'Ibat et hirsutas ille videre feras.' *ib.* 6. 34, 'pontum carpere remis Ibis.'

3. *Parthenium*] Cubicularius to Domitian, cf. Epp. 185, 217, but he was killed at the beginning of Nerva's reign, and this book was not brought out till the time of Trajan, when, however, probably, Martial did not choose to alter the name in an epigram *made* before his death though published after.

5. *libellos*] Sc. supplices. A play on two meanings. See Ep. 217. 19.

9. *porticum Quirini*] In the Vallis Quirini, a great business place, cf. Juv. ii. 133, 'Officium cras Primo Sole mihi peragendum in Valle Quirini.' Martial dwelt there, or near the spot, cf. Ep. 553. 10.

12.] The 'fickle master of the first ship,' i. e. the Porticus Argonautarum. For the Porticus Pompeii and Porticus Europae, see 72. 10.

Sed cum sponsio fabulaeque lassae
De Scorpo fuerint et Incitato.

15. *sponsio*] The wagers on the different horses. Cf. Juv. xi. 202, 'quos clamor et audax Sponsio, quos cultae decet assedisse puellae.' Ov. A.A. 1. 167, 'poscitque libellum Et quaerit, posito pignore, vincat uter.'

16. *Scorpus*] Cf. Epp. 547, 549. *Incitatus*, Ep. 566. 9.

EP. 589. (XI. ii.)

Martial warns all censorious and strict persons not to read this book.

Triste supercilium durique severa Catonis
Frons et aratoris filia Fabricii,
Et personati fastus et regula morum
Quidquid et in tenebris non sumus, ite foras.
Clamant ecce mei "Bona Saturnalia" versus:
Et licet et sub te praeside, Nerva, libet.
Lectores tetrici salebrosum ediscite Santram:
Nil mihi vobiscum est: iste liber meus est.

2. *Fabricii—filia*] Any girl who represents the rigid morals that a child of Caius Fabricius the Censor might be supposed to have.

3. *personati*] Affected, put on.

5. *Clamant*] Proclaim the jollity and freedom of the Saturnalia. Cf. Ep. 520 and 690.

7. *Santram*] A very dry philosopher of the day.

8. *iste liber*] Virtually the same as *hic liber*, but with reference to its being offered to, or placed in the hands of the party addressed. In medieval Latinity, *iste* was often a synonym of *hic*.

EP. 590. (XI. iii.)

In boasting of the wide-spread reputation of his poems, the author say that nevertheless his purse is no heavier for it; but that if another Maecenas would arise, he would write grand Epic poems that would last for ever.

Non urbana mea tantum Pimpleïde gaudent
Otia, nec vacuis auribus ista damus,
Sed meus in Geticis ad Martia signa pruinis
A rigido teritur centurione liber,

1. *mea—Pimpleïde*] Not only do the idle people in the city take pleasure in my muse, nor do we give these epigrams only to ears which have nothing better to hear; for even the soldier on service reads me. See Epp. 224. 3; 389. 7.

Dicitur et nostros cantare Britannia versus.
  Quid prodest? Nescit sacculus ista meus.
At quam victuras poteramus pangere ohartas
  Quantaque Pieria praelia flare tuba,
Cum pia reddiderint Augustum numina terris,
  Et Maecenatem si tibi, Roma, darent!

7. *victuras*] Quam diuturnas. 'What lasting writings we might have produced, if, when the kindly gods restored Augustus to the world, they had also given a Maecenas, O Rome, to you.' More properly he should have said either 'quauta pangeremus, si darent,' or 'poteramus pangere, si dedissent,'—in which latter case *reddidissent*, an unmetrical form, would have been required.

10. *Maecenatem*] He hints, of course, that he looks for more patronage. Juv. vii. 80, 'at Serrano tenuique Saleio Gloria quantalibet quid erit, si gloria tantum est?'

EP. 591. (XI. iv.)

The poet prays to the Trojan or Pelasgic gods who presided over Rome, e. g. Vesta, Pallas, Jupiter, &c., to preserve Trajan, who had been adopted by the name 'Nerva Trajanus' by his predecessor.

Sacra laresque Phrygum, quos Troiae maluit heres
  Quam rapere arsuras Laomedontis opes,
Scriptus et aeterno nunc primum Iuppiter auro
  Et soror et summi filia tota patris,
Et qui purpureis iam tertia nomina fastis,
  Iane, refers Nervae; vos precor ore pio:
Hunc omnes servate ducem, servate senatum;
  Moribus hic vivat principis, ille suis.

1. *maluit*] Viz. servare; 'which Aeneas preferred to carry safely off, to the plundering of the city of Laomedon about to perish in the fire.'

3. *Scriptus*] γεγραμμένος, represented in an image of gold.—*nunc primum aeterno*, a prophecy that the Capitol will not again be burnt.

4. *filia*] Pallas, who is entirely the daughter of the sire, because born from Jupiter's head without a mother. Hence she says in Aesch. Eum. 738, κάρτα δ' εἰμὶ τοῦ πατρός.

5. *purpureis*] See 653. 5. This refers to the name of Trajan being entered for the third time as Consul.

8. *hic*] 'May the Senators live after the example of the Prince, and the Prince after his own,' i. e. since none better can be fouud.

EP. 592. (XI. v.)

Martial lauds Trajan, saying that such is his rectitude and equity that all the old lovers of freedom, Camillus, Fabricius, Brutus, &c., would yield to him, i. e. neither oppose nor object to his rule or his power and wealth, and even Cato would desert his party and become a Caesarian for his sake.

Tanta tibi est recti reverentia, Caesar, et aequi,
  Quanta Numae fuerat: sed Numa pauper erat.
Ardua res haec est, opibus non tradere mores
  Et cum tot Croesos viceris, esse Numam.
Si redeant veteres, ingentia nomina, patres,
  Elysium liceat si vacuare nemus:
Te colet invictus pro libertate Camillus,
  Aurum Fabricius, te tribuente, volet;
Te duce gaudebit Brutus, tibi Sulla cruentus
  Imperium tradet, cum positurus erit;
Et te privato cum Caesare Magnus amabit,
  Donabit totas et tibi Crassus opes.
Ipse quoque infernis revocatus Ditis ab umbris
  Si Cato reddatur, Caesarianus erit.

1, 2.] 'You have the same respect for what is right and fair that Numa had; only you are rich, while he was poor: so that the temptation in him was the less, who did not even know what riches were.'

3. *tradere*] καταπροδοῦναι, to surrender, betray, or sacrifice character to wealth.

5. *veteres*] The citizens, or heads of families of note under the old republic.—*vacuare*, to empty of its occupants, i. e. to recall the dead to life. Cf. Lucret. vi. 1025, 'rarior aer factus, inanitusque locus magis ac vacuatus.'

7. *pro libertate*] In place of the liberty which he gave to Rome. by defeating its many enemies, he will pay his court to you as the personification, as it were, of liberty itself. Or perhaps, 'unconquered in the cause of liberty.'—*Fabricius*, the stern old censor and consul, who refused bribes offered by Pyrrhus. From you, says the poet, he would think it no crime to accept gold.

9. *Brutus*] Though he slew Caesar as a tyrant, he would rejoice to have you as head of the state.—*Sulla*, &c., viz. when about to lay down his dictatorship, he will make it over to you, confident that you will not abuse it.

11. *privato*] Pompey the Great, and Julius Caesar as a private person, i. e. satisfied with you as a ruler, will regard you with friendly feelings, and Crassus will give you all the wealth he has amassed, believing you will not use it against the interests of the state.

EP. 593. (XI. vi.)

Unctis falciferi senis diebus,
Regnator quibus imperat fritillus,
Versu ludere non laborioso

1. *Unctis—diebus*] The five days of the Saturnalia, in which rich feasts abounded. *Unctus* is often so used, cf. v. 44. 7, 'Captus es unctiore cena.' Hor. Ep. 1. 15. 44, 'si quid melius contingit et unctius.' A. P. 422, 'unctum qui recti ponere possit.' &c.

2. *fritillus*] Cf. Epp. 165. 8, 9; 272. 3.

3. *ludere*] Play was allowed, but work was forbidden. Hence the poet

Permittis, puto, pileata Roma.
Risisti; licet ergo, nec vetamur.
Pallentes procul hinc abite curae;
Quidquid venerit obvium, loquamur
Morosa sine cogitatione.
Misce dimidios, puer, trientes,
Quales Pythagoras dabat Neroni;
Misce, Dindyme, sed frequentiores.
Possum nil ego sobrius; bibenti
Succurrent mihi quindecim poetae.
Da nunc basia, sed Catulliana.
Quae si tot fuerint, quot ille dixit,
Donabo tibi passerem Catulli.

says, that of course Rome in its holiday time will let him do the one if it does not involve the other.

4. *pileata*] During the Saturnalia the slaves, as well as the citizens generally, wore the pileus, or cap of liberty, and might use any freedoms with their masters. Cf. Epp. 97. 4; 693 l sqq. Hor. Sat. ii. 7. 4, 'Age, libertate Decembri Quando ita majores voluerunt, utere, narra.' The *pileus* was also worn on other feasts, as on the death of Nero. Cf. Suet. Ner. 57, 'tantum gaudium praebuit, ut plebs pileata discurreret.'

5. *Risisti*] As if the *lasciria* was rather winked at than openly sanctioned.

9. *dimidios—trientes*] i. e. sextantes, triens being a third and sextans a sixth of an as (or sextarius).

10. *Pythagoras*] 'Puer ad cyathum' to Nero, mentioned by Tac. Ann. xv. 37, and in Suet. Ner. 29, under the name of 'Doryphorus.'

13. *Succurrent*] If I drink, I shall have the power of fifteen poets.

14. *Catulliana*] See the well-known epigram, Cat. v. 7, 'da mi basia mille, deinde centum,' &c.

16. *passerem*] Such a song as Catullus gave to Lesbia on the death of her sparrow.

EP. 594. (XI. viii.)

A highly poetical description of the charms of some handsome slave-boy. Compare Ep. 153.

Lapsa quod externis spirant opobalsama truncis,
Ultima quod curvo quae cadit aura croco;
Poma quod hiberna maturescentia capsa,
Arbore quod verna luxuriosus ager;
De Palatinis dominae quod Serica praelis,

1. *opobalsama*] A costly kind of balm; cf. Stat. Sylv. iii. 2. 141, 'Candida felices sudant opobalsama virgae.'—*externis*, peregrinis.

2. *curvo*] Drooping and withering. Cf. Ep. 153. 2, 'quod de Corycio quae venit aura croco.'

3. *capsa*] κιβωτοῖς, cf. Ar. Vesp. 1056, ἐσβάλλετέ τ' εἰς τὰς κιβωτοὺς μετὰ τῶν μήλων.

5. *dominae—Serica*] The silken dress of the Empress.

Sucina virginea quod regelata manu;
Amphora quod nigri, sed longe fracta, Falerni,
Quod qui Sicanias detinet hortus apes;
Quod Cosmi redolent alabastra focique deorum,
Quod modo divitibus lapsa corona comis:
Singula quid dicam? non sunt satis; omnia misce:
Hoc fragrant pueri basia mane mei.

6. *regelata*] 'Warmed.' Cf. iii. 93. 17, 'regelare nec te pestilenties possit.' Sen. Ep. 67, 'Jam aetas mea contenta est frigore suo; vix media regelatur aestate.' For *sucina*, see Ep. 243. 11.

7. *longe*] At a distance, as the smell was too strong close.

9. *Cosmi*] See 145. 1; 459. 2.

10. *corona*] The chaplet used at banquets, anointed with nard, &c. Cf. Ep. 153. 8. Ov. Am. 1. 637, 'Ergo amor et modicum circa mea tempora vinum Mecum est, et madidis lapsa corona comis.'

EP. 595. (XI. ix.)

On a statue of Memor the tragedian, crowned with oak-leaves. Some read Apollinea, and refer it to a statue of his placed with other poets in the temple of Apollo on the Palatine.

Clarus fronde Iovis, Romani fama cothurni,
Spirat Apellea redditus arte Memor.

2. *redditus*] 'Rendered,' as we say, in speaking of art. But it may mean, 'given back to life.'

EP. 596. (XI. x.)

Martial praises Turnus, who would not write tragedies lest he should interfere with his brother's renown. For Turnus see Ep. 386. 8.

Contulit ad satiras ingentia pectora Turnus.
Cur non ad Memoris carmina? Frater erat.

EP. 597. (XI. xi.)

The subject is the same as Ep. 678.

Tolle, puer, calices tepidique toreumata Nili
Et mihi secura pocula trade manu,

1. *toreumata Nili*] Glass vessels cut and bearing figures in relief. Cf. xiv. 94, 'nos sumus audacis plebeia toreumata vitri,' and xiv. 115, under the head 'Calices vitrei. Adspicis ingenium Nili; quibus addere plura Dum cupit, ah quoties perdidit auctor opus:' whilst trying to cut more figures on them, the maker breaks the glass and loses his labour.

2. *secura*] Cf. xiv. 108, 'Quae non sollicitus teneat servetque minister, Sume Saguntino pocula ficta luto.'

Trita patrum labris et tonso pura ministro;
Anticus mensis restituetur honor.
Te potare decet gemma, qui Mentora frangis
In scaphium moechae, Sardanapalle, tuae.

3. *pura*] Purè ministrata. Cf. Ep. 181. 10.—*tonso*, not by one of the effeminate *comati* now in vogue.
4. *Anticus—honor*] When the cups and dishes were of plain earthenware.
5. *frangis In scaphium*] Break up into (i. e. to make) a utensil for your mistress. *Scaphium* has the same sense (*matella*) in Juv. vi. 264.—*Mentora*, a bowl embossed by Mentor's hand.

EP. 598. (XI. xii.)

Zoilus had petitioned for the 'jus trium liberorum' given in those days by favour even to unmarried people, cf. Epp. 107, 108. Martial replies, 'you may be supposed to have seven children, if you like; but you will never have father or mother,' i. e. your origin will always be obscure. See 529. 4.

Ius tibi natorum vel septem, Zoile, detur,
Dum matrem nemo det tibi, nemo patrem.

EP. 599. (XI. xiii.)

On the tomb of Paris the Pantomime in the Via Flaminia. He was the popular favourite in Domitian's time. Cf. Juv. vi. 87. 'utque magis stupeas, ludos Paridemque reliquit;' *Ib.* vii. 87, and Mr. Mayor's note. He was put to death on account of an intrigue with Domitia.

Quisquis Flaminiam teris, viator,
Noli nobile praeterire marmor.
Urbis deliciae salesque Nili,
Ars et gratia, lusus et voluptas,
Romani decus et dolor theatri
Atque omnes Veneres Cupidinesque
Hoc sunt condita, quo Paris, sepulcro.

1. *Flaminiam*] See Ep. 289. 5.
3. *sales Nili*] He was an Egyptian by birth.
6. *omnes*, &c.] Probably from Catullus, iii. 1, 'Lugete o Veneres Cupidinesque.'

EP. 600. (XI. xiv.)

Martial entreats the heirs of a very small dwarf of a man not to bury him, for any how the earth must lie heavy on him. We might, however, construe *brevem sepelire*, and take the sense thus: 'Don't bury him in a shallow grave, but deep; for no earth will lie lightly on such a scoundrel.'

Heredes, nolite brevem sepelire colonum:
Nam terra est illi quantulacunque gravis.

EP. 601. (XI. xviii.)

Martial complains of the extreme smallness of the farm that Lupus had so bonntifully bestowed on him, and says that one dinner would have been worth much more. A very clever and witty epigram. This farm is alluded to in Epp. 431. 6; 501. 7; 553. 9.

Donasti, Lupe, rus sub urbe nobis;
Sed rus est mihi maius in fenestra.
Rus hoc dicere, rus potes vocare?
In quo ruta facit nemus Dianae,
Argutae tegit ala quod cicadae,
Quod formica die comedit uno,
Clusae cui folium rosae corona est;
In quo non magis invenitur herba,
Quam Cosmi folium piperve crudum;
In quo nec cucumis iacere rectus,
Nec serpens habitare tota possit,
Erucam male pascit hortus unam,
Consumpto moritur culex salicto,
Et talpa est mihi fossor atque arator.
Non boletus hiare, non mariscae
Ridere aut violae patere possunt.
Fines mus populatur et colono
Tanquam sus Calydonius timetur,
Et sublata volantis ungue Prognes
In nido seges est hirundinino;

2.] This line seems to show that the Romans used to keep flowers and perhaps herbs in their windows as we do still. Cf. also Plin. H. N. xix. 19, 'Jam in fenestris suis plebs urbana in imagine hortorum quotidiana oculis rura praebebant, antequam praefigi prospectus omnes coegit multitudinis innumeratae saeva latrocinatio.' The Greek κῆποι Ἀδώνιδος were similar contrivances.

3. *hoc*] Emphatic: 'call *this* a farm, indeed, in which a rue-plant makes a Diana's grove; which is covered by the wing of a cicala; which an ant eats up in one day; which gives me but the leaf of a rose-bud for a chaplet: in which no green thing is any more to be found than the fragrant leaf which Cosmus uses for his perfumes, or fresh pepper.' Cf. Hor. Ep. i. 14. 23, 'angulus iste feret piper et thus ocius uva.'—*crudum*, green, unripe; opposed to 'rugosum,' Pers. v. 55.

11. *tota*] Without hanging out its tail.

12. *Erucam*, &c.] 'The garden barely feeds one caterpillar, and the gnat dies because it has eaten up the willow bed.'

17. *mus*, &c.] The mouse commits as much havoc, and is as much dreaded by the tenant, as would be the ravages of the Calydonian boar.

19. *sublata*, &c.] My whole crop is only enough to furnish the straws for a swallow's nest.

Non est dimidio locus Priapo.
Vix implet cochleam peracta messis
Et mustum nuce condimus picata.
Errasti, Lupe, littera sed una.
Nam quo tempore praedium dedisti,
Mallem tu mihi prandium dedisses.

23.] When I have taken in my harvest, it scarce fills a snail-shell, and our new wine we store up in a well-pitched nut. For the vinum picatum, wine put in vessels lined with rosin, cf. xiii. 107, 'Haec de vitifera venisse picata Vienna Ne dubites.' Also Epp. 156. 8; 422. 4. Lucret. vi. 230.

26, 27.] When you gave me a *field*, I wish you had rather given me a *feed*. Or, perhaps, 'a *repast* for a *pasture*.'

EP. 602. (XI. xxiv.)

Martial complains that in following about his patron Labullus, he wastes his time when he would be much better employed in making verses to cause pleasure to Rome in general, and envy to other poets. A poet ought to be content to dine at home; for if he is always wanting to be invited out, he must waste his time in paying court to his patron, and find one page in thirty days the only work done.

Dum te prosequor et domum reduco,
Aurem dum tibi praesto garrienti,
Et quidquid loqueris facisque laudo,
Quot versus poterant, Labulle, nasci?
Hoc damnum tibi non videtur esse,
Si quod Roma legit, requirit hospes,
Non deridet eques, tenet senator,
Laudat causidicus, poeta carpit,
Propter te perit? hoc Labulle, verum est?
Hoc quisquam ferat, ut tibi tuorum
Sit maior numerus togatulorum,
Librorum mihi sit minor meorum?
Triginta prope iam diebus una est
Nobis pagina vix peracta. Sic fit,
Cum cenare domi poeta non volt.

8 *carpit*] Cf. Ep. 306.

11. *togatulorum*] Clientum. — *mihi*, i. q. mihi vero sit, &c.

EP. 603. (XI. xxxi.)

Martial banters Caecilius for making up gourds into all sorts of dishes; in fact, for having nothing at table but gourds in every course.

Atreus Caecilius cucurbitarum
Sic illas quasi filios Thyestae
In partes lacerat secatque mille.
Gustu protinus has edes in ipso,
Has prima feret alterave cena,
Has cena tibi tertia reponet.
Hinc seras epidipnidas parabit,
Hinc pistor fatuas facit placentas,
Hinc et multiplices struit tabellas
Et notas caryotidas theatris;
Hinc exit varium coco minutal,
Ut lentem positam fabamque credas:
Boletos imitatur et botellos,
Et caudam cybii brevesque maenas:
Hinc cellarius experitur artes,
Ut condat vario vafer sapore
In rutae folium Capelliana.
Sic implet gabatas parapsidesque,

1.] 'Caecilius, the Atreus of gourds, cuts them up as the real Atreus did the children of his brother Thyestes.' More than that, he disguises them by the art of the cook, as the flesh of the children were ἄσημα (Aesch. Ag. 1596), difficult to distinguish.

4. *Gustu*] Dishes to excite the appetite, and promote the digestion, that were brought on before the regular cena, such as are mentioned in xii. 19, *lactucas*, *ova*, *lacertum*. Cf. Epp. 269. 3—5; 545. 7—12. After this came the 'mensae primae,' divided into various 'fercula,' 'courses,' as here are mentioned, 'prima, altera, tertia caena.' In Juv. i. 94, we read of even 'fercula septem.' Then came the 'mensae secundae' of fruit, sweetmeats, 'bellaria,' and dishes made only to be looked at, 'epidcipnides,' as here, Petron. 69. 6.

8. *fatuas*] 'Tasteless.' So xiii. 13, 'fatuae—betae.' Cf. 537. 9.

9. *struit*] Not the pistor, but the structor, who, however, in Caecilius' house may have been represented by one and the same person; part of his business was to construct artificial figures and dishes for the dessert, to which this alludes.

10. *caryotidas*] 'Dates.' Cf. Ep. 410. 11.—*notas*, either because eaten there, or used for pelting the actors or spectators.

11. *Hinc*, &c.] 'From it too the cook turns out a hash of different ingredients.' — *minutal*, a mincemeat of fish, oil, wine, &c., mentioned Juv. xiv. 129, 'Hesternum medio solitus servare minutal Septembri.'

13. *botellos*] 'Black-puddings.' Cf. Ep. 269. 9.

14. *cybii*] See Ep. 269. 5.

16.] The *cellarius* seems to have had the duty of supplying such viands as would improve the flavour of the wine. Here he appears to have mixed mashed gourd with several kinds of sauce or condiment made by Capella, an unknown *artiste*, and to have inserted them within a leaf of the bitter rue-plant, something after the fashion of the Greek θρίον. See on Ep. 78. 5.

18.] *gabatae* were dishes or platters, Ep. 357. 3.—*parapsides* or *parop-*

Et leves scutulas cavasque lances.
Hoc lautum vocat, hoc putat venustum,
Unum ponere ferculis tot assem.

sides were side dishes. Comp. Juv. iii. 142, 'quam multa magnaque paropside cacnat.' — *scutulae*, small oblong dishes. See Ep. 438. 7.

20. *Hoc*, &c.] 'And this he calls sumptuous; this forsooth, is refined, to serve up one penny in so many courses.' The Roman cooks equalled the French in making good dishes out of almost any thing. See Petronius, § 70, 'Trimalchio ait, ita crescam patrimonio, non corpore, ut ista cocus meus de porco fecit. Non potest esse pretiosior homo: volueris, de vulva faciet piscem, de lardo palumbum, de perna turturem, de colaepio gallinam.'

EP. 604. (XI. xxxii.)

A jocose banter of a man (probably some ascetic Stoic), who, when πτωχός, a beggar, affected to be πένης, poor. This epigram is well illustrated by Arist. Plut. 540—553, where the distinction between beggary and poverty is enlarged upon.

Nec toga nec focus est nec tritus cimice lectus,
Nec tibi de bibula sarta palude teges,
Nec puer aut senior, nulla est ancilla nec infans,
Nec sera nec clavis nec canis atque calix.
Tu tamen affectas, Nestor, dici atque videri
Pauper, et in populo quaeris habere locum.
Mentiris vanoque tibi blandiris honore.
Non est paupertas, Nestor, habere nihil.

1. *tritus*] Traversed over by bugs. ἀντὶ δὲ κλίνης στιβάδα σχοίνων κόπεων μεστήν, Ar. l. l. See Ep. 621. 5.

2. *teges*] A mat made of sedge or rushes, which imbibe the water. Here *palus* seems to mean the produce or growth of the marsh (since *bibula* suits rather the cellular and succulent nature of the plants, than the bog itself). Cf. Ep. 669. 9 (if the reading *paludis* be right). The *teges* was the usual beggar's covering. See Ep. 621. 5.

3. *puer*] A slave. Catull. xxiii. 1, 'Furei, cui neque servus est neque arca, Nec cimex neque araneus neque ignis,' — a passage which Martial seems to have had in view.—*infans*, viz. either as a *verna*, or as a child of your own. He had no *familia*, no οἶκος.

4.] Theocr. xxi. 15, οὐδείς δ' οὐ κλῄθραν εἶχ', οὐ κύνα (if the reading can be trusted).

5. *affectas*] You pretend to a voluntary poverty, as if from self-denial, or for the sake of giving to others. Cf. viii. 19, 'Pauper videri Cinna vult, et est pauper.' — *in populo*, among the citizens, and a member of a tribe, whereas you ought to be reckoned among the beggars.

8.] Ar. Plut. 552, πτωχοῦ μὲν γὰρ βίος, ὃν σὺ λέγεις, ζῆν ἐστὶν μηδὲν ἔχοντα· τοῦ δὲ πένητος ζῆν φειδόμενον, καὶ τοῖς ἔργοις προσέχοντα.

EP. 605. (XI. xxxiii.)

On the factions and the coloured riders in the Circus. Nero, like Caligula, favoured the 'green,' 'viridis panni,' Juv. xi. 196. See Suet. Nero 22, Calig. 55, and Dom. 7, whence it would seem that Domitian patronized other colours added by himself. See also Mart. xiii. 78. The subject is elaborately illustrated by Mr. Mayor, on Juv. xi. 198. In Petronius, § 70, a partisan of that faction is called 'prasinianus.'

Saepius ad palmam Prasinus post fata Neronis
Pervenit et victor praemia plura refert.
I nunc, livor edax, dic te cessisse Neroni;
Vicit nimirum non Nero, sed Prasinus.

1. *Prasinus*] Sc. auriga. The meaning is, that Nero's favour cannot be said to have obtained an unfair victory, since Nero is dead; and Domitian, though he might not favour the party, would not have recourse to dishonest means. This seems intended to flatter.

3.] Envy cannot say (i. e. the conquered party cannot now pretend), that it has been compelled to yield to Nero's influence; for now the *prasinus* has certainly got the prize by his own merit. In Ep. 298, the poet seems to intimate that the 'blue' lost by collusion.

EP. 606. (XI. xxxiv.)

On a cunning fellow, who had bought a bad house next door to a wealthy and hospitable neighbour, so that he might enjoy his good dinners without having to return them.

Aedes emit Aper, sed quas nec noctua vellet
Esse suas; adeo nigra vetusque casa est.
Vicinos illi nitidus Maro possidet hortos.
Cenabit belle, non habitabit Aper.

EP. 607. (XI. xxxv.)

The poet excuses himself for not dining with a large party of strangers, which is as unsatisfactory as the *triste domicenium*, Ep. 269. The point turns on the paradox *solus*, viz. without any familiar friend to talk to.

Ignotos mihi cum voces trecentos,
Quare non veniam vocatus ad te,
Miraris quererisque litigasque.
Solus ceno, Fabulle, non libenter.

1. *trecentos*] An indefinite number, like *bis triceni vocati*, Ep. 23. 1, and *sescenti*, 624. 1.

EP. 608. (XI. xxxvi.)

On the restoration of the poet's friend Caius Julius Proculus either from sickness, or from the dangers of a journey, and on the custom of drinking to the letters in a name, for which see Ep. 35.

Gaius hanc lucem gemma mihi Iulius alba
  Signat, io, votis redditus, ecce, meis.
Desperasse iuvat veluti iam rupta sororum
  Fila; minus gaudent qui timuere nihil.
Hypne, quid expectas, piger? immortale Falernum
  Funde, senem poscunt talia vota cadum.
Quincunces et sex cyathos bessemque bibamus,
  Gaius ut fiat Iulius et Proculus.

1. *gemma—alba*] See Epp. 422. 2; 509. 10; 658. 5. Pliny, Epist. vi. 11, 'O diem laetum notandumque mihi candidissimo calculo.'

3. *juvat*] It is a pleasure to have despaired of his safety now that he is well. Those (he adds) who have had nothing to fear have less occasion to rejoice. A clever distich.

5. *Hypne*] The name of the handsome Greek wine-server, like 'Ceste, decus mensae,' Ep. 424. 19. —*immortale*, 'very old.' Cf. Ep. 498. 1, where 'senior cadus' also occurs.

7. *Quincunces*] See 16. 2; 63. 9. Five-twelfths of a sextarius for the five letters in 'Gaius,' six-twelfths for 'Julius,' eight-twelfths (*bes*, binae partes assis) for 'Proculus.' See on Ep. 424. 24.

EP. 609. (XI. xxxvii.)

On Zoilus, who had been a slave, and now wore a huge knight's ring.

Zoile, quid tota gemmam praecingere libra
  Te iuvat et miserum perdere sardonycha?
Anulus iste tuis fuerat modo cruribus aptus.
  Non eadem digitis pondera conveniunt.

1. *tota—libra*] To encircle it with a whole pound weight of gold, viz. in the setting. Compare the 'levis anulus' of v. 61. 5, and the 'aestivum aurum' of Juvenal, i. 28.

2. *perdere*] To overwhelm it, as it were, with too much gold.

3. *iste*] That ring of yours would have suited your legs, as a slave, some short time ago; but the finger requires a lighter ring than a leg. See Ep. 131.

EP. 610. (XI. xxxviii.)

A muleteer (Juv. iii. 317) fetches a great price as a slave, because he is deaf, and cannot hear the conversation of his master, and therefore will

be unable to criminate him. The joke consists in the fact of a personal blemish enhancing instead of depreciating the value of the man. That the presence of a driver was unwelcome in conversation, is clear from 651. 8.

Mulio viginti venit modo milibus, Aule.
Miraris pretium tam grave? surdus erat.

EP. 611. (XI. xxxix.)

To a *libertus* (ver. 15), who was formerly *paedagogus*, and now assumes an unwelcome authority over his young master, whether the poet means himself or some other.

Cunarum fueras motor, Charideme, mearum
Et pueri custos assiduusque comes.
Iam mihi nigrescunt tonsa sudaria barba
Et queritur labris puncta puella meis.
Sed tibi non crevi; te noster vilicus horret,
Te dispensator, te domus ipsa pavet.
Ludere nec nobis, nec tu permittis amare;
Nil mihi vis et vis cuncta licere tibi.
Corripis, observas, quereris, suspiria ducis,
Et vix a ferulis temperat ira tua.
Si Tyrios sumpsi cultus unxive capillos,
Exclamas "Nunquam fecerat ista pater."

2. *custos*] Perhaps as *capsarius*. Juv. x. 117, 'Quem sequitur custos angustae vernula capsae.' Or in the sense of *tutor*, 'Ipse mihi custos incorruptissimus omnes Circa doctores aderat.' Hor. Sat. i. 6. 81.

3 *sudaria*] The napkin on which the razor was wiped, and which now showed the marks of the black hair. Rich (Dict.) in v. compares it to our 'pocket-handkerchief.'

4. *puncta*] Theocr. xv. 130, *οὐ κεντεῖ τὸ φίλαμ'· ἔτι οἱ περὶ χείλεα πυρρά*. Tibull. i. 8. 31, 'levia fulgent Ora, nec amplexus aspera barba terit.'

5. *tibi non crevi*] i. e. you think me still a boy. 'You make yourself disagreeable,' the poet adds, 'to every member of the household, even those who hold places of responsibility above the common slaves, as the bailiff and the steward.

7. *Ludere*] To play at dice, perhaps in company with the steward. Juv. i. 91, 'Proelia quanta illic dispensatore videbis armigero!'

10. *ferulis*] The schoolmaster's cane. Juv. i. 15, 'Et nos ergo manum ferula subduximus.'—*temperat*, abstinet se. Virg. Aen. ii. 8, 'Quis talia fando temperet a lacrymis?'

12. *fecerat*] Fecisset, sc. si vixisset.

Et numeras nostros astricta fronte trientes,
Tanquam de cella sit cadus ille tua.
Desine; non possum libertum ferre Catonem.
Esse virum iam me dicet amica tibi.

13. *numeras*] Viz. lest he should exceed a limited number in drinking to his mistress, Ep. 424. 23.—*nostros*, though they are my own, and the jar did not come from *your* cellar.

15. *Catonem*] As rigid and censorious as Cato the Elder.

EP. 612. (XI. xli.)

A very elegant epigram on the death of a handsome youth by falling from a tree. The names Amyntas and Iollas are from Virgil's Eclogues.

Indulget pecori nimium dum pastor Amyntas
Et gaudet fama luxuriaque gregis,
Cedentes oneri ramos silvamque fluentem
Vicit, concussas ipse secutus opes.
Triste nemus dirae vetuit superesse ruinae
Damnavitque rogis noxia ligna pater.
Pingues, Lygde, sues habeat vicinus Iollas:
Te satis est nobis annumerare pecus.

1. *Indulget*] By giving them too large a feed of mast, or the acorn of the ilex. He ascended the tree to shake the boughs, whereas it was enough for the swine to gather those fallen; 'glandemque sues fregere sub ulmis,' Virg. Georg. ii. 72.

2. *fama*] The reputation of their being fat, and giving well-tasted pork.

3. *Cedentes*] 'Giving way under his weight,' or (poetically) the weight of the acorns with which they were loaded.—*silvam fluentem*, copiam glandis a ramis caducam.—*secutus*, cf. Juv. i. 164, 'Et multum quaesitus Hylas urnamque secutus.'—*opes*, viz. the shaken down acorns.

5. *Triste nemus*] Funestam arborem. The tree was cut down and used to consume the body.

7. *Lygde*] Addressed to a comely slave, whom the poet warns not to venture on a similar risk, impelled by jealousy of his neighbour's fatter swine.

8. *annumerare*] To count, and not to fatten. The number of the flocks and herds was daily returned by the slaves to the owners. Hence the too rigid parents in Virg. Ecl. iii. 34, '*bis* die numerant *ambo* pecus.'

EP. 613. (XI. xlii.)

A good epigram cannot be written on a dull subject.

Vivida cum poscas epigrammata, mortua ponis
Lemmata. Quid fieri, Caeciliane, potest?
Mella iubes Hyblaea tibi vel Hymettia nasci,
Et thyma Cecropiae Corsica ponis api?

2. *Lemmata*] The heads or titles of epigrams, as Epp. 554. 1; 692. 7. —*mortua*, lifeless, without point or spirit. Perhaps he suggested subjects for Martial to compose upon.—*fieri*, 'what *can* be composed on such a theme?'

3, 4.] Do you expect the finest honey of Attica or Sicily can be produced from the bitter herbs of Corsica? See Ep. 459. 4.—*Et—ponis*, i. e. et tamen ponis.

EP. 614. (XI. xlviii.)

Silius Italicus the poet (Ep. 165) had purchased the estate containing the tomb of Cicero, and had paid honours (celebrabat) to Virgil's tomb.

Silius haec magni celebrat monimenta Maronis,
Iugera facundi qui Ciceronis habet.
Heredem dominumque sui tumulive larisve
Non alium mallet nec Maro, nec Cicero.

3. *laris*] The villa of Cicero.—*Non alium*, sc. 'quam Silium,' as both a poet and an orator. See Ep. 366. 5.

EP. 615. (XI. xlix.)

On the same subject. Silius rescued the tomb of Virgil from oblivion; and Silius himself, as a distinguished poet, not less exalted Virgil by his verses than by his respect for his memory. But the reading *tulit* in v. 4 is obscure. Lipsius proposed *colit*. It seems to mean *sustulit*, raised, exalted.

Iam prope desertos cineres et sancta Maronis
Nomina qui coleret, pauper et unus erat.
Silius optatae succurrere censuit umbrae,
Silius et vatem non minus ipse tulit.

3. *censuit*] Statuit.—*non minus*, viz. cum esset vates.

EP. 616. (XI. 1.)

To a mistress who was too exorbitant in her claims on the poet's generosity. Compare Propert. iii. 15. 11, 'Et modo pavonis caudae flabella superbae, Et manibus dura frigus habere pila, Et cupit iratum talos me poscere eburnos, Quaeque nitent Sacra vilia dona via.'

Nulla est hora tibi qua non me, Phylli, furentem
Despolies: tanta calliditate rapis.
Nunc plorat speculo fallax ancilla relicto,
Gemma vel a digito, vel cadit aure lapis;
Nunc furtiva lucri fieri bombycina possunt,
Profertur Cosmi nunc mihi siccus onyx;
Amphora nunc petitur nigri cariosa Falerni,
Expiet ut somnos garrula saga tuos;
Nunc ut emam grandemve lupum mullumve bilibrem,
Indixit cenam dives amica tibi.
Sit pudor et tandem veri respectus et aequi.
Nil tibi, Phylli, nego: nil mihi, Phylli, nega.

1. *furentem*] Νοσοῦντα, amore tui flagrantem.

2. *tanta*, &c.] I know not how to deny your requests, 'with such cunning do you plunder me,' i. e. so ingeniously are they varied, and so plausibly put.

3. *Nunc*, &c.] 'At one time you throw in my way one of your maids in pretended grief, because she has left your mirror at some other house; at another you feign to have dropped the gem out of your ring, or the earring out of your ear.' Or *plorat* means *ολυώζει*, 'vapulat, ut furti manifesta' (fallax).

5. *lucri*] The theft of a silken or muslin dress may be turned into a gain, though apparently a loss, because she wheedles me out of a better one. Propert. v. 5. 71, 'Exequiae fuerant rari furtiva capilli Vincula.'

6. *siccus*] Viz. that I may fill it for her with *Cosmianum* (Ep. 594. 9).

7. *cariosa*] Crumbling, *σαθρὰ*, with age. In ill-baked terra-cotta, flakes blister up and fall from the surface.—*saga*, the *piatrix* of Plaut. Mil. 693.—*Expiet*, procuret See Pers. Sat. ii. 34, and on Ep. 362. 1.

9, 10.] 'At another time, to induce me to buy a big *lupus*, or a three-pound mullet, you tell me a rich friend has engaged to dine with you.' More commonly, *condicere cenam*; but *indicere* rather means that she has given directions for a dinner to be prepared. On the large and costly *mulli*, see 139. 5.—*dives*, i. e. you wish to please her with an eye to her fortune.

11. *veri—et aequi*] Regard for telling the truth, and for rendering an equivalent return for what I have done.

EP. 617. (XI. lii.)

The poet playfully invites his friend Julius Cerealis to a *munda cena*. There is probably (cf. Ep. 269) some irony, i. e. a much better dinner was meant than is described.

Cenabis belle, Iuli Cerealis, apud me;
Conditio est melior si tibi nulla, veni.
Octavam poteris servare; lavabimur una:
Scis, quam sint Stephani balnea iuncta mihi.
Prima tibi dabitur ventri lactuca movendo
Utilis, et porris fila resecta suis.
Mox vetus et tenui maior cordyla lacerto,
Sed quam cum rutae frondibus ova tegant.
Altera non deerunt tenui versata favilla
Et Velabrensi massa coacta foco;
Et quae Picenum senserunt frigus olivae.
Haec satis in gustu. Cetera nosse cupis?
Mentiar, ut venias: pisces, conchylia, sumen

2. *Conditio*] 'Engagement;' perhaps a technical term. Plaut. Capt. 180, 'nisi qui meliorem adferet Quae mi atque amicis placeat conditio magis.'

3. *poteris*] 'You will be able to come punctually to my house at two o'clock, and we will adjourn together to the baths of Stephanus close by.' Some refer *poteris* to a sun-dial on the bath; but the meaning probably is, that business ended at two o'clock, 'septima finis erit,' Ep. 161. 4. Rich patrons took their clients to the bath, Ep. 134. 5. which Martial proposes to do to his intimate friend.

5. *movendo*] Excitando.

6. *fila*] The green tops cut from the young leeks. Also called *sectivum* and *sectile porrum*, and *tonsile porrum*, Ep. 545. 9.

7. *cordyla*] The fry of the tunny, Epp. 110. 4, and 690. 1.—*lacerto*, see Epp. 545. 11, and 373. 1. It was a coarse kind of sea-fish, eaten with rue and egg-sauce. From 'rutatos lacertos,' in the former passage, we might perhaps here read 'quem' for 'quam.' The *sed* appears to apologize for the cordyla being not very fresh, and rather larger than it should be; '*but*,' the poet says, 'it shall be well served.' From Ep. 690. 1, it would seem that the cordyla was salted.

9. *Altera*] Sc. ova. 'Roasted eggs and cheese made in the dairies of the Velabrum.' Ovid, Met. 8, alluding to 'ab ovo usque ad mala,' 'ovaque non acri leviter versata favilla.' Inf. xiii. 32, 'Non quemcunque focum, nec fumum caseus omnem, Sed Velabrensem qui bibit, ille sapit.' This, therefore, was a superior kind of cheese, and it seems to have been smoked, like our hams.—*coacta*, 536. 1.

11. *frigus*] Olives a little damaged by the frost, or perhaps mellowed by being kept late on the tree, Ep. 343. 4. Olives were brought on at the beginning and the end of a dinner, xiii. 36. Hence they are here included in the *gustus*, or 'whet.'

13. *Mentiar*] 'I will hold out false hopes to tempt you to come;' but he says this with irony perhaps. —*conchylia*, the purple-fish, a kind

Et chortis saturas atque paludis aves,
Quae nec Stella solet rara nisi ponere cena.
Plus ego polliceor: nil recitabo tibi.
Ipse tuos nobis relegas licet usque Gigantas,
Rura vel aeterno proxima Vergilio.

of periwinkle. 'Lubrica conchylia,' Hor. Sat. ii. 4. 30.

14. *chortis*] Birds from the chicken-yard and the pond, i. e. chickens and ducks (Ep. 343. 1; 473. 11).

15. *nec Stella*] Not even the elegant and extravagant Stella brings such good cheer except now and then on a great occasion.

16. *nil recitabo*] I will not bore you with my verses, as great patrons too often do. See Ep. 269. 25, and Ep. 170.

17. *Gigantas*] Cerealis had written a poem on the Gigantomachia, and also Georgica, in imitation of Virgil.

EP. 618. (XI. liii.)

On Claudia, the British wife of Pudens. See Ep. 164. This epigram seems written on the birth of her first child.

Claudia caeruleis cum sit Rufina Britannis
Edita, quam Latiae pectora gentis habet!
Quale decus formae! Romanam credere matres
Italides possunt, Atthides esse suam.
Di bene, quod sancto peperit fecunda marito,
Quod sperat generos quodque puella nurus.
Sic placeat superis, ut coniuge gaudeat uno
Et semper natis gaudeat illa tribus.

1. *caeruleis*] 'Woad-stained,' 'infecti Britanni,' Propert. iii. 9. 23. 'Picti Britanni,' inf. lib. xiv. 99.

2. *pectora*] Indolem, ingenium. Cf. 649. 3, 'tam rarum, tam dulce sapis;' unless it be physically meant, *en bon point*. — *quam* is rather strangely used, as if he had said, 'quam Latium pectus habet,' 'how Roman she is in character.'

4. *Italides*] Roman matrons might say she was a Roman, Attic ladies an Athenian.

5. *sancto*] 'Virtuous, σώφρονι.— *fecunda*, 'that she has proved herself prolific by bearing him a child.'

6. *puella*] 'That, being yet young, she hopes to see sons and daughters married.'

8. *semper*] 'May she (or rather, her husband) be entitled to the privileges of *jus trium liberorum*,' and not fall below that number by the death of any sons. See Ep. 107.

EP. 619. (XI. liv.)

On Zoilus, a runaway slave, and a stealer of perfumes from funeral piles.

Unguenta et casias et olentem funera myrrham
  Turaque de medio semicremata rogo,
Et quae de Stygio rapuisti cinnama lecto,
  Improbe de turpi, Zoile, redde sinu.
A pedibus didicere manus peccare protervae.
  Non miror furem, qui fugitivus eras.

1. *olentem funera*] 'Which have derived a smell from the body,' to which it was intended to impart fragrance.

3. *Stygio — lecto*] The bier on which the body was placed on the pyre, or perhaps during the process of anointing.

4. *turpi—sinu*] The dirty fold or pocket of the toga. Cf. Ep. 335. 14.

5. *A pedibus*] 'Those froward hands have learned to play loose from your feet,' i. e. which escaped from the control of fetters.

EP. 620. (XI. lv.)

He warns Urbicus to beware of the arts of Lupus, the fortune-hunter, who plays on parental hopes or vanity. Compare Juv. v. 141, seqq. A very witty epigram.

Hortatur fieri quod te Lupus, Urbice, patrem,
  Ne credas; nihil est, quod minus ille velit.
Ars est captandi quod nolis velle videri;
  Ne facias optat, quod rogat ut facias.
Dicat praegnantem tua se Cosconia tantum:
  Pallidior fiet iam pariente Lupus.

2. *Ne credas*] He does not really wish it, but pretends his anxiety for your prosperity as a friend. Urbicus seems to have been married, but childless.

3. *Ars est*] ''Tis the art of your *captator*, to pretend he wishes what he does not really wish.'—*nolis*, as if speaking of himself as a captator. Perhaps, however, we should read *nolit*. since the unwillingness must be on the part of the captator, not of his victim.

5. *Dicat*] 'If your wife should announce herself pregnant, Lupus will turn paler than she would be on giving birth to the child.' Or thus: 'Let your wife merely *say* she is with child; for Lupus will turn paler if she is actually reported to be in labour,' i. e. he may tolerate a report that may prove false, but not the reality. Juv. *ut sup.*, 'Jucundum et carum sterilis facit uxor amicum.'

At tu consilio videaris ut usus amici,
Sic morere, ut factum te putet esse patrem.

7. *amici*] 'That you may seem to have followed the advice of your friend Lupus, which he never meant you to take, die without leaving him any thing,' make such a will as would befit a father, who prefers to make his children his heirs.—*putet*, viz. even if the case is not really so, and you are still *orbus*. Perhaps he recommends *adoptio*.

EP. 621. (XI. lvi.)

He ridicules the avowed willingness of a stoic philosopher to leave this life, on the ground that he possesses nothing worth living for. Life to you, says Martial, is no sacrifice at all. But Martial did not understand a motive, which in all ages, at least from Socrates downwards, has actuated good men, viz. to wean themselves from a love of life by voluntary poverty.

Quod nimium mortem, Chaeremon Stoice, laudas,
Vis animum mirer suspiciamque tuum.
Hanc tibi virtutem fracta facit urceus ansa
Et tristis nullo qui tepet igne focus,
Et teges et cimex et nudi sponda grabati,
Et brevis atque eadem nocte dicque toga.
O quam magnus homo es, qui faece rubentis aceti
Et stipula et nigro pane carere potes!
Leuconicis agedum tumeat tibi culcita lanis
Constringatque tuos purpura pexa toros:

2. *suspiciam*] Θαυμάζω, look up to.

3. *urceus*] A vessel of common crock, with a handle, as appears from this and xiv. 106, 'hic tibi donatur panda ruber urceus ansa.' It was probably our 'jug.' Rich (Dict. in v.) says that we do not know its precise form.

5. *teges et cimex*] 'A mat with bugs in it.' The *teges* was the beggar's wrap, Juv. v. 8. Compare Ep. 604. 1, 2; ix. 92. 3, 'dat tibi securos vilis tegeticula somnos.'—*sponda grabati*, 'the frame of a truck-bed without a mattress on it' (*torus*). The meaning of this is well shown in the illustrations under *grabatus* and *sponda*, in Rich's Dictionary. See Epp. 190. 5; 657. 11.

7. *rubentis aceti*] Contemptuously for *rubri vini*.

9. *agedum*] 'Come now, suppose your cushion to be stuffed with the finest and softest flock, and the cover of your mattresses to be purple-dyed texture with long nap, would you not wish to prolong life just in the same degree as you now wish to leave it?' The *tomentum* or stuffing of the best kind was called *Leuconicum*, perhaps from its whiteness. So xi. 21. 8, 'culcita leuconico quod viduata suo,' and xiv. 159, 'Oppressae nimium vicina est fascia plumae? Vellera Leuconicis accipe rasa sagis.' — *Constringat*, 'tightly cover.'—On *pexa* (applied to togas), see Ep. 88. 1.

O quam tu cupies ter vivere Nestoris annos
  Et nihil ex ulla perdere luce voles!
Rebus in angustis facile est contemnere vitam:
  Fortiter ille facit, qui miser esse potest.

16. *Fortiter*] 'He is a truly brave man who *can* live in misery.'

EP. 622. (XI. lvii.)

To Severus, a critic, poet, and wealthy friend. See Ep. 271.

Miraris, docto quod carmina mitto Severo,
  Ad cenam cum te, docte Severe, vocem?
Iuppiter ambrosia satur est et nectare vivit;
  Nos tamen exta Iovi cruda merumque damus.
Omnia cum tibi sint dono concessa deorum,
  Si quod habes non vis, ergo quid accipies?

1.] 'Do you wonder at my sending verses to a poet, when I invite a rich man to a poor man's table?' He who condescends to the one, will surely accept the other.

3.] 'Jupiter lives on ambrosia and nectar, and gets enough of both; and yet we offer him uncooked livers, and unmixed wine,' i. e. much inferior to what he has himself.

5.] As the gods have given you every thing (and so there is nothing left for us to give you that you have not already), if you refuse a gift on the ground that you have the same thing, what *will* you accept?' i. e. you take from us the privilege of proving ourselves your friends.

EP. 623. (XI. lix.)

A witty epigram on a very poor man, who made a vain display of his wealth. See Ep. 91.

Senos Charinus omnibus digitis gerit,
  Nec nocte ponit anulos,
Nec cum lavatur. Causa quae sit, quaeritis?
  Dactyliothecam non habet.

4. *Dactyliothecam*] See an engraving in Rich, sub. v., and cf. lib. xiv. 123, 'saepe gravis digitis elabitur anulus unctis: Tuta mea fiet sed tua gemma fide.'

EP. 624. (XI. lxv.)

To Justinus, who had omitted on his birthday to ask the poet to dine.

Sescenti cenant a te, Iustine, vocati
Lucis ad officium quae tibi prima fuit.
Inter quos, memini, non ultimus esse solebam;
Nec locus hic nobis invidiosus erat.
Postera sed festae reddis sollemnia mensae: 5
Sescentis hodie, cras mihi natus eris.

1. *Sescenti*] 'A large party,' indefinite. See Ep. 607, and Ep. 23. 1.

2. *ad officium*] To celebrate your birthday; to pay their compliments to you on that occasion.

3. *non ultimus*] i. e. *primus*; the *locus hic* of the next verse. — *invidiosus*, i. e. no one grudged me the possession of it.

5. *Postera*] 'You offer me the second day's dinner' (*repotia*), probably of an inferior sort, and to inferior clients, or to clients only, and not to friends.

6. *cras mihi*] The point is not very clear: either the absurdity of keeping *two* birthdays is meant, or the poet implies that he will keep it in his own peculiar way, i. e. with any thing but good wishes, such as the others offer. Or thus; 'your *second* day's birthday will do for your humble friends.'

EP. 625. (XI. lxix.)

A very pretty epitaph on a favourite dog killed in baiting a boar.

Amphitheatrales inter nutrita magistros
Venatrix, silvis aspera, blanda domi,
Lydia dicebar, domino fidissima Dextro,
Qui non Erigones mallet habere canem,
Nec qui Dictaea Cephalum de gente secutus 5
Luciferae pariter venit ad astra deae.
Non me longa dies nec inutilis abstulit aetas,
Qualia Dulichio fata fuere cani.

1. *magistros*] Managers or superintendents of the baiting of beasts in the amphitheatre.

2. *silvis aspera*] Feris saeva, domino mitis.

3. *Dextro*] See 341. 3.

4. *Erigones*] She had a dog, who found the corpse of her murdered father Icarius. See Hygin. fab. 130. She became the constellation 'Virgo,' Virg. Georg. i. 33.

5. *Nec qui*] The dog Laelaps, which Procris had received from Minos, and left to her husband Cephalus. See Hygin. 2.—*pariter*, because Cephalus was taken by Aurora up to heaven, Eur. Hipp. 455.

8. *Dulichio—cani*] Argus, the dog of Ulysses, who died with joy at seeing his master, Od. xvii.

Fulmineo spumantis apri sum dente perempta,
Quantus erat, Calydon, aut, Erymanthe, tuus.
Nec queror infernas quamvis cito rapta sub umbras:
Non potui fato nobiliore mori.

10. *Quantus*] See Ep. 53. 6.
12. *nobiliore*] Viz. than in affording sport to the emperor and the Roman people. Or, perhaps, than in showing my master my courage in hunting.

EP. 626. (XI. lxxvi.)

To a usurer who was pressing for payment.

Solvere, Paete, decem tibi me sestertia cogis,
Perdiderit quoniam Bucco ducenta tibi.
Ne noceant, oro, mihi non mea crimina: tu qui
Bis centena potes perdere, perde decem.

3. *Ne noceant*] As it was not my fault that Bucco cheated you, I trust I shall not suffer for it; and that, as you can afford to lose 200, you will lose ten more, i. e. *my* debt, which I don't intend to pay you.

EP. 627. (XI. lxxix.)

An apology for arriving late to dine with a friend, and blaming the slow pace of his mules.

Ad primum decima lapidem quod venimus hora,
Arguimur lentae crimine pigritiae.
Non est ista quidem, non est mea, sed tua culpa est,
Misisti mulas qui mihi, Paete, tuas.

1. *decima*] See Epp. 55. 9, and 161. 6, 7. He means, by an hyperbole, that he has been ten hours coming one mile.

EP. 628. (XI. lxxx.)

Valerius Flaccus had requested Martial to write a laudatory poem (or perhaps epigram) on Baiae. He replies that much as he likes Baiae, he likes himself better, i. e. prefers his own ease and leisure and health, which verse-writing might impair.

Litus beatae Veneris aureum Baias,
Baias superbae blanda dona naturae,
Ut mille laudem, Flacce, versibus Baias,

3. *Ut—laudem*] Though I should praise Baiae at ever so great a length, I cannot do so sufficiently.

Laudabo digne non satis tamen Baias.
Sed Martialem malo, Flacce, quam Baias.
Optare utrumque pariter, improbi votum est.
Quod si deorum munere hoc tibi detur,
Quid gaudiorum est Martialis et Baiae!

6. *utrumque*] Both myself and Baiae; to enjoy both at once.—*improbi*, the wish of a shameless, unreasonable man.

7. *Quod si*] Even if both *could* be enjoyed at once, what particular pleasure would that afford *you?* The pleasure would rather be mine; *you* would care little about Martial, if you could have Baiae.

EP. 629. (XI. lxxxii.)

On a drunkard who nearly broke his neck by a fall.

A Sinuessanis conviva Philostratus undis
Conductum repetens nocte iubente larem
Paene imitatus obit saevis Elpenora fatis,
Praeceps per longos dum ruit usque gradus.
Non esset, Nymphae, tam magna pericula passus,
Si potius vestras ille bibisset aquas.

1. *Sinuessanis*] From the hot baths of Sinuessa in Campania, where he had bathed and afterwards dined with some rich patron

3. *Elpenora*] Who broke his neck by falling from a ladder, Hom. Od. x. ad fin.

4. *gradus*] Cf. Ep. 62. 7, 'et scalis habito tribus, sed altis.'

6. *aquas*] If he had drunk water instead of wine: but the spa water of Sinuessa was said to be good for the cure of madness. Pliny, xxxi. 2, § 8.

EP. 630. (XI. lxxxiii.)

On a *captator*. 'You let none but the rich and childless live with you for nothing, and therefore you charge them the highest rent, because you get from them their fortunes.'

Nemo habitat gratis nisi dives et orbus apud te.
Nemo domum pluris, Sosibiane, locat.

EP. 631. (XI. lxxxiv.)

On an unskilful barber. It has been said that the Greeks and Romans did not know of steel. Iron, of course, could not be sharpened to such a degree as to make shaving easy.

Qui nondum Stygias descendere quaerit ad umbras,
Tonsorem fugiat, si sapit, Antiochum.

Alba minus saevis lacerantur brachia cultris,
  Cum furit ad Phrygios enthea turba modos.
Mitius implicitas Alcon secat enterocelas
  Fractaque fabrili dedolat ossa manu.
Tondeat hic inopes Cynicos et Stoica menta
  Collaque pulverea nudet equina iuba.
Hic miserum Scythica sub rupe Promethea radat,
  Carnificem nudo pectore poscet avem.
Ad matrem fugiet Pentheus, ad Maenadas Orpheus,
  Antiochi tantum barbara tela sonent.
Haec quaecunque meo numeratis stigmata mento,
  In vetuli pyctae qualia fronte sedent,
Non iracundis fecit gravis unguibus uxor;
  Antiochi ferrum est et scelerata manus.
Unus de cunctis animalibus hircus habet cor:
  Barbatus vivit, ne ferat Antiochum.

3. *minus saevis*] See Epp. 424. 5, and 410. 13. Also Lucret. ii. 631.

4. *modos*] The exciting notes of the *tibia* (*αὐλός*).

5. *mitius*] 'More merciful is Alcon the surgeon when he operates for strangulated hernia.' See Epp. 310. 6; 676. 3.

6. *dedolat*] 'Chops away,' i. e. removes projecting splinters from broken bones.

7. *Cynicos*] Pers. i. 133, 'Si Cynico barbam petulans nonaria vellat.'

9. *Promethea*] 'Prometheus on Caucasus would prefer the torture of the vulture to the torture of the razor, in the hands of such an operator as Antiochus.'

11. *Ad matrem*] Viz. to be torn to pieces by his mother Agave.

13. *stigmata*] Scars, like the marks of branding, Ep. 551. 6.

14. *pyctae*] Like the cuts and bruises made by the cestus on the face of an old pugilist. See Ep. 344. 5.

17. *habet cor*] 'Has sense.' See on 69. 6; 130. 4.—*ne ferat*, that he may not have to be shaved by Antiochus. To cut the goat's beard was *tondere*, Virg. Georg. iii. 312.

EP. 632. (XI. lxxxvi.)

On one who pretended indisposition, that he might enjoy the agreeable remedies.

Leniat ut fauces medicus, quas aspera vexat
  Assidue tussis, Parthenopaee, tibi,
Mella dari nucleosque iubet dulcesque placentas

3. *nucleos*] The kernels of the stone-pine, which Pliny says were taken for coughs when boiled in honey, xv. 10, § 36, 'pitydia vocant e pinastris, singularis remedi adversus tussim in melle decoctis nucleis.'

Et quidquid pueros non sinit esse truces.
At tu non cessas totis tussire diebus.
Non est haec tussis, Parthenopaee, gula est.

4. *quidquid*] 'Pueris dant crustula blandi doctores, elementa velint ut discere prima.' Hor. Sat. i. 1. 25.
6. *gula est.* Cf. Ep. 85. 8.

EP. 633. (XI. xci.)

A very beautiful epitaph on a young girl who died of cancer in the lip.

Aeolidos Canace iacet hoc tumulata sepulcro,
Ultima cui parvae septima venit hiems.
Ah scelus, ah facinus! properas quid flere, viator?
Non licet hic vitae de brevitate queri.
Tristius est leto leti genus: horrida voltus
Abstulit et tenero sedit in ore lues,
Ipsaque crudeles edcrunt oscula morbi,
Nec data sunt nigris tota labella rogis.
Si tam praecipiti fuerant ventura volatu,
Debuerant alia fata venire via.
Sed mors vocis iter properavit cludere blandae,
Ne posset duras flectere lingua deas.

1. *Aeolidos*] 'Of Aeolis,' i. e. Aeolia. It is hardly likely it should be the mother's name. Canace was probably a *verna*.
3. *Ah scelus*, &c.] These are the words of the *fletus*, which the poet says is unjust.
4. *hic*] In this instance, because death was a mercy. A verse beautiful for its touching simplicity.
5. *Tristius*] A sadder thought than the death itself is the kind of death, viz. of protracted suffering, by which she was taken off.
6. *lues*] Cf. Ep. 50. 6, 'Ureret implicitum cum scelerata lues.'
9. *volatu*] Perhaps in reference to ἔπεα πτερόεντα.
10. *alia—via*] Viz. than through that fair mouth.
12. *duras—deas*] The fates, who might have been influenced by her sweet voice.

EP. 634. (XI. xciii.)

On the house of a bad poet being burned down. Martial says it is a pity that the owner was not burned with it.

Pierios vatis Theodori flamma penates
Abstulit. Hoc Musis et tibi, Phoebe, placet?

1. *Pierios*] Inhabited by a votary of the Pierides

O scelus, o magnum facinus crimenque deorum,
Non arsit pariter quod domus et dominus!

4. *domus et dominus*] He appears to play on two words derived from a common root.

EP. 635. (XI. xcvi.)

A very elegant epigram on a German, who rudely repelled a boy from drinking at a fountain of the Marcian water. See Ep. 296. 18.

Marcia, non Rhenus, salit hic, Germane: quid obstas
Et puerum prohibes divitis imbre lacus?
Barbare, non debet submoto cive ministri
Captivam victrix unda levare sitim.

1. *salit*] Fountains were called *salientes*, Cic. ad Quint. F. iii. 1. 2. Hence *imbre*, i. e. scatebris.—*divitis*, pretiosi. Cf. 'dives Caesarea unda,' Ep. 700. 10.

3. *non debet*] It is not right that a fountain at Rome, the conqueror of Germany, should satisfy the thirst of a conquered slave (ministri) before that of a citizen. — *submoto*, being repelled or thrust from it by you.

4. *victrix unda*] Unda ad victricem urbem (Romam) pertinens. Literally, 'Marcia unda victrix Rheni.'

EP. 636. (XI. xcviii.)

On the disagreeable custom of kissing by way of greeting in the streets. See Ep. 653. 4. It is a custom not yet extinct in some parts of Europe, and is very ancient. Herodotus relates it of the Babylonians, i. 134, *ἐντυγχάνοντες ἀλλήλοισι ἐν τῇσι ὁδοῖσι — ἀντὶ τοῦ προσαγορεύει· ἀλλήλους φιλέουσι τοῖσι στόμασι· ἢν δὲ ἧ οὔτερος ὑποδεέστερος ὀλίγῳ, τὰς παρειὰς φιλέονται.*

Effugere non est, Flacce, basiatores.
Instant, morantur, persecuntur, occurrunt,
Et hinc et illinc, usquequaque, quacunque.
Non ulcus acre pustulaeve lucentes,
Nec triste mentum sordidique lichenes, 5

1. *non est*, &c.] 'There's no escaping from your *kissing* folk. They press up to you, stop you, persecute you, come to meet you, from this side and from that, in every direction, whichever way you go'—*basium* is properly a kiss of greeting, *suavium* of *lovers*, *osculum* of maternal or conjugal affection. But this is not invariably observed, e. g. xi. 104. 9, *basium* = *suavium*.

5. *triste mentum*] A sore chin; like that described in Ep. 631. 13 — *lichenes*, scabs, rough patches left by leprosy. — *ulcus acre*, an inflamed boil.

Nec labra pingui delibuta cerato,
Nec congelati gutta proderit nasi:
Et aestuantem basiant et algentem,
Et nuptiale basium reservantem.
Non te cucullis asseret caput tectum,
Lectica nec te tuta pelle veloque,
Nec vindicabit sella saepius clusa:
Rimas per omnes basiator intrabit.
Non consulatus ipse, non tribunatus
Senive fasces, nec superba clamosi
Lictoris abiget virga basiatorem.
Sedeas in alto tu licet tribunali
Et e curuli iura gentibus reddas,
Ascendet illa basiator atque illa,
Febricitantem basiabit et flentem,
*Et oscitantem. Remedium mali solum est,
Facias amicum basiare quem nolis.

6. *cerato*] Lip-salve.—*gutta nasi*, Ep. 347. 5.

9. *reservantem*] When you prefer to reserve it for your wife, to whom you are returning.

10. *cucullis*] The cowl, by which you vainly try to hide your face. See 225. 6.—*asseret*, sc. 'te ab illo, liberabit, te tibi vindicabit.'

11. *pelle veloque*] With apron (or head) and curtains. See Ep. 91. 6, 'recensque sella linteisque lorisque.' Becker, Gallus, p. 342.

12. *sella*] Sedan-chair. See Ep. 516. 7. — *saepius clusa*, with the window or curtain generally closed. The allusion, as in the next verse, is to the annoyance caused by musquitos.

15. *seni fasces*] The six fasces carried before a praetor.

23. *facias amicum*] 'Make that man your friend who you don't wish should kiss you,' i.e. for in that case, if really a friend, he will not. He satirically implies that those who kiss you are not real friends, but mere flatterers.

EP. 637. (XI. cii.)

On a pretty girl with a harsh and unpleasing voice.

Non est mentitus, qui te mihi dixit habere
Formosam carnem, Lydia, non faciem.
Est ita, si taceas et si tam muta recumbas,
Quam silet in cera voltus et in tabula.

2. *non faciem*] Because the expression of the face is best seen when people converse.

3. *recumbas*] Sc. ad cenam.

4. *cera*] Cerea imagine, a waxen bust.

Sed quotiens loqueris, carnem quoque, Lydia, perdis,
Et sua plus nulli, quam tibi, lingua nocet.
Audiat aedilis ne te videatque caveto:
Portentum est, quotiens coepit imago loqui.

5. *carnem quoque*] Not only the *pulcra facies*, but even the *pulcra caro* vanishes; so much does talking disfigure you.

7. *aedilis*] It was the duty of the aedile to take note of and report to the pontifices any portent, as of a speaking statue. He will believe you a beautiful statue, *till* you speak; and impressed with this idea, he will be startled to hear your voice, as if you were really made of marble.

EP. 638. (XI. cvii.)

To one who had returned the poet's book after merely glancing at its contents.

Explicitum nobis usque ad sua cornua librum
Et quasi perlectum, Septiciane, refers.
Omnia legisti. Credo, scio, gaudeo, verum est.
Perlegi libros sic ego quinque tuos.

1. *ad sua cornua*] Unrolled to the bosses on the stick, i. e. to the stick itself, or the last page, *eschatocollion*, Ep 67. 3. See Rich's Dict. in v. (§ 10), who says, "As the cylinder, to which the horns were attached, was fastened on to the bottom of the roll, the expression *ad cornua* is used to signify the end." It seems probable that these *cornua* were movable ends or bosses inserted in the umbilici (Ep. 32. 11) in books which were got up (*culti*) with more than usual decoration. Probably he returned it so unrolled, in order to deceive.

3. *legisti*] Viz. as you pretend, as you assert.

4. *sic*] In this casual and hasty way (but with better cause for haste) I have glanced at *your* five dull books of history or poetry.

EP. 639. (XI. cviii.)

The poet reminds his readers that he must consult his own profit as well as their amusement.

Quamvis tam longo possis satur esse libello,
Lector, adhuc a me disticha pauca petis.
Sed Lupus usuram puerique diaria poscunt.
Lector, solve. Taces dissimulasque? Vale.

3. *usuram*] The interest for his money, which I have been compelled to borrow in the profession of a verse-writer.—*diaria*, 'rations,' daily supplies of food. Hor. Ep. i. 14. 40, 'cum servis urbana diaria

rodere mavis.' See Becker, Gallus, p. 336.

4. *solve*] 'Pay me for my book, or good bye to you;' I will not try to amuse you again. Schneidewin reads *salve*, which gives an antithesis to *vale;* but the short ĕ seems doubtful. 'My compliments to you; but if you pretend not to know what that means (i. e. that it is my way of asking for a gift), then farewell.' Cf. Ep. 226. 14, 'dissimulas? facies me, puto, causidicum.'

EP. 640. (XII. iii.)

The poet addresses his book, i.e. the present book, and says that he sends it to Rome from his native place (Bilbilis, in Spain), where it was written, A.D. 102, in the reign of Trajan. In the letter to Priscus, prefixed to this book, he speaks of having laid aside his pen for three years (*trienni desidiae*), from the little sympathy and encouragement which he met with as an author in Spain.

Ad populos mitti qui nuper ab urbe solebas,
  Ibis, io, Romam nunc peregrine liber,
Auriferi de gente Tagi tetricique Salonis,
  Dat patrios manes quae mihi terra potens.
Non tamen hospes eris, nec iam potes advena dici,
  Cuius habet fratres tot domus alta Remi.
Iure tuo veneranda novi pete limina templi,
  Reddita Pierio sunt ubi templa choro.

1. *Ad populos*] To the various nations subject to Rome, and to the provinces.

2. *peregrine*] For peregrinus. See Ep. 34. 2, 'ire juberis Ad Proculi nitidos officiose lares.'

3. *tetrici*] Rough and wild, Ep. 522. 14; or perhaps, like its own waters, which were believed to harden iron, Ep. 25. 12. Inf. Ep. 648. 9, and 649. 1, 'rigidi Salonis.'

4. *patrios manes*] Viz. 'majores meos.' The precise sense in which a land is said 'dare Manes,' is not clear. The earth, which had the spirits of the departed in its keeping, may be supposed to furnish or supply them, as it were, for the protection of living members of the same *gens*. But the meaning, perhaps, is simply, 'dedit mihi parentes,' i. e. vitam.

6. *fratres tot*] As a person cannot be regarded as wholly a stranger to a city in which many of his brothers and sisters have been born, so a book which follows so many others written at Rome is not wholly of Spanish origin; it is imbued with the spirit of Roman life.—*domus—Remi*, i. e. urbs Romana. There is perhaps an allusion to the *humilis casa Romuli*, to which the *alta domus*, on the Palatine, is opposed.

7. *Iure tuo*] Because approved poets had a kind of right in the Palatine library.—*novi—templi*, i. e. restored by Nerva, who retained the former dedication to Apollo and the Muses, to whom the temple is therefore said to have been *restored*. Some have thought that a group of statues of the Muses had been added. See Mr. Mayor on Juv. vii. 37.

Vel si malueris, prima gradiere Subura:
Atria sunt illinc consulis alta mei.
Laurigeros habitat facundus Stella penates,
Clarus Iantheae Stella sititor aquae.
Fons ibi Castalius vitreo torrente superbus,
Unde novem dominas saepe bibisse ferunt.
Ille dabit populo patribusque equitique legendum,
Nec nimium siccis perleget ipse genis.
Quid titulum poscis? versus duo tresve legantur,
Clamabunt omnes te, liber, esse meum.

10. *consulis—mei*] The house of my friend Stella, who is now consul. The poet had predicted this honour in ix. 42. 6, where he says to Apollo, 'sic Palatia te colant amentque, Bis senos cito te rogante fasces Det Stellae bonus annuatque Caesar.'

12. *Iantheae—aquae*] See on Ep. 299. There are epigrams on this subject also in vii. 15 and 50.

14. *novem dominas*] The Muses, who are supposed to have been guests in the house of Stella as a poet, and so to have drunk the spa-water as they would their own Castaly.

15. *Ille dabit*] Stella will take care to have my books transcribed and placed in the hands of the Romans generally; and he will himself devote a tear as he reads it to his absent friend.—*nimium*, cf. 522. 2.

17. *titulus*] A heading or title. Probably none such was sent with this book, but in place of it the dedicatory letter to his friend Priscus Terentius, to whom also Ep. i. 4. 62 and others of this book are addressed, and who appears from Ep. 4 (inf.) to have been a liberal patron of the poet's. Cf. 355. 6.

EP. 641. (XII. v.)

The tenth and eleventh book were made shorter than they would have been, because the times under Domitian were too troublous to supply leisurely readers. Under Nerva and Trajan greater security existed. See Tac. Agric. init. Some explain *artatus* of a new and shorter edition; but there seem no grounds for this. The point of the remark appears to be the hint to Caesar to procure the two preceding, and read them as well as the twelfth now sent.

Longior undecimi nobis decimique libelli
Artatus labor est et breve rasit opus.
Plura legant vacui, quibus otia tuta dedisti;
Haec lege tu, Caesar; forsan et illa leges.

2. *rasit*] Scraped and filed down the work to a brief compass. The nominative is *labor*, which here means 'trouble in composing.' The figure seems taken from a carpenter planing wood to a less size.

4. *et illa*] The former books, which he may not yet have seen.—*leges*, viz. when you have read this.

EP. 642. (XII. vi.)

A very elegant epigram on the happiness of the times under Nerva (or perhaps Trajan, who was also called by adoption 'Nerva Trajanus.')

Contigit Ausoniae procerum mitissimus aulae
Nerva; licet toto nunc Helicone frui.
Recta Fides, hilaris Clementia, cauta Potestas
Iam redeunt: longi terga dedere Metus.
Hoc populi gentesque tuae, pia Roma, precantur:
Dux tibi sit semper talis, et iste diu.
Macte animi, quem rarus habes, morumque tuorum,
Quos Numa, quos hilaris posset habere Cato.
Largiri, praestare, breves extendere census
Et dare quae faciles vix tribuere dei,
Nunc licet et fas est. Sed tu sub principe duro
Temporibusque malis ausus es esse bonus.

1. *Contigit*] Successit.

2. *toto—Helicone*] Plena scribendi libertate.

3. *Potestas*] Constitutional authority (as distinct from *potentia*), which is *cauta*, i. e. legibus, fenced in by the laws.—*longi metus*, viz. during all the reign of Domitian. See Ep. 563. 10.

7. *Macte animi*] ὄναιο τῆς διανοίας, go on and prosper in the same sentiments. — *rarus*, inter paucos, 'one in a thousand,' as we say. By the mention of Numa and Cato, he praises the religious and the moral disposition of the emperor.

8. *hilaris*] 'When in a good temper,' a virtue for which Cato was not famous.

9. *extendere*] To enlarge, viz. by subsidies.

10.] Ep. 52. 4, 'riserunt faciles et tribuere dei.'

11. *licet*] i. e. 'nunc potes esse bonus et liberalis;' the times will fairly allow of that, and therefore the merit is somewhat the less.—*Sed tu*, &c.; but Nerva dared to be good under a Domitian, when the being good was really dangerous.

EP. 643. (XII. ix.)

On the appointment of Aulus Cornelius Palma, a man of consular rank and a friend of the emperor, to the prefecture of Spain.

Palma regit nostros, mitissime Caesar, Hiberos,
Et placido fruitur pax peregrina iugo.
Ergo agimus laeti tanto pro munere grates;
Misisti mores in loca nostra tuos.

2. *pax peregrina*] A peace which has extended from Italy into the provinces; or perhaps, 'to which we have long been a stranger.'—*jugo*, sc. Romani imperii.

4. *mores—tuos*] One who represents your character, as described in Ep. 642. 3.

EP. 644. (XII. xi.)

A request to Parthenius (Ep. 407. 16), who appears to have retained his office of seneschal or groom of the chambers under Trajan, to commend to him the poet's books. He was a poet himself, and a warm friend and patron of Martial's. Compare Ep. 217.

Parthenio dic, Musa, tuo nostroque salutem;
Nam quis ab Aonio largius amne bibit?
Cuius Pimpleo lyra clarior exit ab antro?
Quem plus Pierio de grege Phoebus amat?
Et si forte, sed hoc vix est sperare, vacabit,
Tradat ut ipse duci carmina nostra, roga;
Quattuor et tantum timidumque brevemque libellum
Commendet verbis "Hunc tua Roma legit."

1. *tuo nostroque*] Poetae et viro amico.

2. *Nam*] This explains the preceding *tuo*.

3. *lyra*] This is thought to indicate that Parthenius wrote lyrics. —*Pimpleo*, the grotto of the Muses in Pieria, Ep. 590. 1.

5. *si—vacabit*] Viz. 'a reipublicae negotiis,'—an indirect compliment to his care and diligence.

7. *et*, &c.] Et ut commendet imperatori librum meum quattuor tantum verbis, 'hunc,' &c. A very elegant way of asking the emperor to do what all his subjects do, in Rome and out of it. Cf. 217. 7, 'admittas timidam brevemque chartam Intra limina sanctioris aevi.'

EP. 645. (XII. xiv.)

The poet warns his friend Priscus Terentius against rashness in hunting.

Parcius utaris, moneo, rapiente veredo,
Prisce, nec in lepores tam violentus eas.
Saepe satisfecit praedae venator, et acri
Decidit excussus, nec rediturus, equo.
Insidias et campus habet: nec fossa, nec agger,
Nec sint saxa licet, fallere plana solent.

1. *veredo*] 'A hunter,' i.e. equo. The origin of the word is unknown, and it is of scant occurrence. Cf. xiv. 86, '*Ephippium:* Stragula succincti venator sume veredi: Nam solet a nudo surgere ficus equo.'

3. *satisfecit*] 'Has been sufficient for game,' viz. has himself become the *praeda* of his own boldness.—*nec rediturus*, through being killed by the fall.

5. *et campus*] Even the open field has its dangers.—*licet*, &c., 'though there be neither ditch, nor mound, nor stone, it is not uncommon to get a fall on level ground.'

Non deerit qui tanta tibi spectacula praestet,
Invidia fati sed leviore cadat.
Si te delectant animosa pericula, Tuscis
— Tutior est virtus — insidiemur apris.
Quid te frena iuvant temeraria? saepius illis,
Prisce, datum est equitem rumpere, quam leporem.

7. *Non deerit*] You will see accidents on the hunting-field; but others can be better spared than you. For *invidia*, compare Ep. 8. 10, and 356. 7.

9. *Tuscis*] See Ep. 341. 1.

12. *rumpere*] Compare Ep. 25. 25. 'Hard riding more often causes the death of the hunter than of the hare.'

EP. 646. (XII. XV.)

On the liberality of the Emperor Trajan in adorning the temples of the gods with costly offerings.

Quidquid Parrhasia nitebat aula,
Donatum est oculis deisque nostris.
Miratur Scythicas virentis auri
Flammas Iuppiter, et stupet superbi
Regis delicias gravesque luxus.
Haec sunt pocula, quae decent Tonantem;
Haec sunt, quae Phrygium deeent ministrum.
Omnes cum Iove nunc sumus beati.

1. *Parrhasia*] The Palatine was supposed to be called after Pallas, son of the Arcadian (i. e Pelasgic) Evander. Hence *nobile Pallanteum*, Virg. Aen. viii. 341. Compare Ep. 363. 2; 449. 8.

2. *oculis*] Viz. to be gazed at as gifts in the temples of the Roman gods. See Ep. 591. 3.—*nostris* belongs both to *oculis* and to *deis*, viz. diis Romanis.

3. *Scythicas — Flammas*] The flashing of the green emeralds brought from Scythia; probably from the east by Scythian merchants. Cf. 'Scythas zmaragdos,' iv. 28. 4. Hence the gold itself is said *virere*. Compare Ep. 476. 17, 'et virides picto genimas numeravit in *auro*,' and xiv. 109, 'calices gemmati.'

4. *superbi Regis*] Domitian, who is invidiously termed *rex*, as Tacitus speaks of the *regnum* of Agrippina, Ann. xii. 7. Jupiter is astonished to find that Domitian had collected such vast wealth, and so oppressive to the state from the taxes it involved (*graves*). He is supposed only now to know this, when he has received them as offerings from Domitian's successor.

6. *pocula*] Goblets worthy of Jove, and of being served to Jove by Ganymede himself, but hitherto selfishly kept for Domitian's own use.

8. *beati*] 'Rich,' because the palatial wealth is in a manner made public property by being placed in the temples.

At nuper—pudet, ah pudet fateri—
Omnes cum Iove pauperes eramus.

10. *cum Jove*] Not only were the temples poor, but Jupiter himself, i. e. Domitian was poor, because he had squandered the public money, as Nero had done. Tac. Hist. i. 20.

EP. 647. (XII. xvii.)

On the self-inflicted maladies of a rich old *gourmand*. Compare Ep. 73.

Quare tam multis a te, Laetine, diebus
Non abeat febris, quaeris et usque gemis.
Gestatur tecum pariter pariterque lavatur,
Cenat boletos, ostrea, sumen, aprum.
Ebria Setino fit saepe et saepe Falerno,
Nec nisi per niveam Caecuba potat aquam.
Circumfusa rosis et nigra recumbit amomo,
Dormit et in pluma purpureoque toro.
Cum recubet pulchre, cum tam bene vivat apud te,
Ad Damam potius vis tua febris eat?

3. *Gestatur*] The fever is entertained with a *lectica* to ride in, and expensive delicacies to feed on. It would be a foolish fever to leave you, and go to a half-starved beggar, Dama, ver. 10.

6. *niveam — aquam*] Strained through snow-water. See Ep. 259. 2.

7. *nigra*] Inf. xii. 38. 3, 'crine nitens, niger unguento, perlucidus ostro.'

8. *pluma*] See Ep. 517. 6.

EP. 648. (XII. xviii.)

To the poet Juvenal, who is bantered for remaining in Rome, while Martial is enjoying a country life at his native Bilbilis in Spain. Juvenal had been exiled under Domitian, but appears to have returned to Rome after his death.

Dum tu forsitan inquietus erras
Clamosa, Iuvenalis, in Subura,
Aut collem dominae teris Dianae;
Dum per limina te potentiorum
Sudatrix toga ventilat vagumque

2.] Cf. Juv. iii. 5, 'ego vel Prochytam praepono suburae.'

3. *collem—Dianae*] The Aventine, which had a temple of Diana. Propert. v. 8, 'Phyllis Aventinae quaedam est vicina Dianae.' See Ep. 561. 7.

5. *Sudatrix*] The same toga which

Maior Caelius et minor fatigant:
Me multos repetita post Decembres
Accepit mea rusticumque fecit
Auro Bilbilis et superba ferro.
Hic pigri colimus labore dulci
Boterdum Plateamque; Celtiberis
Haec sunt nomina crassiora terris.
Ingenti fruor improboque somno,
Quem nec tertia saepe rumpit hora,
Et totum mihi nunc repono, quidquid
Ter denos vigilaveram per annos.
Ignota est toga, sed datur petenti
Rupta proxima vestis a cathedra.
Surgentem focus excipit superba
Vicini strue cultus iliceti,
Multa vilica quem coronat olla.
Dispensat pueris rogatque longos
Levis ponere vilicus capillos.
Sic me vivere, sic iuvat perire.

makes you perspire with heat is used to cool you, either by the rustling of the folds, or by your taking up a flap to fan yourself with. He speaks with dislike of the irksomeness of the toga which clients were compelled to wear. Cf. Ep. 548. 6.

6. *minor*] The Caelian hill was divided into two, one of which was sometimes called the Caeliolus.

9. *ferro*] See Epp. 25. 4; 192. 11, and 15.—*Boterdus*, ibid. v. 7. Both this word and Platea (Ep. 192. 13) seem formed on Roman or Greek models, perhaps after some resemblance to the guttural Celtic names, which the poet calls 'crassiora,' more difficult to pronounce in their own dialect.

10. *pigri*] See 587. 15.

13. *improbo*] Remorseless, relentless. So the Greeks used the phrase ὕπνος ἀνῆκέ με, as if it were a captivity. So also Virgil's 'Labor improbus,' Georg. i. 146.

15. *repono*] I replace, make up for, the sleep which was insufficiently enjoyed at Rome for so many years. —*Ter denos*, more correctly, thirty-four. See Ep. 586. 7.

17. *Ignota*] We know nothing here of that odious toga (cf. ver. 5). When a man wants to dress, he has his tunic handed to him from a broken chair, not taken out of the *praela* or presses in which the togae were kept folded up. See Becker, Gallus, p. 293, who explains it of the *stragulum*, or chair-cover, taken for use in lieu of a tunic.—*vestis*, when used distinctively, appears to mean 'a tunic.' On the disuse of the toga in the country, see 199. 3; 581. 12.

19. *Surgentem*] 'When I rise in the morning, I am met by a glorious blaze of wood, cut from the oak-grove close at hand, and I find the bailiff's wife putting on it a variety of pots to make me a good breakfast.' The close proximity of wood to Martial's home is praised, Ep. 25. 27.

25. *Levis*] 'Close-cropped.' The bailiff himself serves out the rations

(*dimensa*) to the slaves, and asks me to give them a holiday for a general hair-cutting. When the *vernae* were first clipped as working slaves, a sort of festivity was kept. Juv. iii. 186, 'crimen hic deponit amati. Plena domus libis venalibus.' See Ep. 113. 4.

EP. 649. (XII. xxi.)

To his wife Marcella, a Spanish lady, of whom he speaks with much affection in Ep. 656. If xi. 104, 'Uxor vade foras aut moribus utere nostris,' be addressed to a real person, Martial would seem to have divorced a former wife for whom he had no liking. But from 656. 7, it might almost be inferred that he had been married to Marcella for more than thirty years.

Municipem rigidi quis te, Marcella, Salonis
  Et genitam nostris quis putet esse locis?
Tam rarum, tam dulce sapis; Palatia dicent,
  Audierint si te vel semel, esse suam.
Nulla nec in media certabit nata Subura,
  Nec Capitolini collis alumna tibi.
Nec cito ridebit peregrini gloria partus,
  Romanam deceat quam magis esse nurum.
Tu desiderium dominae mihi mitius urbis
  Esse iubes: Romam tu mihi sola facis.

1. *rigidi*] See on Ep. 640. 3.

4. *Audierint*] You speak Latin as well as if you had been born at Rome. Cf. Ep. 618. 3.

5. *in media—Subura*] This perhaps merely means 'in the heart of the city of Rome.' But the subura was best known as the residence of loose women (Ep. 74. 1; Pers. v. 32; Prop. v. 7. 15), and they were doubtless of considerable beauty. To this the poet may seem to allude, in what might otherwise appear a questionable compliment.

6. *collis*] Whether this means generally, in the better and more aristocratic parts of Rome (as opposed to the subura), or whether women were more admired from that locality, is uncertain.

7. *Nec cito*] 'It will be long before any infant is born of foreign parents, who will make so good and so graceful a Roman wife.'—*ridebit*, viz. parentibus. The allusion is thought to be to Virg. Ecl. iv. 62, 'incipe, parve puer: cui non risere parentes,' &c.

9. *dominae*] See Ep. 2. 3.

10. *Romam*] It is clear by the poet's letter to Priscus Terentius, prefixed to the Twelfth Book, that he did not altogether like the society of Bilbilis. He there complains that he misses the libraries, the theatres, and other places of public resort at Rome. All these, he says, he is compensated for in the society of his wife.

EP. 650. (XII. xxiii.)

On an ugly woman, who wore false hair and false teeth, and had also lost one eye by the ophthalmia. On artificial teeth see Ep. 36. 3.

Dentibus atque comis, nec te pudet, uteris emptis.
Quid facies oculo, Laelia? non emitur.

2. *oculo*] The dative is used as well as the ablative, in the phrases 'quid mihi fiet,' 'quid me fiet' in Plautus.

EP. 651. (XII. xxiv.)

To a travelling-carriage presented to the poet by a friend.

O iucunda, covinne, solitudo,
Carruca magis essedoque gratum
Facundi mihi munus Aeliani!
Hic mecum licet, hic, Iuvate, quidquid
In buccam tibi venerit, loquaris.
Non rector Libyci niger caballi,
Succinctus neque cursor antecedit.
Nusquam est mulio; mannuli tacebunt.
O si conscius esset hic Avitus,

1.] *covinus* or *corinnus* was a Celtic war-carriage, sometimes armed with scythes, and like the *essedum* was adopted by the Romans as a convenient form for a travelling-carriage. The *covinarii* of the British warriors are mentioned by Tacitus, Agric. 35. —*solitudo*, because it could be driven by the rider alone.

2. *Carruca*] This was a more costly kind of carriage, and had two or more horses yoked to it. See Epp. 141. 13; 151. 5, and the article (with an illustration) in Rich's Dictionary, which should also be consulted for *essedum*. See also Becker, Gallus, p. 348.

3. *Aeliani*] Nothing appears to be known of this man, whose Greek name and the epithet *facundi* suggest that he may have been a *declamator*, or a teacher of eloquence. Juvatus is not elsewhere mentioned.

4. *quidquid*, &c.] He seems to mean, that there is not room for a third, who might overhear and make mischief of a conversation.

6. *Libyci—caballi*] See on Epp. 457. 14; and 517. 2. The sense is, no outriders or foot-couriers are needed, whose presence might check conversation; 'the driver is nowhere, and the horses will hold their tongues.' See on Ep. 610.—*cursor*, a running-footman with his tunic girded up; see 141. 14.

9. *Avitus*] This seems to have been a *nom de guerre* for the poet's friend Stertinius. See the Introductory Letter to Book ix. 'Epigramma, quod extra ordinem paginarum est, ad Stertinium clarissimum virum scripsimus.—De quo scribendum tibi putavi, ne ignorares, Avitus iste quis vocaretur.' If, he says, Avitus were one of the party in the carriage, i. e. if there were room for three, then indeed he should not fear treachery.

Aurem non ego tertiam timerem.
Totus quam bene sic dies abiret!

EP. 652. (XII. xxv.)

On a money-lender who would not advance a loan except on landed security. A witty epigram.

Cum rogo te nummos sine pignore, "non habeo," inquis.
Idem, si pro me spondet agellus, habes.
Quod mihi non credis veteri, Telesine, sodali,
Credis coliculis arboribusque meis.
Ecce, reum Carus te detulit: assit agellus.
Exilio comitem quaeris? agellus eat.

4. *coliculis*] 'Cabbages.' See Ep. 269. 7.

5. *Carus*] Carus Metius the informer. See Juv. i. 36. Tac. Agric. 45.—*assit*, sc. advocatus tibi. Try if this farm you trust to, while you do not trust your friend, will help you as an advocate, or will go with you into exile. Compare Ep. 76. 4. He hints that retribution will come when friends refuse to help *him*, by similar excuses.

6. *Exilio comitem*] Compare Ep. 353. 5. This was regarded as the most chivalrous proof of true friendship.

EP. 653. (XII. xxvi.)

On a *salutator* who was paying his court to the great merely with a view to his own promotion.

Sexagena teras cum limina mane senator,
Esse tibi videor desidiosus eques,
Quod non a prima discurram luce per urbem
Et referam lassus basia mille domum.
Sed tu purpureis ut des nova nomina fastis,
Aut Nomadum gentes Cappadocumve regas:
At mihi, quem cogis medios obrumpere somnos
Et matutinum ferre patique lutum,

1. *senator*] When you, a senator, can visit so many rich patrons every morning, you call me lazy, because, when only a knight, I do not do the same. See on Epp. 224 and 227.

4. *basia*] See vii. 95, and Ep. 636. 1.

5. *Sed tu*] 'But *you* do this with a motive, viz. that you may become Consul, and have your name inscribed on the Fasti, or may be appointed prefect in Africa or Asia Minor.'—*fastis*, see Ep. 591. 5.

7. *cogis*] Wish to persuade.—*lutum*, see Ep. 134. 4.

Quid petitur? Rupta cum pes vagus exit aluta
Et subitus crassae decidit imber aquae,
Nec venit ablatis clamatus verna lacernis,
Accedit gelidam servus ad auriculam,
Et "Rogat ut secum cenes Laetorius" inquit.
Viginti nummis? non ego: malo famem,
Quam sit cena mihi, tibi sit provincia merces,
Et faciamus idem, nec mereamur idem.

9. *Quid petitur*] 'What have *I* to aspire to, as an eques? Just this—that I might get an invitation to dine as a client with that stingy old Laetorius.'—*pes—exit*, 'when my straggling toes are peeping out of the split leather,' i. e. when my shoes have holes in them after so much walking. Or rather, perhaps, 'just as I have thrown off my tattered shoes, and a heavy shower has begun to fall, and my cloak has been carried off by the servant, I am summoned to go out to dine.'

11. *Nec venit*] He seems to mean, that his *lacerna* (the knight's dress worn over the toga) had been taken away by a house-slave, and was not brought to him when he called for it.

12. *gelidam*] Chilled by the long walk home in the cold.

14. *Viginti nummis*] 'What! on a dinner that will cost twenty sestertii for the whole? No, I thank you; I prefer to starve, rather than that you and I should have the same amount of trouble, and yet be so unequally rewarded,—I by a dinner, you by obtaining a province.' On the cheap client's repasts, see Ep. 149.

EP. 654. (XII. xxviii.)

To one who, while he drank a great quantity of wine, complained of its inferior quality. The poet intimates that he cannot expect good wine if he takes it so freely.

Poto ego sextantes, tu potas, Cinna, deunces,
Et quereris quod non, Cinna, bibamus idem?

1. *sextantes*] Cups holding half a sextarius.—*deunces*, holding $\frac{11}{12}$ parts, i. e. much larger. Cf. 315. 6.

2. *quereris*] Juven. v., 'Non eadem nobis poni modo vina querebar.'

EP. 655. (XII. xxix.)

On Hermogenes, a very dexterous thief. The name is perhaps feigned, from *Hermes*, the patron of thieves.

Hermogenes tantus mapparum, Pontice, fur est,
Quantus nummorum vix, puto, Massa fuit.

1. *mapparum*] Of dinner napkins. This seems to have been a common custom, perhaps chiefly at clients' dinners. Catull. xii., 'Marrucine

Tu licet observes dextram teneasque sinistram,
Inveniet, mappam qua ratione trahat.
Cervinus gelidum sorbet sic halitus anguem,
Casuras alte sic rapit Iris aquas.
Nuper cum Myrino peteretur missio laeso,
Subduxit mappas quattuor Hermogenes.
Cretatam praetor cum vellet mittere mappam,
Praetori mappam surpuit Hermogenes.
Attulerat mappam nemo, dum furta timentur:
Mantile e mensa surpuit Hermogenes.
Hoc quoque si deerit, medios discingere lectos
Mensarumque pedes non timet Hermogenes.
Quamvis non modico caleant spectacula sole,
Vela reducuntur, cum venit Hermogenes.
Festinant trepidi substringere carbasa nautae,
Ad portum quotiens paruit Hermogenes.
Linigeri fugiunt calvi sistrataque turba,
Inter adorantes cum stetit Hermogenes.

Asini, manu sinistra non belle uteris in joco atque vino; tollis lintea negligentiorum.'

2. *Massa*] Perhaps the Massa Baebius of Tac. Agric. fin., a noted thief when pro-Praetor in Spain.

5. *halitus*] It was a common notion that stags 'sucked up' snakes. The idea arose perhaps from some antipathy between them. Lucret. vi. 765, 'Naribus alipedes ut cervi saepe putantur Ducere de latebris serpentia saecla ferarum.' Sir Emerson Tennent (Sketches of the Natural History of Ceylon, p. 295), remarks, "The deer also are enemies of the snakes, and the natives, who have had opportunities of watching their encounters, assert that they have seen a deer rush upon a serpent and crush it by leaping on it with all its four feet."

6. *rapit*] The rainbow was supposed to draw up the water to be returned again to the earth.

7. *missio*] A dismissal. The people clamoured in the amphitheatre that he should be *donatus rude* (Hor. Ep. i. 1. 2), after fighting well and being wounded. This request was probably conveyed by the waving of *mappae*. *Myrinus* the gladiator is mentioned in Ep. 698. 1.

9. *mittere*] The races at the Circus were started by the Praetor throwing a napkin. Hence 'Megalesiacae spectacula mappae,' Juven. xi. 193.—*Cretatam*, see on 339. 2.

11. *furta*] See Ep. 430. 8.

12.] *Mantile* or *Mantele* (Virg. Georg. iv.) is here the table-cloth; see Rich's Dictionary in v.

13. *medios—lectos*] He strips the *torale* or valance from the *medius lectus*, which was furthest from the sight of the servants. Of course this is a ridiculous hyperbole.

14. *pedes*] The costly silver feet of tables seem to have been protected by linen bags.

16. *Vela*] The climax of improbabilities is continued. 'The very awnings of the theatre, though the glare of the sun is intense (Lucret. iv. 75 seqq.), are drawn back lest Hermogenes should steal them.'

17. *substringere*] 'To clew up.—*paruit*, apparuit.

19. *Linigeri*] The priests of Isis were bald, and seem to have been

Ad cenam Hermogenes mappam non attulit unquam,
A cena semper rettulit Hermogenes.

stripped from the waist upwards. They are well shown, as are the worshippers holding the *sistrum* (σεῖστρον), a kind of rattle, in a fresco found at Herculaneum (*Raccolta*, &c, Pl. 29.). Herodotus mentions the linen garments of the Egyptians, ii. 37. So Tibull. i. 3. 30, 'ut mea votivas persolvens Delia voces Ante sacras lino tecta fores sedeat.'

EP. 656. (XII. xxxi.)

An elegant epigram on certain improvements in the poet's garden, made by his wife Marcella (Ep. 649) to surprise him on his return. It may be inferred from *parva regna* in ver. 8, that the gardens themselves were the gift of his wife.

Hoc nemus, hi fontes, haec textilis umbra supini
Palmitis, hoc riguae ductile flumen aquae,
Prataque nec bifero cessura rosaria Paesto
Quodque viret Iani mense, nec alget olus;
Quaeque natat clusis anguilla domestica lymphis,
Quaeque gerit similes candida turris aves:
Munera sunt dominae: post septima lustra reverso
Hos Marcella lares parvaque regna dedit.
Si mihi Nausicaa patrios concederet hortos,
Alcinoo possem dicere "Malo meos."

2. *Palmitis*] The yearling shoot of the vine which produces the grapes. —*supini*, turned and trained so as to be exposed to the sun.

3. *bifero*] Bearing twice in the year. Many trees of the order *rosaceae* have this tendency. Compare Georg. iv. 119, 'biferique rosaria Pacsti.'

4. *nec alget*] Some contrivance like our green-houses seems to be meant. Cf. 269. 8.

5. *domestica*] Tame, τιθασή. See Ep. 531. 23-4. — *clusis* — *lymphis*, viz. in a piscina.

6. *similes*] Candidas. The *columbaria* were perhaps white-washed. Ovid, Trist. i. 8, 'Adspicis ut veniant ad candida tecta columbae.'

7. *septima lustra*] In Epp. 587. 10, and 658. 1, the poet speaks of his return to Spain after thirty-four years. But this leaves uncertain the age at which he left it for Rome. In xii. 68. 4, he calls himself 'piger et senior.' Cf. 55. 4.

8. *regna*] So the domain of a rich man was called. See Epp. 182. 3; 663. 16; 669. 19.

EP. 657. (XII. xxxii.)

A satire upon a dishonest family whom their landlord had compelled to quit their home. Perhaps they had affected to possess some means, and had hired a house they were unable to afford.

O Iuliarum dedecus Kalendarum,
Vidi, Vaecrra, sarcinas tuas, vidi;
Quas non retentas pensione pro bima
Portabat uxor rufa erinibus septem
Et cum sorore cana mater ingenti.
Furias putavi noete Ditis emersas.
Has tu priores frigore et fame siccus
Et non recenti pallidus magis buxo
Irus tuorum temporum sequebaris.
Migrare clivom erederes Aricinum.
Ibat tripes grabatus et bipes mensa,
Et cum lucerna corneoque eratere
Matella curto rupta latere meiebat.
Foco virenti suberat amphorae cervix:

1. *Juliarum*] The half-year's rent was due July 1. Petronius § 38, 'Caius Pompeius Diogenes ex Kalendis Juliis caenaculum locat.'

2. *sarcinas*] Your chattels packed up for removal.

3. *non retentas*] Not kept back, because not of sufficient value to be worth retaining, by your landlord when he distrained for his two years' rent. 'Pensio' means 'rent,' as 'pensio cellae,' Ep. 132. 3.

4. *rufa*] Red-haired, as opposed to *cana mater* in the next line.—*crinius septem*, with seven locks or curls (not seven *single hairs*; 'crinis' contains the root *cern* or *κριν*), the usual number being *seni crines*, which was the arrangement of the *matronalis vitta*, or married woman's headtire. Festus, '*senis crinibus nubentes ornantur, quod is ornatus vetustissimus fuit.*' Hence *capere crines*, Plaut. Mostell. i. 3. 69, and Mil. Glor. 792, 'ut matronarum modo Capite compto crines vittasque habeat adsimuletque se Tuam esse uxorem.' This is the meaning of 'vinxit et acceptas altera vitta comas,' Propert. v. 11. 34. The satire of the present passage seems to consist in this woman having four locks on one side and three on the other.

6. *Furias*] 'I took you all for a group of Furies that had just emerged from the darkness of Hades.'

7. *priores*] Praecedentes.

8. *non recenti—buxo*] Than old and therefore deep-coloured box-wood. Theocr. ii. 88, *καί μευ χρὼς μὲν ὅμοιος ἐγίνετο πολλάκι θάψῳ*. Priap. Carm. 32. 2, 'buxo pallidior novaque cera.'

9. *Irus*] The prince of beggars of your time. See Od. xviii. 6. Ep. 245. 9.

10. *clivom—Aricinum*] The beggars who stood at the foot of the Aricine hill. See ii. 19, 'Debet Aricino conviva recumbere lecto, Quem tua felicem, Zoilo, cena facit.' Juv., 'Dignus Aricinos qui mendicaret ad axes.' Also Ep. 511. 3.

11. *tripes grabatus*] 'A truck-bed with only three legs, and a table with only two.' See 190. 5.

12. *corneo*] 'Of cornel-wood.' As *crater* always means 'a bowl,' it is not easy to see how it could be made of *horn*.

14. *Foco virenti*] 'The neck of a broken wine-jar was put under a rusty brazier.' Compare Propert. v. 5. 75, 'sit tumulus lenae curto vetus amphora collo.' Some read *focum ferentis*, which would mean, 'the neck of the person who was carrying the portable fire-place was placed under an amphora,' i. e. had to carry that too. Why the focus is called *virens* is obscure: perhaps the *aerugo*

Fuisse gerres aut inutiles maenas
Odor impudicus urcei fatebatur,
Qualem marinae misit aura piscinae.
Nec quadra deerat casei Tolosatis,
Quadrima nigri nec corona pulei
Calvaeque restes allioque cepisque,
Nec plena turpi matris olla resina,
Summoenianae qua pilantur uxores.
Quid quaeris aedes vilicosque derides,
Habitare gratis, o Vacerra, cum possis?
Haec sarcinarum pompa convenit ponti.

or green rust of copper or bronze may be meant. See Juv. iii. 250, 'centum convivae; sequitur sua quemque culina;' and *ib.* 253, 'cursu ventilat ignem.'

15. *gerres*] A kind of strong smelling pickled fish. See Ep. 156. 7. 'The nasty smell of the jar revealed to the nose the fact that it had once contained sardines or useless sprats.' So Hor. Sat. i. 2. 69, 'quo semel est imbuta recens, servabit odorem Testa diu.' *Useless*, perhaps, because they were too far gone to be usable. The exact sense of *impudicus* may be understood from Ep. 323. 6.

18. *quadra*] 'A square of Tolouse cheese.' Probably of the same shape as our milk-cheeses. The Tolouse cheese was of a common sort.

19. *pulei*] Pulegii, 'pennyroyal.' This plant would grow black or brown if kept dried for a long time.

20. *Calvae*] 'Ropes without leaks or onions on them.' The roots had been cut off, and the useless *ropes*, or tied-up ends, were being carried away.

21. *Nec*, &c.] 'Nec deerat matris olla, plena resina.' The resin (ῥητίνη) was used as a depilatory. Compare Juv. viii. 114, 'quid resinata juventus,' &c.

22. *Summoenianae*] This was probably a slang term for prostitutes. Cf. iii. 82. 2, 'Summoenianas cenet inter uxores.'

23. *Quid quaeris*] Why do you look out for a town house and make sport of those who are content to dwell in villas, when you might live for nothing at all, at the beggar's station on the *Pons Mulvius*? See Ep. 511. 3. The rare use of *vilicus* is to be remarked.

25. *pompa*] 'This set-out of yours,' i. e. this procession carrying the goods; or, perhaps, the goods themselves. So in Ar. Eccl. 730 certain household chattels are laid out in a row to imitate a Panathenaic procession.

EP. 658. (XII. xxxiv.)

To Julius Martialis, or Julius Cerealis (Ep. 10, and 198. 617), a reminiscence of his long friendship.

Triginta mihi quattuorque messes
Tecum, si memini, fuere, Iuli.
Quarum dulcia mixta sunt amaris,

1. *Triginta—quattuor messes*] See Ep. 656. 7.

Sed iucunda tamen fuere plura.
Et si calculus omnis huc et illuc
Diversus bicolorque digeratur,
Vincet candida turba nigriorem.
Si vitare voles acerba quaedam
Et tristes animi cavere morsus,
Nulli te facias nimis sodalem.
Gaudebis minus, et minus dolebis.

5. *calculus*] See Ep. 608. 1, and Ep. 422. 2.

6. *Diversus bicolorque*] 'The white and the black, and those partly white and partly black,' i. e. of mixed joy and grief.—*huc et illuc*—*digerere* refers to the separation of the counters.

7. *Vincet*] This may have reference to the philosophical opinion so well expressed and enlarged upon in Eurip. Suppl. 199 seqq., πλείω τὰ χρηστὰ τῶν κακῶν εἶναι βροτοῖς.

8. *quaedam*] The sense is, 'Sunt tamen in amicitia acerba quaedam, quae si vitare velis, noli quemquam nimis diligere.' This remark seems to allude to some disputes that had occurred between the two friends. The sentiment is the same as in Hesiod, Opp. 707, μηδὲ κασιγνήτῳ ἶσον ποιεῖσθαι ἑταῖρον.

11. *minus dolebis*] So Eurip. Andr. 420, ἧσσον μὲν ἀλγεῖ, δυστυχῶν δ' εὐδαιμονεῖ.

EP. 659. (XII. xxxvi.)

On a patron, liberal if compared with others of the time, but mean if compared with those of old.

Libras quattuor, aut duas amico
Algentemque togam brevemque laenam,
Interdum aureolos manu crepantes,
Possint ducere qui duas Kalendas,
Quod nemo, nisi tu, Labulle, donas,
Non es, crede mihi, bonus. Quid ergo?
Ut verum loquar, optimus malorum es.
Pisones Senecasque Memmiosque,
Et Crispos mihi redde, sed priores:

1. *Libras*] Sc. argenti; one of the gifts expected by the client at the Saturnalia. See 438. 6.

2. *Algentem*] Ep. 89. 8, 'lateris frigora trita times.' Compare also 469. 8.

3. *aureolos*] Ep. 229. 14, 'qui crepet aureolos, forsitan unus erit.' Lib. x. 75 8. 'aureolos ultro quattuor ipsa petit.' The value of an *aureolus* was as nearly as possible 1*l.*

4. *ducere*] 'Carry through,' i. e. board and lodge me for two months.

6.] Compare Ep. 21. 2, 'non es crede mihi. Quid ergo? Verna.'

7. *optimus malorum*] 'The best of the bad.' So τὸ φέρτατον κακῶν, Il. xvii. 105.

8. *Pisones*, &c.] See 182. 1.

Fies protinus ultimus bonorum.
Vis cursu pedibusque gloriari?
Tigrim vince levemque Passerinum.
Nulla est gloria praeterire asellos.

10. *ultimus*] You will then stand last in the first class, as now you stand first in the second class, when no first class exists.

12. *Tigrim*, &c.] These were two noted horses in the Circus. See Ep. 329. 10, 'If you would be great, try to surpass the foremost; but *occupet extremum scabies*.'

EP. 660. (XII. xlv.)

Haedina tibi pelle contegenti
Nudae tempora verticemque calvae,
Festive tibi, Phoebe, dixit ille,
Qui dixit caput esse calciatum.

2. *calvae*] Your bald pate, Ep. 248. 3. Lib. xiv. 50, '*Galericulum: Ne lutet immundum nitidos ceroma capillos, Hac poteris madidas condere pelle comas.*'

4. *calciatum*] 'To have a shoe upon it.' Plaut. Capt. 187, 'cum calciatis dentibus veniam tamen.'

EP. 661. (XII. xlvi.)

Vendunt carmina Gallus et Lupercus.
Sanos, Classice, nunc nega poetas.

1. *Gallus et Lupercus*] Probably feigned names, and perhaps in allusion to their loose characters. Lupercus is often mentioned by Martial as a lewd and worthless fellow. They sold bad verses for money, and so were *sani*, showed sound sense, though Democritus 'excludit sanos Helicone poetas,' Ars Poet. 296, i. e. allowed none to be true poets but the inspired.

2. *nunc nega*] Ironical. 'You cannot now deny,' &c.

EP. 662. (XII. xlvii.)

A well-known distich on a testy, yet well-meaning friend. (It has been wittily parodied in praise of tea-drinking,—

'Nec *tea*-cum possum vivere, nec sine *tea*.')

Difficilis facilis, iucundus acerbus es idem:
Nec tecum possum vivere, nec sine te.

EP. 663. (XII. xlviii.)

On the insincere friendship of those who gave dinners to obtain legacies, or with selfish ends in view. The poet says he prefers a plain chop with a friend to the finest dinner given in display, or as a favour.

Boletos et aprum si tanquam vilia ponis,
  Et non esse putas haec mea vota, volo.
Si fortunatum fieri me credis et heres
  Vis scribi propter quinque Lucrina, vale.
Lauta tamen cena est: fateor, lautissima, sed cras
  Nil erit, immo hodie, protinus immo nihil,
Quod sciat infelix damnatae spongia virgae,
  Vel quicunque canis iunctaque testa viae.
Mullorum leporumque et suminis exitus hic est,
  Sulphureusque color carnificesque pedes.
Non Albana mihi sit comissatio tanti,
  Nec Capitolinae pontificumque dapes.
Imputet ipse deus nectar mihi, fiet acetum,

1. *Boletos*] Ep. 335. 12. 'If you serve these delicacies not *as* delicacies, but as your ordinary fare, and not because you fancy I am fond of them (which would put me under obligations to you), then I am willing to dine with you.' The contrary is inferred: 'If, however, you give these viands merely because they are expensive, and because you think I am very glad to get them, then farewell.'

3 *fortunatum fieri*] 'If you think I am coming in for a fortune, and am in a position to leave you something in my will; and if in fact you want to be made my heir for half-a-dozen oysters eaten at your table, then I beg to decline.'

5. *Lauta tamen cena est*] This appears to be said by the host. The reply is, that however good the dinner may be, it is only a temporary enjoyment: no permanent obligation is conferred by it.

7. *Quod sciat*] 'As the poor sponge may soon know to its cost.' A sponge affixed to a stick (like our mop) seems to have been used for wiping, if any untoward mishap occurred. See Ar. Ran. 482, *ἀλλ' οἷσι πρὸς τὴν καρδίαν μου σπογγιάν.*

8. *canis*] Any dog that may chance to pass by vomit on the ground.—*testa*, see Ep. 323. 2.

9.] He goes on to show that good dinners are also hurtful in their after effects; that they bring biliousness, pallor, and gout. So in 468. 8, 'ructat adhuc aprum pallida Roma meum.'—*carnifices*, 'torturing'

11. *Albana — comissatio*] Domitian was in the habit of giving grand dinners at his Alban villa on the feast of his Patroness Minerva, *quinquatrus*, Ep. 160. 5.

12. *Capitolinae*] A banquet was served by the *Epulones* in honour of Jupiter in the Capitol.—*pontificum*, cf. Hor. Carm. ii. 14. 28, 'Pontificum potiore cenis.'

13. *Imputet*] 'If Jove himself were to give me nectar, and reckon it as a favour, it would become vinegar to me, and no better than common Tuscan wine.' For *imputare*, see Ep. 113. 3.

Et Vaticani perfida vappa cadi.
Convivas alios cenarum quaere magister,
Quos capiant mensae regna superba tuae.
Me meus ad subitas invitet amicus ofellas :
Haec mihi, quam possum reddere, cena placet.

14. *Vaticani*] See Ep. 322, and Ep. 15. 6.—*perfida*, deceitful, looking better than it tastes.

15. *cenarum — magister*] Cenae pater, the giver of an entertainment. —*capiant*, &c., 'who may be caught by the grand display of a rich man's table.' Cf. 669. 19.

17. *subitas — ofellas*] 'An extempore chop.' See Ep. 545. 15.

EP. 664. (XII. 1.)

On a highly ornamental mansion, in which comfort was sacrificed to empty show.

Daphnonas, platanonas et aerios pityonas
Et non unius balnea solus habes,
Et tibi centenis stat porticus alta columnis,
Calcatusque tuo sub pede lucet onyx ;
Pulvereumque fugax hippodromon ungula plaudit,
Et pereuntis aquae fluctus ubique sonat.
Atria longa patent ; sed nec cenantibus usquam,
Nec somno locus est. Quam bene non habitas !

1. *Daphnonas*] Beds of bay-tree. —*pityonas*, of the πίτυς or *abies* (fir).—*aerios*, ἐλάτης οὐράνιον ἄλσος κλάδου, Eur. Bacch. 1064. See Ep. 569. 5, and for *platanonas*, 124. 2. These trees were planted near the house, but not in the *viridarium*. But cf. Ep. 478. 5. Virg. Aen. ii. 512, 'aedibus in mediis,' &c.

2. *non unius*] Large enough for more than one. The antithesis is in *solus*.—*balnea*, see on 129. 1.

3. *centenis*] Either an indefinite number, or purposely introduced to imitate the *porticus Vipsania*, Ep. 72. 9, and Ep. 124. 1.

4. *onyx*] A species of marble. See Ep. 296. 14.

5. *hippodromon*] The *hippodrome* was a kind of circus (cf. 669. 23), an enclosed space for driving and riding in, but different from the *porticus*, described in Juv. iv. 6, 'Quid refert igitur quantis jumenta fatiget porticibus;' and vii. 178, 'porticus in qua gestetur dominus quotiens pluit.' Sup. Ep. 8. 5. From Pliny, Ep. v. 6, § 19, it appears that the hippodrome was planted round with trees. The student will find an excellent account of it in Rich's Dictionary.

6. *pereuntis*] Passing through the grounds, and perhaps the house itself. Fountains (*salientes*) and running streamlets were made in the atria and gardens by the water from the aqueducts. See Ep. 635, and Pliny, *ut sup.* § 36, 37, and 40.

7. *cenantibus*] You have no *cenatio*, dining-room, no *cubicula*, bedrooms, i. e. none suited to the size of the house. How well you are *not* housed! παρ' ὑπόνοιαν for 'quam bene habitas.'

EP. 665. (XII. li.)

Tam saepe nostrum decipi Fabullinum,
Miraris, Aule? semper homo bonus tiro est.

2. *tiro*] ἀνήθης, ignorant of the ways of the world.

EP. 666. (XII. lii.)

A very elegant epitaph on Rufus, a poet and orator, addressed to his surviving wife, Sempronia. This is perhaps the same Rufus whom the poet so frequently addresses, as in Epp. 78, 164, &c. She had been induced to leave her home by some paramour, but had returned to her husband. Hence the allusions to the rape of Helen and of Proserpine.

Tempora Pieria solitus redimire corona,
Nec minus attonitis vox celebrata reis,
Hic situs est, hic ille tuus, Sempronia, Rufus,
Cuius et ipse tui flagrat amore cinis.
Dulcis in Elysio narraris fabula campo
Et stupet ad raptus Tyndaris ipsa tuos.
Tu melior, quae deserto raptore redisti:
Illa virum voluit nec repetita sequi.
Ridet, et Iliacos audit Menelaus amores:
Absolvit Phrygium vestra rapina Parim.
Accipient olim cum te loca laeta piorum,
Non erit in Stygia notior umbra domo.
Non aliena videt, sed amat Proserpina raptas:
Iste tibi dominam conciliavit amor.

4. *Cujus*] 'Whose very ashes glow with love for you.' This allusion to the burning on the pyre is similarly employed by Propert. v. 11. 74, 'haec cura et cineri spirat inusta meo.'

5. *narraris*] You are made the subject of a sweet tale in Elysium, viz. by your husband, to the listening shades. Cf. Prop. v. 7. 63—68, where Andromeda and Hypermnestra are similarly described as telling the touching tales of their loves in Hades.

6. *ad raptus—tuos*] At the narrative of your seduction.

8. *nec repetita*] 'Not even when asked to go back.' So Virg. Georg. i. 39, 'nec repetita sequi curet Proserpina matrem.' This alludes to the scene called by the ancients Ἑλένης ἀπαίτησις.

9. *Ridet*] Menelaus hears with a smile the amours of his Helen at Troy, because he now knows that her affections may yet be restored to him, and his resentment against Paris is thereby diminished. A very beautiful distich, but not more so than the next.

13. *Non aliena*] Proserpine does not regard women who have been

carried off, as she herself was by Dis, with indifference.

14. *Iste*] That love of yours for your husband Rufus has reconciled to you the favour of Proserpine, the Queen of Hades —*dominam Ditis*, Aen. vi. 397.

EP. 667. (XII. liii.)

On an avaricious man, who pleaded in excuse the spendthrift propensities of his son. See Persius, vi. 68 seqq.

Nummi cum tibi sint opesque tantae,
Quantas civis habet, Paterne, rarus,
Largiris nihil incubasque gazae.
Ut magnus draco, quem canunt poetae
Custodem Scythici fuisse luci.
Sed causa, ut memoras et ipse iactas,
Dirae filius est rapacitatis.
Ecquid tu fatuos rudesque quaeris,
Illudas quibus auferasque mentem?
Huic semper vitio pater fuisti.

2. *civis—rarus*] 'Only here and there a citizen,' i. e. few but kings are so rich.

3. *incubas*] Virg. Georg. ii. 507, 'condit opes alius defossoque incubat auro.'

5. *Scythici—luci*] The grove in which the golden fleece was suspended. Scythia is a general term for the north.

6. *causa*] 'But the reason why you are so careful is (as you yourself say) that you have a son of a terribly wasteful disposition.' So 'fur notae nimium rapacitatis,' vi. 72. 1. Schneidewin reads *filius es*, with the best MSS., and this certainly suits *huic vitio pater*, v. 10, but leaves the sense very obscure.

8. *Ecquid*] Do you think us so stupid and so ignorant as to be deprived of our common sense by such reasoning? viz. to take such an excuse for your stinginess. Lit. 'can it be that you are looking for dotards to make sport of?' He adds, 'you have always been the father and author of that vice.' He seems to mean, that a stingy father commonly has a spendthrift son; that the reaction from meanness naturally leads to extravagance.

EP. 668. (XII. lvi.)

On one who feigned recovery from illness to extort congratulatory presents from his friends. Compare Ep. 433.

Aegrotas uno deciens aut saepius anno,
Nec tibi, sed nobis hoc, Polycharme, nocet.

2. *Nec tibi*] You are not the sufferer, not being really ill; but we, your friends, who have to send presents.

Nam quotiens surgis, soteria poscis amicos.
Sit pudor: aegrota iam, Polycharme, semel.

3. *soteria*] σωτήρια, presents sent after an illness. Perhaps this custom had its origin in vows. Cf. Aesch. Ag., ψυχῆς κόμιστρα τῆσδε μηχανωμένη. Compare Juvenal, xii. 94 seqq., xiii. 232-5.

4. *aegrota—semel*] 'Do turn sick once for all, and die off.' So xii. 40. 6, 'nil volo, sed morere.'

EP. 669. (XII. lvii.)

On the difficulty of obtaining sleep at Rome, except for the richer classes. 'Magnis opibus dormitur in urbe,' Juven. iii. 235.

Cur saepe sicci parva rura Nomenti
Laremque villae sordidum petam, quaeris?
Nec cogitandi, Sparse, nec quiescendi
In urbe locus est pauperi. Negant vitam
Ludimagistri mane, nocte pistores,
Aerariorum marculi die toto.
Hinc otiosus sordidam quatit mensam
Neroniana nummularius massa;

1. *Nomenti*] The poet's farm at Nomentum, i. 105, &c.

2. *sordidum*] Ill-kept, dingy, slovenly. These were the epithets his friend applied to it; but country-people affected this untidiness, as a relaxation from city etiquette. See Ep. 25. 28.

3. *cogitandi*] i. e. in the writing of verses.

5. *Ludimagistri*] He complains of noisy schoolmasters, Ep. 480. So 'clamosus magister,' Ep. 272. 2: —*pistores:* the business of these men was to bray and thump (*pinsere*) corn in mortars, as is now done in making maccaroni in Italy.

6. *marculi*] 'The hammers of the braziers,' or whitesmiths. This is a rare word,—the same as *martulus*, *martello*, *martel*.

8.] *nummularius* is probably the coiner, who sits with a block of wood before him, and a hammer and die, with which he strikes the circular bits of bullion, and so makes noise enough to prevent sleep.—*otiosus*, he sits and thumps away mechanically, and without paying much attention. If this be the true explanation, the information is curious, and will in some degree account for the very careless way in which ancient coins are often struck, viz. with the impress on one side, παράσημα καὶ παρακεκομμένα, Ar. Ach. 517. It is generally interpreted 'a money-changer;' but how could he be said 'quatere mensam'? or how could he 'make such a noise as to prevent sleep'? In Petronius, § 56, Trimalchio asks, 'quod autem putamus secundum litteras difficillimum esse artificium? Ego puto medicum et nummularium.' Suet. Galb. § 9, 'nam et nummulario non ex fide versanti pecunias manus amputavit mensaeque ejus affixit.' Both these passages much better suit the sense of 'coiner.' The fraud that Galba punished was probably coining the money under weight.—For 'Neronianum argentum' see Suet. Ner.

Illinc balucis malleator Hispanae
Tritum nitenti fuste verberat saxum.
Nec turba cessat entheata Bellonae,
Nec fasciato naufragus loquax trunco,
A matre doctus nec rogare Iudaeus,
Nec sulphuratae lippus institor mercis.
Numerare pigri damna qui potest somni,
Dicet quot aera verberent manus urbis,
Cum secta Colcho Luna vapulat rhombo.
Tu, Sparse, nescis ista, nec potes scire,
Petilianis delicatus in regnis,

§ 44, 'exegitque ingenti fastidio et acerbitate nummum asperum, argentum pustulatum, aurum ad obrussam.'

9. *balucis*] *Balux* or *ballux* seems to have been a Spanish word for 'gold dust.' See Pliny, N. H. xxxiii. 21, § 77, 'inveniuntur item (auri) massae, nec non in puteis et denas excedentes libras, palagas, alii palacurnas, iidem quod minutum est baluceni vocant.' (These are doubtless Celtic words, and exactly correspond to our term 'nugget.') The process of beating out gold-leaf appears to be described. The grains of gold were laid on a smooth flat stone and hammered with a mallet of hard wood.—*nitenti* perhaps refers to the particles of gold that adhered to it. Others read *paludis*, and explain it of beating hemp with a club polished smooth by the attrition, comparing Pliny, N. H. xix. 3, § 17, who describes the same process of preparing flax which is now in use, viz. braying it with a mallet (malleus stupparins). However, *linum* is not a water-plant. On the contrary, it prefers dry soils.

11. *entheata*] Inspired. 'Oestro percussus, Bellona, tuo,' Juv. iv. 123. Cf. Ep. 631. 4.

12. *naufragus*] See Mr. Mayor on Juv. xiv. 302. —*fasciato—trunco*, 'with a bandaged body.' Like modern beggars, these impostors used to tie up a leg or an arm, and pretend to have lost it, or that it was maimed or powerless. Compare 349. 6, 'dum sanas linit obligatque plantas.'

13. *Judaeus*] Cf. Juv. iii. 14, 'Nunc sacri fontis nemus et delubra locantur Judaeis, quorum cophinus foenumque supellex.'

14. *sulphuratae—mercis*] Sulphur matches. See Ep. 21. 4, and 509. 3.

16. *quot aera*] 'That man will tell you how many brass pots are tinkled by the hands of the citizens when the moon is bewitched,' i. e. eclipsed. The object of tinkling brass was to avert evil demons, who were supposed to have possession of the moon through Colchian or magic arts. Cf. Theocr. ii. 36, ἀ θεὸς ἐν τριόδοισι· τὸ χαλκίον ὡς τάχος ἄχει. Ovid, Fast. v. 441, 'aquam tangit Temesaeaque concrepat aera, et rogat ut tectis exeat umbra suis.' Also Tibull. i. 8. 21. Add Tac. Ann. i. 28, 'igitur acris sono, tubarum cornuumque concentu strepere: prout splendidior obscuriorve, laetari aut maerere.'

17. *vapulat*] The diminished orb of the moon was referred to demoniacal arts, by which a piece was, as it were, cut away from it.

19. *regnis*] See on Ep. 182. 3; 656. 8. It seems to have been the custom to call a house by the name of its original possessor, even when sold to another. Hence in Juv. iii. 221, Persicus inhabits the 'magna Arturi domus,' v. 212, and in Plat. Phaedr. init. Epierates lives ἐν οἰκίᾳ τῇ Μορυχίᾳ.

Cui plana summos despicit domus montes,
Et rus in urbe est vinitorque Romanus.
Nec in Falerno colle maior auctumnus,
Intraque limen clusus essedo cursus,
Et in profundo somnus, et quies nullis
Offensa linguis; nec dies nisi admissus.
Nos transeuntis risus excitat turbae,
Et ad cubile est Roma. Taedio fessis
Dormire quotiens libuit, imus ad villam.

20. *plana—domus*] The mansion is so high, that its flat roof looks down on the hills of Rome. Cf. Ep. 198. 11.

21. *rus in urbe*] 'Rus suburbanum' was the common phrase, as Ep. 148. 45, 'at tu sub urbe possides famem mundam.'—*Romanus*, i. e. not rusticus or villicus.

23. *clusus—cursus*] See on Ep. 664. 5.

25. *nisi admissus*] Unless allowed to enter by drawing aside the curtain.

28. *Dormire*] A sort of παρ' ὑπόνοιαν. We should have expected *vires reficere*. The joke consists in the apparently trifling cause which takes the poet to his villa. So Ep. 565. 12, 'quid concupiscam quaeris ergo? Dormire.'

EP. 670. (XII. lx.)

The poet resolves to keep a merry birthday at his Nomentan farm. (This Epigram is divided into two (at v. 7) by Schneidewin, with the MSS.)

Martis alumne dies, roseam quo lampada primum
Magnaque siderei vidimus ora dei,
Si te rure coli viridesque pudebit ad aras,
Qui fueras Latia cultus in urbe mihi:
Da veniam, servire meis quod nolo Kalendis,
Et qua sum genitus, vivere luce volo.
Natali pallere suo, ne calda Sabello
Desit et ut liquidum potet Alauda merum,

1. *Martis alumne*] Sacred to Mars, i. e. the Calends of March, the poet's birthday (Ep. 472. 3), and perhaps not unconnected with his name *Martialis*.

2. *siderei—dei*] The sun is so called, as represented by the Colossus (Ep. 34. 7) on the Palatine. Compare Lib. Spect. 2. 1, 'hic ubi sidereus propius videt astra Colossus.'

3. *Si te—pudebit*] 'If you dislike to be celebrated in the country,' viz. at my native town Bilbilis, and with a turf altar, instead of as heretofore in the city; excuse it, for my wish is *indulgere genio* on that day.

5. *servire*] 'To be a slave on my birthday, the Calends.'—*Kalendis* is perhaps the ablative, not the dative after *servire*. But either gives a good sense.

6. *vivere*] 'To enjoy life.'

7. *pallere*] 'To be pale with anxiety lest your fussy guest *Sabellus*

Turbida sollicito transmittere Caecuba sacco,
Atque inter mensas ire, redire suas;
Excipere hos illos, et tota surgere cena
Marmora calcantem frigidiora gelu:
Quae ratio est, haec sponte sua perferre patique,
Quae te si iubeat rex dominusque, neges?

should not have hot water enough (Ep. 7. 3), and in order that *Alauda* may have his wine sufficiently strained (Ep. 85. 5; 259. 2)—to be engaged in anxiously passing the thick Falernian through the *saccus*, —that is too much for any one to bear when he might avoid it.' On *liquidum merum*, see Hor. Ep. i. 14. 34.

11. *tota surgere cena*] 'To be getting up (leaving one's place on the *lectus*) during the whole dinner, with shoeless feet treading on the cold marble floor' (of the *tablinum*, or *triclinium*).

14. *te si jubeat*] 'Even if you were ordered, as a client, to do this for your patron, you would indignantly refuse: why then voluntarily incur the annoyance?'

EP. 671. (XII. lxii.)

An address to Saturn, on the occasion of the return to Spain of Priscus Terentius (to whom Book xii. is dedicated), and his giving a grand entertainment at the Saturnalia. The poet expresses a wish that he may keep many more *Saturnalia*.

Antiqui rex magne poli mundique prioris,
Sub quo pigra quies nec labor ullus erat,
Nec regale nimis fulmen nec fulmine digni,
Scissa nec ad Manes, sed sibi dives humus:
Laetus ad haec facilisque veni sollemnia Prisci
Gaudia: cum sacris te decet esse tuis.
Tu reducem patriae sexta, pater optime, bruma
Pacifici Latia reddis ab urbe Numae.

2. *pigra quies*] The golden age under Saturn was a favourite theme of the poets. Tibull. i. 3. 35, 'quam bene Saturno vivebant rege,' &c.; and Virg. Georg. ii. 538, 'aureus hanc vitam in terris Saturnus agebat.'

3. *regale nimis fulmen*] The addition of the thunderbolt to the hand of Zeus was thought to denote the development of wickedness. Ovid, 'Inque Jovis dextra fictile fulmen erat.'—*nec fulmine digni*, 'nor were there then on the earth men who deserved to be blasted with the bolt.'

4. *Scissa—ad Manes*] 'The earth had not then been ransacked for metals to its very bowels, but was rich enough for itself.' So Tibull. l. c., 'non acies, non ira fuit, non bella, nec enses immiti saevus duxerat arte faber.' Cf. Virg. Aen. viii. 246, 'trepidentque immisso lumine Manes,' &c.

6. *cum sacris—esse*] 'Adesse sacris.' The Saturnalia are meant; for Priscus had returned to Spain in December.

8. *Pacifici*] Numa, as a religious king, is spoken of as reigning without

Cernis, ut Ausonio similis tibi pompa macello
Pendeat et quantus luxurietur honos?
Quam non parca manus largaeque nomismata mensae,
Quae, Saturne, tibi pernumerentur opes?
Utque sit his pretium meritis et gratia maior,
Et pater et frugi sic tua sacra colit.
At tu sancte tuo sic semper amere Decembri,
Hos illi iubeas saepe redire dies.

wars, and in a manner worthy of the Saturnian times.

9. *Cernis*] 'Do you see how a supply of provisions hangs here in a Spanish house, worthy of the custom of feasting observed at Rome?'—*Pendeat*, perhaps from the *carnarium* (Rich's Diet. in v.), which was a kind of 'meat-safe.'

11, 12.] These verses refer to the presents *Xenia* and *Apophoreta* (the subjects of Martial's xiiith and xivth books), which were laid out on tables for presentation to friends at the Saturnalia. The *nomismata mensae* perhaps refers more directly to the cost of the entertainment. Cf. Ep. 48. 13. Suet. Vesp. § 19, 'sicut Saturnalibus dabat viris apophoreta, ita per Kalendas Martias feminis.'

13, 14.] 'To make the honour done to you by this feast the greater, both a father and a frugal man is giving it.' Priscus is not *orbus*, but has a family to save his money for; besides which, he is by habit thrifty. It appears from this that the entertainment was not given by Martial to his friend, but by Priscus himself. For Martial seems to have had no children, Ep. 108.

EP. 672. (XII. lxiii.)

A complimentary address to Cordova in Spain, with the request that she will politely hint to one of her people, a bad poet, not to plagiarize Martial's verses.

Uncto Corduba laetior Venafro,
Histra nec minus absoluta testa,
Albi quae superas oves Galaesi,
Nullo murice nec cruore mendax,
Sed tinctis gregibus colore vivo:
Dic vestro, rogo, sit pudor poetae,

1. *Uncto*] Venafrum in Campania produced the best olive oil. So Hor. Sat. ii. 4. 69, 'pressa Venafranae quod bacca remisit olivae.'

2. *minus absoluta*] 'Not less perfect,' i. e. celebrated for oil, than that which Histria (in the south of Italy) stores in her jars.

3. *Galaesi*] See Ep. 87. 3, and 243. 2.

4. *mendax*] Not artificially dyed, but having a natural tint. See on Ep. 407. 6. Virg. Ecl. iv., 'nec varios discet mentiri lana colores: ipse sed in pratis aries jam suave rubenti murice,' &c. The sense is, that the wool from Cordova on the Guadalquiver surpasses in quality even the white fleeces of Tarentum.—*gregibus*, i. e. superas, '*in* flocks,' &c.

Nec gratis recitet meos libellos:
Ferrem, si faceret bonus poeta,
Cui possem dare mutuos dolores:
Corrumpit sine talione caelebs.
Caecus perdere non potest quod aufert.
Nil est deterius latrone nudo:
Nil securius est malo poeta.

7. *gratis*] Without paying me for them. This is jocosely said, as in Ep. 32. 12.

9. *mutuos dolores*] Viz., by borrowing *his* verses without acknowledgment.

10. *caelebs*] 'A man who runs off with another's wife, but has no wife of his own, cannot be repaid in the same coin.'

11—13. *Caecus*] A blind man cannot give 'an eye for an eye,' if he deprives another of sight; a thief who has nothing cannot be robbed, viz., by way of reprisal; a poet who has produced no poetry has nothing to fear from the plagiarists.

EP. 673. (XII. lxvi.)

A witty satire on one who wished to dispose of a house at a higher price than its value, by filling it with rich furniture, which, however, was only meant to set it off, and not to be sold with the house.

Bis quinquagenis domus est tibi milibus empta,
Vendere quam summa vel breviore cupis.
Arte sed emptorem vafra corrumpis, Amoene,
Et casa divitiis ambitiosa latet.
Gemmantes prima fulgent testudine lecti,
Et Maurusiaci pondera rara citri;
Argentum atque aurum non simplex Delphica portat:

1. *Bis*, &c.] For 100 sestertia, or 100,000 sestertii, some 900*l*.

2. *cupis*] Perhaps because he repented of his bargain, as having bought it too dear.

3. *corrumpis*] You bias his judgment, *διαφθείρεις τὴν γνώμην*. A sort of play on the sense of *bribing*.

4. *Et casa*] The smallness of the cottage is concealed by the pretentiousness of the furniture.

5. *prima*] 'With first-class tortoise-shell.'—*Gemmantes* merely means 'variegated.' See Juv. xi. 94, 'testudo—clarum Trojugenis factura ac nobile fulcrum,' with Mr. Mayor's note.

6. *citri*] See Ep. 476. 10. The best were brought from Mauritania; Ep. 457. 5, 'ut Mauri Libyeis centum stent dentibus orbes.'

7. *Delphica*] Viz. mensa. A table of marble or bronze, in the form of a tripod, and therefore having three ornamental legs. Perhaps some had only a central stand. But the exact sense of *non simplex* cannot be ascertained. See Rich's Dict. in v., and Cic. Verr. ii. 4. 59. Probably the *abacus* of Juv. iii. 204, where see Mr. Mayor.

Stant pueri, dominos quos precer esse meos.
Deinde ducenta sonas, et ais, non esse minoris.
Instructam vili vendis, Amoene, domum.

8. *dominos*] Though they are slaves, I could wish them to be my *domini*, i. e. favourite boys, who hold me in thraldom, as it were.

9. *sonas*] Crepas; you talk loudly about two hundred sestertia, i. e. twice the price you gave for it.

10. *Instructam*] There is an emphasis on this word, on which the joke turns: 'That is cheap, no doubt, for a *furnished* house,' i. e. but dear for one unfurnished. The owner had held out the bait of cheapness, but fraudulently.

EP. 674. (XII. lxvii.)

On keeping the birthday of Virgil.

Maiae Mercurium creastis Idus.
Augustis redit Idibus Diana.
Octobres Maro consecravit Idus.
Idus saepe colas et has et illas,
Qui magni celebras Maronis Idus.

1. *Maiae—Idus*] One legend was that Hermes was born on the fourth of the month, τετράδι τῇ πρωτέρῃ, Hom. Hymn. ad Merc. 19.—*Diana*, i. e. the birthday of.

3. *Maro*] That Virgil was born Oct. 15 was the old tradition, and was preserved by Servius. It appears to have been the custom to celebrate the birthdays of great men as a kind of honour to their memories. Martial seems to have held Virgil in great respect: see Ep. 165. 14, 'sic forsan tener ausus est Catullus Magno mittere passerem Maroni;' and 216. 8.

4. *saepe colas*] May you have a long life to celebrate often the birthdays of both Mercury and Diana. So in 289. 10, 'qui fles talia, nil fleas, viator.'

EP. 675. (XII. lxix.)

Sic tanquam tabulas scyphosque, Paule,
Omnes archetypos habes amicos.

1. *Paule*] Perhaps the mean patron of Ep. 410. 'Like pictures and silver goblets, you have friends for mere ornament, not for use,' and who derive no advantage from you. For *archetypi*, see Ep. 390. 1.

EP. 676. (XII. lxx.)

Aper, after protesting as a poor man against drinking in the baths, himself carries the custom to excess after becoming rich.

Lintea ferret Apro vatius cum vernula nuper
Et supra togulam lusca sederet anus,
Atque olei stillam daret enterocelicus unctor,
Udorum tetricus censor et asper erat.
Frangendos calices effundendumque Falernum
Clamabat, biberet qui modo lotus eques.
A sene sed postquam patruo venere trecenta,
Sobrius a thermis nescit abire domum.
O quantum diatreta valent et quinque comati!
Tunc, cum pauper erat, non sitiebat Aper.

1. *vatius*] 'Knock-kneed;' a very rare word. 'When Aper of late was attended at the bath by a deformed house-slave, his clothes guarded by a one-eyed old woman, and drops of oil for anointing were handed by an *aleiptes* deformed by a huge hernia, he was a severe censor of the bathers' (*udi*). In this word there is a play on *udi Lyaeo*. Cf. Ep. 272. 5.—*Lintea*, the towels for the bathers. Juv. iii. 263, 'pleno componit lintea gutto.' Inf. Ep. 682. 7.

2. *togulam*] The scanty toga, Ep. 132. 3, &c.

3. *enterocelicus*] See Ep. 631. 5. —*Udorum*, apparently a slang term for drinkers. So in 272. 5, 'Aedilem rogat udus aleator.'

5.] He used to declare that the cups ought to be broken and the wine poured on the ground, if any eques (i. e. of a class of which he was jealous) drank after bathing.—*biberet*, i. e. *ei qui biberet modo lotus*.

9. *diatreta*] "Vases or drinking-cups of cut-glass or precious stones, ground by the wheel in such a manner that the patterns upon them not only stood out in relief, but were bored completely through, so as to form a piece of open tracery, like network." Rich's Dictionary, in v., where an engraving from an antique is given. The sense is, 'now that he has costly cups to drink out of (and to display), and five clients who wear their hair long (Ep. 91. 5), not merely close-cropped slaves, then he can fall into the same vice as the rest.' Or *comati* may refer to handsome 'Ganymedes.' So Hor. Carm. i. 29. 7, 'puer quis ex aula capillis. Ad cyathum statuetur unctis?'

10. *sitiebat*] An ironical reason for his drinking, the real reason being to show his wealth.

EP. 677. (XII. lxxii.)

On a lawyer who had left a good professional income to turn farmer.

Iugera mercatus prope busta latentis agelli

1. *prope busta*] The order is, 'mercatus jugera agri latentis prope busta.' The *busta Gallica* are thought to be meant, i. e. the place where the

Et male compactae culmina fulta casae,
Deseris urbanas, tua praedia, Pannyche, lites,
Parvaque, sed tritae praemia certa togae.
Frumentum, milium ptisanamque fabamque solebas
Vendere pragmaticus, nunc emis agricola.

Gauls were burned and buried, when they died by a pestilence near Veii, Livy v. 48.

2. *fulta*] Propped up to support it. Juv. iii. 193, 'nos urbem colimus tenui tibicine fultam magna parte sui.'

3. *tua praedia*] Your own proper farm, i. e. source of revenue.

5. *milium*] 'Millet.' Virg. Georg. i. 216, 'et milio venit annua cura.'—*ptisana* (in Pliny *tisana*), 'pearl-barley.' These commodities were supplied in such quantities by his clients, that he used to sell them. But now, as a farmer, he has to buy them.

6. *pragmaticus*] A solicitor; one who aided advocates by his knowledge of law. Juv. vii. 123, 'inde cadunt partes ex foedere pragmaticorum.'

EP. 678. (XII. lxxiv.)

On the folly of using expensive and perishable glass vessels. Compare Ep. 597.

Dum tibi Niliacus portat crystalla cataplus,
Accipe de circo pocula Flaminio.
Hi magis audaces, an sunt qui talia mittunt
Munera? sed geminus vilibus usus inest.
Nullum sollicitant haec, Flacce, toreumata furem
Et nimium calidis non vitiantur aquis.

1. *Dum*] 'While the cargo of precious glass goblets is coming for you from Egypt, take meanwhile these common and cheap ones bought near the Circus Flaminius.' The most costly glass was manufactured at Alexandria. Lib. xiv. 115, '*Calices vitrei:* Aspicis ingenium Nili: quibus addere plura Dum cupit, ah quotiens perdidit auctor opus.' This alludes to the frequent accidents in finishing the delicate workmanship. —*cataplus*, κατάπλους, the ship's cargo sailing into port. So ὁ Σικελικὸς κατάπλους is said of the arrival of a cargo of corn, Dem. p. 1285. 21.

3. *audaces*] ('But, you say, these are common and vulgar cups, that will stand any risk.') Is not the *risk* rather with those who send such presents with the chance of giving offence? The term was applied to such ware as could be put to any use without much fear of consequences. Cf. xiv. 94, '*calices audaces:* Nos sumus audacis plebeia toreumata vitri, Nostra neque ardenti genima feritur aqua.' Also ib. 111. '*crystallina:* Frangere dum metuis, franges crystallina: peccant Securae nimium sollicitaeque manus.'

4. *vilibus*] 'Common ware has a twofold advantage: it is less likely to be stolen, and less likely to be cracked by hot water.'

5.] *toreumata* is here used for common pottery with patterns

Quid, quod securo potat conviva ministro,
Et casum tremulae non timuere manus?
Hoc quoque non nihil est, quod propinabis in istis,
Frangendus fuerit si tibi, Flacce, calix. 10

scratched upon it, as in Ep. 186. 16, 'Hispanae luteum rotae toreuma,' and xiv. 94, quoted above.

7. *Quid, quod*] 'Nay, they have this further advantage, that the guest can use them without causing anxiety to the attendant (i. e. lest he should let the cup fall, or steal gems from it, Juv. v. 40), and that there is so much the less chance of breaking them, because the hand does not tremble lest it should break them.'

9. *Hoc quoque*] There is yet another advantage: 'if you have to drink the health of some nasty fellow, whose lips must touch the cup, you won't mind doing so, because you can break it afterwards.' Juv. v. 127, 'quando propinat Virro tibi, sumitve tuis contacta labellis pocula?'

EP. 679. (XII. lxxvi.)

On the great cheapness of provisions, which, of course, the poet describes hyperbolically.

Amphora vicenis, modius datur aere quaterno.
Ebrius et crudus nil habet agricola.

1. *vicenis*] i. e. nummis. 'An amphora of wine is only worth twenty sestertii, a bushel of corn only worth four asses.'—*aes quaternum*, 'four coppers each.' Cic. Pro Font. § 5, 'quaternos denarios in singulas vini amphoras exegisse.'

2. *Ebrius et crudus*] 'The farmer drinks till he is tipsy, and eats till he gets a fit of indigestion, and has nothing.' He seems to mean that the farmer prefers to consume the produce he cannot sell at a remunerative price. For *crudus* see Ep. 119. 4.

EP. 680. (XII. lxxviii.)

Nil in te scripsi, Bithynice. Credere non vis,
Et iurare iubes? Malo satisfacere.

2. *jurare*, &c.] Me nil in te scripsisse. 'Rather than do that' (says the poet, who is willing to admit the charge), 'I would make you some amends,' i. e. by apology or a money payment. The joke consists in unwillingness to deny what he thinks a credit to him rather than the contrary.

EP. 681. (XII. lxxxi.)

On a patron who grew more stingy as he grew richer. A witty epigram. This is probably the *Umber* of Ep. 361.

Brumae diebus feriisque Saturni
Mittebat Umber haliculam mihi pauper;
Nunc mittit halicam: factus est enim dives.

2.] *haliculam* (al. *aliculam*) a kind of cape or over-coat, Petronius 40. 5. There is a pun on *halica* (*alica*) which meant 'barley-gruel,' and appears from xiii. 6, to have been sent by poor persons as a present to their friends. See 82. 6, 'stillantemque alica sua palumbum.' In this word, as in *alec* or *halec*, the aspirate seems to have been either added or omitted at will.

EP. 682. (XII. lxxxii.)

On a *captator* who tried every art to get an invitation to dinner. Compare Ep. 77.

Effugere in thermis et circa balnea non est
Menogenen, omni tu licet arte velis.
Captabit tepidum dextra laevaque trigonem,
Imputet acceptas ut tibi saepe pilas.
Colliget et referet laxum de pulvere follem,
Et si iam lotus, iam soleatus erit.
Lintea si sumes, nive candidiorá loquetur,
Sint licet infantis sordidiora sinu.
Exiguos secto comentem dente capillos
Dicet Achilleas disposuisse comas.
Fumosae feret ipse tropin de faece lagonae,

1. *circa balnea*] He meets you outside the baths, and proffers his services as you enter, e. g. in holding the *lintea*, ver. 7.

3. *tepidum*] Warm with the hand. See Ep. 168. 5.—*Imputet*, Ep. 663. 13. 'He will try to catch the ball in the most skilful manner, merely to be able to say that he has obliged you by so often saving you the trouble of picking it up.'—*laeva:* 'left-handers' were thought a clever catch. See Ep. 371. 11, 'nec laudet Polybi magis sinistras.'

5. *follem*] The foot-ball. See Ep. 168. 7. Becker, Gallus, p. 402.—*et*, &c., though he is dressed for dinner. Probably this was done to show his readiness immediately to accept an invitation. For *solea* see 143. 3.

7. *Lintea*] Ep. 676. 1.—*sinu*, the 'bib' worn by infants when fed.

9. *secto—dente*] With a comb, which was made (as it still often is) of box-wood; xiv. 25, 'multifido buxus quae tibi dente datur.'—*Achilleas*, 'so as to be like the locks of Achilles,' who was so represented in ancient art.

11. *tropin*] The lees of wine. Why it was so called is not clear, unless from the *bottom* (as it were *the keel*) of the jar. The Romans seem to have smeared it on themselves, perhaps as a detergent, in the baths. He means that the dirtiest and most menial offices are performed by Menogenes in hopes of a dinner.—*ipse* implies that none but a slave ought

Frontis et humorem colliget usque tuae.
Omnia laudabit, mirabitur omnia, donec
Perpessus dicas taedia mille "Veni!"

to touch such nasty stuff.—*Fumosae*, set in the smoke to be mellowed, 'fumum bibere institutae,' Hor. Carm. iii. 8. 11.

14. *Veni*] 'Dine with me.' See Ep. 617. 2. This is extorted in self-defence, to get rid of the man's tiresome officiousness.

EP. 683. (XII. lxxxvii.)

On a shabby-genteel man who pretended that he had twice lost his dinner-shoes, as an excuse for coming without them.

Bis Cotta soleas perdidisse se questus,
Dum negligentem ducit ad pedes vernam,
Qui solus inopi restat et facit turbam,
Excogitavit homo sagax et astutus,
Ne facere posset tale saepius damnum:
Excalciatus ire coepit ad cenam.

1. *soleas*] See Ep. 143. 3, and 682. 6.

2. *Dum—ducit*] 'Through bringing a careless slave as his attendant.' Cf. Ep. 128. 2, where *a pedibus* is similarly used. Becker, Gallus, p. 215.

3. *Qui solus*] 'The only slave the poor man has left him, and who constitutes his company' (*grex*, *comitatus*).

4. *Excogitavit*] He means that the excuse itself was the ingenious lie; but he pretends that the ingenuity consisted in coming without dinner-shoes at all. The fact was, the man never possessed them.

6. *Excalciatus*] The same as *discalciatus*, 'without walking-shoes.' The *calceus* was the walking-shoe; the *solea* the slipper or sandal for the house. The joke is heightened by the pretended loss of *soleae* excusing the use even of *calcei*.

EP. 684. (XII. lxxxviii.)

Tongilianus habet nasum: scio, non nego. Sed iam
Nil praeter nasum Tongilianus habet.

1. *Tongilianus*] Perhaps the same as in Ep. 144, and the *Tongillus* of Juv. vii. 130, where there seems to be a joke on the *nasus rhinocerotis*, Ep. 2. 6.—*habet nasum*, as in Ep. 21. 18, means, in another sense, that he has satirical wit; but then, the poet adds, he has nothing else. Apparently, this is a satire on the man's poverty, or his want of education.

EP. 685. (XII. lxxxix.)

On a vain man who concealed his baldness by a woollen wrapper (focale, xiv. 142), on the pretence of the ear-ache. Compare Ep. 183 and 295.

Quod lana caput alligas, Charine,
Non aures tibi, sed dolent capilli.

2. *dolent*] Viz. se tam raros esse. A play on the double sense.

EP. 686. (XII. xc.)

A very witty Epigram on a *Captator* who had offered a vow for a rich friend's recovery; and being put on his will, now offers further vows that he may die.

Pro sene, sed clare, votum Maro fecit amico,
Cui gravis et fervens hemitritaeus erat,
Si Stygias aeger non esset missus ad umbras,
Ut caderet magno victima grata Iovi.
Coeperunt certam medici spondere salutem.
Ne votum solvat, nunc Maro vota facit.

1. *sed clare*] 'And that openly,' viz. that the rich man may hear it. Pers. ii. 8, 'mens bona, fama, fides, haec clare et ut audiat hospes.'
2. *hemitritaeus*] A semi-tertian. Cf. Ep. 85. 1.
6. *vota*] He offers many victims that he may not have to pay one victim, i. e. that the recovery may not take place.

EP. 687. (XII. xcii.)

Saepe rogare soles, qualis sim, Prisce, futurus,
Si fiam locuples simque repente potens.
Quemquam posse putas mores narrare futuros?
Dic mihi, si fias tu leo, qualis eris?

3. *Quemquam*] For the construction see Ep. 29. 5.
4. *leo*] If you were to turn into a lion, you would devour the weaker. Possibly, I might act like other *potentes* and *tyranni*, who do the same to their subjects.

EP. 688. (XII. xciv.)

A hint to an ambitious imitator to leave at least one subject that he does not trespass upon. A very brilliant Epigram.

Scribebamus epos; coepisti scribere: cessi,
Aemula ne starent carmina nostra tuis.

Transtulit ad tragicos se nostra Thalia cothurnos:
Aptasti longum tu quoque syrma tibi.
Fila lyrae movi Calabris exculta Camenis:
Plectra rapis nobis, ambitiose, nova.
Audemus saturas: Lucilius esse laboras.
Ludo leves elegos: tu quoque ludis idem.
Quid minus esse potest? epigrammata fingere coepi:
Hinc etiam petitur iam mea palma tibi.
Elige, quid nolis; quis enim pudor, omnia velle?
Et si quid non vis, Tucca, relinque mihi.

3. *Thalia*] The muse of comedy and gaiety in general.

4. *syrma*] The long train of the tragic actor. Cf. Ep. 188. 8. Juv. xv. 30, 'quamquam omnia syrmata volvas,' i. e. omnes Tragoedias evolvas. Ib. viii. 228, 'longum tu pone Thyestae syrma, vel Antigones.'

5. *Calabris*] See on Ep. 237. 2, and 400. 5.—*nobis* may be taken either with *rapis* or with *nova* indifferently.

7. *saturas*] 'Satires,' like Juvenal and Persius.—*Lucilius*, cf. Pers. i. 114. Juv. i. 165. He is repeatedly spoken of by Horace as the author of true satire, as distinct from the *saturae* of Livy, vii. 2, which was a kind of dramatic medley.

9. *Quid minus*] As the last resource, descending from higher to lower.

11. *quid nolis*] A kind of παρ' ὑπόνοιαν for *quid velis.*—*quis pudor.* Ironical: 'you need not be ashamed of avowing that some *one* subject is not your forte.' Literally, 'what sort of modesty is it to aspire to every thing?'

EP. 689. (XII. xcviii.)

On the arrival of Instantius Rufus (Ep. 424. 21) as governor of Baetica, and successor to Macer.

Baetis olivifera crinem redimite corona,
Aurea qui nitidis vellera tingis aquis;
Quem Bromius, quem Pallas amat; cui rector aquarum
Albula navigerum per freta pandit iter:
Ominibus laetis vestras Instantius oras
Intret, et hic populis ut prior annus eat.
Non ignorat, onus quod sit succedere Macro;
Qui sua metitur pondera, ferre potest.

1. *Baetis*] The Guadalquivir, famed for its fine wool, olives, and wine. See Epp. 407. 6; 672. 1.

3. *Pallas*] Ep. 37. 7.—*cui rector*, &c. For whom Neptune opens a way, i. e. for ships to bring your produce into the foaming ocean, and so to Rome.—*Albula* is here an adjective, like *horridulus*, *putidulus*, &c.

6. *ut prior*] Prosperously and happily as under Macer. See Ep. 568.

7. *onus*] 'How difficult a task it is to be a successor to so upright a

man as Macer.' Tac. Agric. 17, 'Et Cerealis quidem alterius successoris curam famamque obruisset, [set] sustinuit molem Julius Frontinus, vir magnus quantum licebat.'

8. *Qui sua*, &c.] A man can bear a burden when he has duly estimated and knows what he is going to undertake.

EP. 690. (XIII. i.)

Introductory to his book of distich Epigrams called *Xenia*, which were articles of food or drink set before guests. This book was issued at the Saturnalia, like our 'Comic Almanacks,' &c. at Christmas.

Ne toga cordylis et paenula desit olivis,
Aut inopem metuat sordida blatta famem;
Perdite Niliacas, Musae, mea damna, papyros;
Postulat, ecce, novos ebria bruma sales.
Non mea magnanimo depugnat tessera talo,
Senio nec nostrum cum cane quassat ebur.
Haec mihi charta nuces, haec est mihi charta fritillus.
Alea nec damnum nec facit ista lucrum.

1. *Ne toga*] 'That small tunny-fry and olives may not want a wrapper, and the cockroach may have something to nibble, I have wasted some paper which costs nothing to any one but myself.'—*cordylis*, Epp. 110. 3; 617. 7.—*blatta*, Ep. 305. 7. Cf. 212. 8, 'nec scombris tunicas dabis molestas.'

3. *Perdite*] Juv. vii. 100, 'Namque oblita modi milesima pagina surgit Omnibus et multa crescit damnosa papyro.' Ep. 63. 4, 'hoc primum est, brevior quod mihi charta perit.'

4. *ebria bruma*] The festive season of the Saturnalia. Cf. 237. 5; 520. 1.

5. *Non mea*] 'My dice (κύβος) does not fight a battle with the knuckle-bone (astragalus), nor do the *sice* and the *ace* shake my dice-box (*fritillus*).' On the *tali* and *tesserae* see Epp. 199. 15; 272. 3. Also xiv. 14 and 15. He means that he does not waste his time in gambling, which was allowed only at the Saturnalia (Ep. 272).—*magnanimo*, 'reckless.' Pers. vi. 21, 'hic bona dente Grandia magnanimus peragit puer.'

6. *Senio*] Compare Pers. iii. 48—50, 'id summum, quid dexter senio ferret, Scire erat in voto; damnosa canicula quantum Raderet.'

7. *nuces*] The boy's substitute for dice. See Epp. 272. 1; 693. 12. 'The only risk I make at this time of the year is in putting forth my poems, which cannot be either a serious loss or a great gain to me.'

EP. 691. (XIII. ii.)

To uncandid critics of his book. No particular person is known to be meant.

Nasutus sis usque licet, sis denique nasus,

1. *Nasutus*] 'Nosey,' i. e. critical. Cf. Ep. 684. 1.—*nasus*, 'all nose.' So in 21. 18, 'non cuicunque datum est habere nasum.'

Quantum noluerat ferre rogatus Atlas,
Et possis ipsum tu deridere Latinum:
Non potes in nugas dicere plura meas,
Ipse ego quam dixi. Quid dentem dente iuvabit
Rodere? carne opus est, si satur esse velis.
Ne perdas operam: qui se mirantur, in illos
Virus habe, nos haec novimus esse nihil.
Non tamen hoc nimium nihil est, si candidus aure,
Nec matutina si mihi fronte venis.

2. *noluerat*] Noluisset. 'Though you should have a nose so big that Atlas would not have consented to carry it even if requested,' i. e. as a favour.

3. *deridere*] 'To ridicule that famed mimic actor who ridicules others.' Cf. Ep. 3. 5, 'derisoremque Latinum.'

5. *Ipse*] 'I have said (in the preceding Epigram) that my efforts were trifling and unambitious: why should you blame one who has blamed himself?'

6. *carne*] You must bite something that can be masticated, if you would satisfy your appetite; i. e. assail some poet who is better food for satire. You will get nothing out of me.

9. *nimium nihil*] See on Ep. 388. 7. 'I do not mean to say there is *absolutely* nothing in my verses, if you hear them candidly, and do not put on too severe a brow.'—*matutina*, 'such as you would have before dinner.' So Ep. 161. 11, 'gressu timet ire licenti Ad matutinum nostra Thalia Jovem.' Compare also 522. 18, 'seras tutior ibis ad lucernas.'

EP. 692. (XIII. iii.)

Omnis in hoc gracili XENIORUM turba libello
Constabit nummis quattuor empta tibi.
Quattuor est nimium? poterit constare duobus,
Et faciet lucrum bibliopola Tryphon.
Haec licet hospitibus pro munere disticha mittas,
Si tibi tam rarus, quam mihi, nummus erit.

1—4.] 'The whole collection of *Xenia* (distichs describing certain kinds of viands so called) in this thin book will cost you four sesterces to buy. Is four too much? You *may* get it (in a cheaper form) for two, and even that will leave a profit to the bookseller.' This passage is important, as showing that the cost of MS. books at Rome was even less than that of printed books now. Nor is this wonderful. In a room full of slaves, writing rapidly to the dictation of one person, copies would be multiplied very cheaply and easily.

4. *Tryphon*] See Ep. 204. 2.

5. *Haec*, &c.] 'This book itself, which describes presents, may be sent as a present at the Saturnalia, if you have not much money to spare, like myself.'

Addita per titulos sua nomina rebus habebis:
Praetereas, si quid non facit ad stomachum.

7. *Addita*] The *lemmata* or headings to the distichs in this and the next book are therefore genuine. See xiv. 2, 'Lemmata si quaeris cur sint adscripta, docebo: Ut, si malueris, lemmata sola legas.' In the old editions of Martial, as in the MSS. generally, headings are prefixed to all the Epigrams, but this was done by grammarians and transcribers. *Lemma* (λῆμμα) was a term used by scholiasts and grammarians for the 'heading,' or word under explanation. See Ep. 554. 1.

EP. 693. (XIV. i.)

Synthesibus dum gaudet eques dominusque senator
Dumque decent nostrum pilea sumpta Iovem;
Nec timet aedilem moto spectare fritillo,
Cum videat gelidos tam prope verna lacus:
Divitis alternas et pauperis accipe sortes:
Praemia convivae dent sua quisque suo.
"Sunt apinae tricaeque et si quid vilius istis."
Quis nescit? vel quis tam manifesta negat?
Sed quid agam potius madidis, Saturne, diebus,
Quos tibi pro caelo filius ipse dedit?
Vis scribam Thebas Troiamve malasve Mycenas?
"Lude," inquis, "nucibus:" perdere nolo nuces.

1. *Synthesibus*] See Ep. 89. 4. 'While the rich are keeping holiday in their fine clothes, and while even the emperor (probably, see Ep. 563. 9, Nerva) assumes the *pileus* (Ep. 593. 4) at the Saturnalia; when even the *verna* shakes the dice-box without fear of the aedile (Ep. 272), as he sees so close at hand the freezing of the ponds,' i. e. the approach of midwinter. Some interpret it, 'the cold tanks in which he will be ducked, if caught.' The 'udus aleator' of Ep. 272. 5, may refer to this; but it more probably means 'tipsy.'

5. *sortes*] 'The raffle.' The custom was to place together things of small and of large value indiscriminately, and let the guests throw dice for them. The custom is described in Sueton. Oct. § 75, 'Saturnalibus, et si quando alias libuisset, modo munera dividebat, vestem et aurum et argentum, modo nummos omnis notae,—interdum nihil praeter cilicia et spongias, et rutabula et forpices, atque alia id genus, titulis obscuris et ambiguis.' They were called *apophoreta*, because they were intended to be carried away.

7. *Sunt apinae*] 'They (the verses) are mere nonsense and trifling.' This is the objection of some detractor. On *Apinae*, said to have been an old town in Campania, see Epp. 58. 2; 152. 13. Plaut. Rudens, 1323, 'eloquere prorere celeriter.—Numos trecentos.—*Tricas*.'

10. *pro caelo*] In return for the sovereignty of heaven, from which he ejected you.

11. *Vis scribam*] 'Would you wish me to write a Thebaid or an Iliad, or a tale about Mycenae the

Quo vis cunque loco potes hunc finire libellum.
Versibus explicitum est omne duobus opus.

accursed:' Cf. Soph. Electr. init., πολυφθόρου τε δῶμα Πελοπιδῶν τόδε.

12. *nucibus*] See Ep. 690. 7.—*nolo*, &c.; this implies 'volo perdere chartam.'

14. *omne—opus*] The whole of the present book is composed of distichs.

EP. 694. (Lib. Spect. i.)

A eulogy of the great Colosseum lately completed and opened by Titus. Suet. Tit § 7, 'amphitheatro dedicato, thermisque juxta celeriter exstructis, munus edidit apparatissimum largissimumque.' All the wondrous structures in the world, the poet says, are now eclipsed by the great Amphitheatre at Rome,—the Pyramids, the Walls of Babylon, the Temple of Diana at Ephesus in Ionia, and of Apollo at Delos, and the Mausoleum in Caria.

Barbara pyramidum sileat miracula Memphis,
Assyrius iactet nec Babylona labor;
Nec Triviae templo molles laudentur Iones,
Dissimulet Delon cornibus ara frequens;
Aëre nec vacuo pendentia Mausolea
Laudibus immodicis Cares in astra ferant.
Omnis Caesareo cedit labor Amphitheatro,
Unum pro cunctis fama loquetur opus.

3. *molles—Iones*] This people were considered ἁβροί and effeminate. Propertius has 'mollis Ionia,' i. 6. 31.

4. *Dissimulet*] 'Let the altar built with the horns of many victims think less of (disguise, or put out of sight) its Delos.' See Callim. Hymn εἰς Ἀπολλ. 61, ὁ δ' ἔπλεκε βωμὸν Ἀπόλλωνι. Δείματο μὲν κεράεσσι θεμείθλια, πῆξε δὲ βωμὸν Ἐκ κεράων· κεραοὺς δὲ περίξ ἐπιβάλλετο τοίχους.

5. *pendentia*] It appears from this that the Mausoleum was especially famed for being balanced on pillars in a way that appeared wonderful to the beholder. This passage is important in reference to the somewhat disputed restoration of the design, of which so many fragments have of late years been recovered.

8. *pro cunctis*] Because all the skill devoted to these buildings is now included in one.

EP. 695. (Lib. Spect. ii.)

On the same Amphitheatre, which was called 'Colosseum' from the colossal statue of Nero, erected by him near the site of his 'golden palace.' This had now been pulled down, and the site occupied by the amphitheatre, which stood midway between the Palatine and the Esquiline hills. Suet. Nero, § 31, 'Domum a Palatio Esquilias usque fecit.—Vestibulum ejus

fuit, in quo colossus centum viginti pedum staret ipsius effigie.' This colossus was afterwards altered into a figure of the sun by Vespasian, Suet. Vesp. § 18, who speaks of 'colossi refector.' and again by Domitian, who seems to have converted it into a likeness of himself. See on Epp. 34. 7; 102. 3.

Hic ubi sidereus propius videt astra colossus
Et crescunt media pegmata celsa via,
Invidiosa feri radiabant atria regis
Unaque iam tota stabat in urbe domus.
Hic ubi conspicui venerabilis Amphitheatri
Erigitur moles, stagna Neronis erant.
Hic ubi miramur velocia munera thermas,
Abstulerat miseris tecta superbus ager.
Claudia diffusas ubi porticus explicat umbras,
Ultima pars aulae deficientis erat.
Reddita Roma sibi est et sunt te praeside, Caesar,
Deliciae populi, quae fuerant domini.

2. *pegmata*] See 410. 3.—*crescunt*, because these machines were constructed so as suddenly to rise or lengthen themselves. The meaning of *media via* is obscure. The poet apparently means to say, that the ground once occupied by the invidious pile of the savage king, i. e. Nero, is now given to the public, and devoted to their amusement. The road, he seems to say, is now made so wide, that these *pegmata* are worked in the middle of them, and yet allow room to pass.

6. *stagna*] This was also a part of Nero's new palace. Suet. Ner. § 31, 'item stagnum maris instar, circum septum aedificiis ad urbium speciem. Rura insuper, arvis atque vinetis et pascuis silvisque varia, cum multitudine omnis generis pecudum ac ferarum.' The latter sentence refers to the *superbus ager*, which had been made by clearing away the houses occupying the site. So also Tac. Ann. xv. 42, 'ceterum Nero usus est patriae ruinis, extruxitque domum in qua haud perinde gemmae et aurum miraculo essent, solita pridem et luxu vulgata, quam arva et stagna et in modum solitudinum hinc silvae, inde aperta spatia et prospectus.'

7. *thermas*] Hot baths built by Titus (Epp. 125. 15; 134. 6), and called *velocia*, i. e. *subitaria*, from the haste with which they were erected.

9. *explicat*] See Ep. 41. 2, 'longas porticus explicat ruinas.' The Claudian piazza, one of the many colonaded promenades, 'porticus amoenitati dicatae,' Tac. Ann. xv. 40, is believed to be the same as the 'porticus Liviae.' Pliny, N. H. xiv. 1, § 11, 'una vitis Romae in Liviae porticibus subdiales inambulationes umbrosis pergulis opacat.'

10. *deficientis*] ληγούσης, 'leaving off,' i. e. near the Esquiliae.

11. *Reddita*, &c.] Cf. Ep. 365. 10, 'nunc Roma est; nuper magna taberna fuit.'

EP. 696. (Lib. Spect. iii.)

On the number of people who flocked to Rome from all nations to see the games, and greet the emperor in the amphitheatre.

Quae tam seposita est, quae gens tam barbara, Caesar,
  Ex qua spectator non sit in urbe tua?
Venit ab Orpheo cultor Rhodopeïus Haemo,
  Venit et epoto Sarmata pastus equo,
Et qui prima bibit deprensi flumina Nili,
  Et quem supremae Tethyos unda ferit;
Festinavit Arabs, festinavere Sabaei,
  Et Cilices nimbis hic maduere suis.
Crinibus in nodum torti venere Sicambri,
  Atque aliter tortis crinibus Aethiopes.
Vox diversa sonat populorum, tum tamen una est,
  Cum verus patriae diceris esse pater.

3. *Orpheo*] The scene of the death of Orpheus, which was bewailed by 'Rhodopeïae arces, Altaque Pangaea et Rhesi Mavortia tellus,' Virg. Georg. iv. 461.

4. *epoto—equo*] Having drunk the mixed blood and milk of a mare. So Ep. 375. 7, 'Geticae satiatus lacte juvencae,' the γλακτοφάγοι of Il. xiii. 6. Pliny, N. H. xviii. 10, § 100, 'Sarmatarum quoque gentes hac maxume pulte aluntur et cruda etiam farina, equino lacte vel sanguine a cruris venis admixto.' Virg. Georg. iii. 461, 'Gelonus ... lac concretum cum sanguine potat equino.'

5. *Et qui*, &c.] Those who drink from the streams of the Nile at the extreme point where they first become known. So Ep. 380. 6, 'qui Nilum ex ipso protinus ore bibunt.'

6. *suprèmae*] Here for *ultimae*, by a use hardly correct. The word generally means 'last in point of time,' more rarely 'highest,' as Plautus has 'O supreme Jupiter.' The relations of time and space are often expressed by the same word. The Britons, or westernmost Spaniards, seem to be meant.

8. *hic*] In the amphitheatre the Cilicians were sprinkled with their own (the Corycian) saffron. See Epp. 153. 2; 464. 5.

9. *Sicambri*] The German Suevi were accustomed 'obliquare crinem,' Tac. Germ. 38. To this the 'Rheni nodos' in Ep. 243. 8 refers.

10. *aliter tortis*] 'The curly, woolly hair, οὖλαι τρίχες.

12. *diceris*] Viz. by acclamation in the amphitheatre.

EP. 697. (Lib. Spect. ix.)

On a rhinoceros that tossed a bull with which it was set to fight.

Praestitit exhibitus tota tibi, Caesar, harena
  Quae non promisit praelia rhinoceros.
O quam terribilis exarsit pronus in iras!
  Quantus erat taurus, cui pila taurus erat!

3. *pronus*] Stooping its head to catch the bull on its horn. See on Ep. 2. 6.

4. *taurus*] 'How great was the bull that could toss a bull as if it had been a *pila*.' (See on Ep. 87. 5.)

He appears to contrast the bulk of the rhinoceros with that of the bull, which may have been of a small breed.

EP. 698. (Lib. Spect. xx.)

On a concession made by the Emperor (probably Domitian) to each of two parties who were clamouring for a favourite gladiator. Suet. Dom. § 4, 'quaestoriis muncribus, quae olim omissa revocaverat, ita semper interfuit ut populo potestatem faceret bina paria e suo ludo postulandi, eaque novissima aulico apparatu induceret.'

Cum peteret pars haec Myrinum, pars illa Triumphum,
Promisit pariter Caesar utraque manu.
Non potuit melius litem finire iocosam.
O dulce invicti principis ingenium!

1. *Myrinum*] He is mentioned Ep. 655. 7.
2. *utraque manu*] By stretching out, or holding up, both hands, as a signal of assent to both parties.
3. *iocosam*] Which had no serious consequences, because it was so soon stopped.

EP. 699. (Lib. Spect. xxii.)

The same subject as Ep. 697, but that this time a bear was tossed.

Sollicitant pavidi dum rhinocerota magistri
Seque diu magnae colligit ira ferae,
Desperabantur promissi praelia Martis;
Sed tandem rediit cognitus ante furor.
Namque gravem cornu gemino sic extulit ursum,
Iactat ut impositas taurus in astra pilas.

1. *Sollicitant*] Tentant, vexant, provocant ad praelia.
5. *gemino*] One species of the rhinoceros (*R. bicornis*) has a double horn, or rather tuft of connate movable hairs.

EP. 700. (Lib. Spect. xxviii.)

On the aquatic exercises exhibited by Titus or Domitian in the Amphitheatre, which the poet prefers to the 'Naumachia' (Ep. 4) of Augustus. These displays appear to have been very popular. See an account of that given by Claudius on lake Fucinus, Ann. xii. 56, 57, alluded to in ver. 11.

Augusti labor hic fuerat committere classes
Et freta navali sollicitare tuba.

Caesaris haec nostri pars est quota? vidit in undis
Et Thetis ignotas et Galatea feras;
Vidit in aequoreo ferventes pulvere currus
Et domini Triton esse putavit equos:
Dumque parat saevis ratibus fera praelia Nereus,
Horruit in liquidis ire pedester aquis.
Quidquid et in Circo spectatur et Amphitheatro,
Dives Caesarea praestitit unda tibi.
Fucinus et pigri taceantur stagna Neronis:
Hanc norint unam saecula naumachiam.

4. *ignotas—feras*] Whether real creatures, such as seals, or crocodiles, unknown or unfamiliar to the people; or land animals, as bulls and horses, unknown to Thetis, because alien from the water, but taught to perform in it or on it, may be doubted. Domitian, according to Suetonius, § 14, gave a 'proelium navale in amphitheatro,' from which it must be inferred that the floor of the Colosseum, to some depth, could be flooded with water.

5. *Vidit*, &c.] 'Triton saw chariots at full speed on a watery plain' (or, 'on a dusty course now turned into water'), 'and fancied that the *hippocampi* of his lord and master Neptune had run the race.' There is, perhaps, an intentional ambiguity in *domini*, meaning also the emperor.

8. *ire pedester*] We cannot explain this exactly, without knowing more of the spectacle than we do. It seems from the context that Nereus stood on some bridge or elevated position above the water, and thence gave the sign for the fight. So in the very fine account of the battle of Actium, Propert. v. 6. 25, 'tandem acies geminos Nereus lunarat in arcus.'

9. *Quidquid*] 'Both horse-racing and the baiting of animals are displayed in this rich treat on Caesar's lake.'—*Dives*, rich in resources, varied in amusement. If the reading be right, we have the rare licence of the *a* in *Caesarea* made long before the *pr* of the next word.

11. *Neronis*] Nero too gave a sea-fight, though he is called *piger*, or 'slow,' in comparison with Domitian. Suet. Ner. § 12, 'exhibuit et naumachiam, marina aqua innantibus beluis.'

EP. 701. (Lib. Spect. xxix.)

On a pair of gladiators who had fought so long and so well, that the people began to call for both to be spared, and presented with the *missio* (Ep. 655. 7). The emperor conceded to the request, only on condition that the law of the arena should be carried out; viz. that one should fight till he gave in, which appears to have been notified by raising a finger. Hence 'concurrere ad digitum' meant 'to fight to the last;' unless the phrase refers to the 'verso pollice vulgi,' Juv. iii. 36, where see Mr. Mayor.

Cum traheret Priscus, traheret certamina Verus
Esset et aequalis Mars utriusque diu,

Missio saepe viris magno clamore petita est;
Sed Caesar legi paruit ipse suae:—
Lex erat, ad digitum posita concurrere parma:—
Quod licuit, lances donaque saepe dedit.
Inventus tamen est finis discriminis aequi:
Pugnavere pares, succubuere pares.
Misit utrique rudes et palmas Caesar utrique:
Hoc pretium virtus ingeniosa tulit.
Contigit hoc nullo nisi te sub principe, Caesar:
Cum duo pugnarent, victor uterque fuit.

5. *posita—parma*] This appears to imply that they were to fight without the square shield which the *Threx* generally wore. (See Rich, Dict. in v.)

6. *Quod licuit*] Refreshments and presents which the law did allow, he gave them repeatedly.

7. *Inventus*] i. e. quasi casu, or favente fortuna. By a kind of compromise of valour (*virtus ingeniosa*) which the poet converts into a praise of the emperor, they both fell at once, and so the request of the people could legally be granted. Or perhaps, 'they showed cleverness as well as valour, in finding a way to end the contest.'

9. *rudes*] See Ep. 134. 10.

INDEX OF WORDS

EXPLAINED IN THE NOTES OR OCCURRING IN THE TEXT.

A.

Abdicare, 254. 7.
Abolla, 423. 4.
Absinthium, 499. 1.
Acus, 96. 2.
—— cochlearis, 438. 10.
—— piscis, 537. 6.
—— Veneris, 451. 4.
Adamas, 222. 1.
Addicere servum, 532. 1.
Ad digitum pugnare, 701. 5.
Adicit, 191. 9; 571. 1.
Advocates, fee of, 398. 2; 399.
Aegis, 325. 4.
Ager pulcher, 42. 2.
Agere, various senses of, 39.
Albana comissatio, 663. 11.
Albanus mons, 160. 5.
Albi lapilli (in lucky days), 422. 2; 472. 5; 608. 1.
Albula, 8. 2.
Albus = pallidus, 29. 14.
Alica, 82. 6; 681. 3.
Alieni equites, 229. 10.
Aliquis, 61. 5; 76. 6; 256. 6.
Almo, 141. 2.
Alternus Castor, 471. 8; 548. 2.
Amber, 176; 194.
———, fragrant when rubbed, 243. 11; 451. 6.
Ambo, ambos, 350. 4.
Amethystinae vestes, 91. 2.
Amphorae, filled with coins, 288. 6.
———, porous and lined with rosin, 422. 4; 601. 24.
———, used by *fullones*, 323. 2; 663. 8.
Ampliare, 525. 7.
Ampulla, 293. 4.
Amyclaeum venenum, 407. 9.
Analecta, 335. 17.
Anaglypta, 181. 8.
Andabatae, 233. 13.
Anna Perenna, 198. 17.
Anteambulo, 75. 5; 114. 2.
Antlia, 455. 4.
Anxur, 215. 6.
Apinae, 58. 2; 152. 13.
Apona tellus, 31. 3.
Apophoreta, 693. 5.
Aquila (in fastigio), 522. 11.
Archetypa, 390. 1.
Archetypi libri, 383. 7.
Ardalio, 68. 8; 208. 10.
Arca (calvi capitis), 248. 7.
—— lusus, 344. 13.
Argiletum, 2. 1; 62. 9.
Arundo (aucupum), 473. 3.
Ascaules, 509. 8.
Asserere, assertor, 10. 9; 27. 5.
Atlas = nanus, 314. 7.
Atrium, ancient plan of, 48. 22.
Attrita frons, 430. 2.
-atus, adjectives in, 78. 2.
Aurei, aureoli, 229. 14; 659. 3.

B.

Babylon, tapestry of, 407 17.
Baetis, olives of the, 672. 1; 689. 1.
———, wool from the, 243. 7; 407. 5.
Baiae, general term for thermae, 517. 3.
Balneum, 129. 1; 486. 3.
Balux, 669. 9.
Barbam ponere, 113. 4.

Bardocucullus, 28. 5.
Basia fragrantia, 152. 9.
—— jactare. 2. 7.
Basiatores, 421. 5; 636. 1.
Bathing, hour of, 134. 5.
——, perfumes used in, 517. 4.
Bauli, 197. 1.
Beans and bacon, 269. 10.
Beggars, stands of, 511. 3.
Belle facere, &c., 68.
Bilbilis, why *alta*, 25. 3; 523. 2.
Birthdays, celebration of, 415.
Bis seni fasces, 434. 3.
Boars, Laurentian, 468. 5.
——, Tuscan, 341. 1.
Boleti, 13. 2.
Bombycina, 436. 7.
Botellus, 269. 9.
Boxers, torn ears of, 344. 5.
Bractea, 410. 6.
Branded slaves, 78. 10.
Britanni picti, caerulei, 618. 1.
Bruti puer, 102. 3; 470. 5.
Buccellae, 312. 3.
Bulbi, 186. 11.
Burrus (Partheni fil.), 217. 6.
Busta Gallica, 677. 1.
Buxus (a comb), 682. 9.

C.

Cadus, 12. 6.
Caesonius, likeness of, 353.
Calabra lyra. 237. 2.
Calcei albi, 345. 1.
Calculator, 557. 4.
Calda, 7. 3.
Calices audaces, 678. 3.
Callaicum aurum, 181. 7; 519. 3.
Calva, 248. 3; 660. 2.
Calydonius aper, 53. 6.
Camenae, identified with *Musae*, 299. 4.
——, temple of, 67. 16.
Candor, 60. 2; 243. 1.
Canis = cynicus, 190. 8.
Canus = antiquus, 10. 2.
Canusinatus, 457. 9.
Capelliana, 603. 17.
Capena (porta), 141. 1.
Capillati, 148. 31; 557. 2.
Capitol, games in the, 463. 10.
——, restored by Domitian, 279. 2; 218; 221. 6.
Cappadocae (lactucae), 269. 4.
Cappadocia, cruelty of, 319. 3; 461. 1.
Caristia, feast of, 473.
——, 474. 1.
Carruca, 141. 13; 651. 2.
Caryota, 410. 11.
Castancae, 269. 15.
Catasta, 290. 1; 460. 5; 475. 6.
Catenas donare, 131. 1.
Cathedra, 37. 14; 208. 3.
Catuli templa, 221. 6.
Cavea, 495. 4.
Cedrus (in libris), 110. 7.
Celeuma, 155. 4.
Cella, 132. 3.
Celtiberi, 192. 8; 558. 4.
Cena ambulans, 357. 5.
——, hour of, 55. 9.
—— recta, 98. 7.
Cenae pompa, 532. 4.
Cenam indicere, 616. 10.
—— ponere, 23. 2.
Cenare incaute, 16. 7.
—— domi. 72. 2.
Cenatoria, 575. 12.
Censeri, with abl., 31. 3; 390. 9.
Centiens laxum, &c., 127. 2; 264. 2.
Cera (testamenti), 203. 2.
Cerdo, 122. 1.
Cerei, 228. 2.
Cereus, 148. 19.
—— clientis, 575. 5.
Ceroma, 168. 5; 260. 3.
Cerussa, 86. 12.
Cerussatus, 339. 2.
Cestos Veneris, 281. 5.
Charta inversa, 212. 11.
Chatti, 64. 6.
Chia (ficus), 339. 8.
Chors, cohors, 148. 12.
Chrysendeta, 87. 11.
Cicer madidum, 21. 6.
—— tepidum, 52. 10.
Cicero, murder of, 154; 263.
Cirrati, 460. 7.
Cisterna, 146. 1.
Citharedi, wealth of, 111. 8; 254. 9.
Civica ex hedera, 444. 8.
Clepsydra, 293. 1.
Clinicus, 17. 2; 500. 1.
Clivus Aricinus, 511. 3; 657. 10.
Coccina, 78. 8.
Coccum, 232. 5.
Cochleae, 186. 11.
Cochleare, 410. 24.

Coining, 669. 8.
Coliculus, 269. 7.
Colocasia, 410. 13.
Colosseum, 694.
————, called *theatrum*, 522. 7.
Colossus, 34. 7; 102. 3; 695. 1.
Committere (pugnantes, &c.), 420. 3.
Conchae (pearls), 243. 3.
Conchis, 245. 9; 373. 2.
Conchylia, 617. 13.
Conclamare, 466. 5.
Conditio (cenae), 617. 2.
Condylus, 269. 27.
Consocer, 534. 3.
Conturbare, 341. 10.
Copo, 15. 9; 148. 24.
Cor habere, 69. 6; 130. 4; 373. 4; 631. 17.
Corsica mella, 459. 4; 613. 4.
Cordyla, 110. 3.
Corinthian bronzes, 476. 11.
Cornua (libri), 638. 1.
Coronae sutiles, 497. 6.
——— tonsiles, 316. 8.
Coronis, 507. 1.
Corio ludere, 122. 4.
Cosmica, 351. 2.
Cosmus, Cosmianum, 145. 1; 459. 2; 594. 9.
Cottana, 361. 7.
Covinus, 651. 1.
Crepare. 37. 14; 229. 14.
Creta, 86. 9; 323. 9; 410. 17.
Crines (matronae), 657. 4.
Crocus, 153. 2; 234. 8; 464. 5.
———, Cilician, 696. 8.
Crudus, 188. 4; 325. 1.
Crystalla, 678. 1.
Crystallina, 28. 6; 476. 13.
Cucullus capitis, 225. 6; 636. 10.
——— (scombris, &c.), 110. 5.
Cucuma, 569. 4.
Cuï, 53. 22.
Culcita, 257. 5.
Cultus (purpura, &c.) liber, 110. 10.
Cunei (in theatro), 15. 4.
Curae rudes, secundae, &c., 508. 1.
Curetes, 456. 7.
Cyathi, number of in pledging names, 424. 21.
Cybium, 269. 5; 603. 14.
Cyllarus (equus), 172. 6; 402. 5.
Cymbium, 390. 2.

D.

Daci, conquered by Domitian, 279. 7; 313. 5.
Dactyliotheca, 623. 4.
Damascena (pruna), 228. 3.
Decĭdere, 446. 6.
Deciens plenum, &c., 48. 1.
Decoquere, 70. 9.
Defrutum, 186. 9.
Delphica (mensa), 673. 7.
Demerere aliquem, 474. 5.
De nostro, de suo, &c., 355. 4.
Dentiscalpia, 361. 3.
Deunces (calices), 315. 6; 654. 1.
Diana lucifera, 561. 7.
Diaria, 639. 3.
Diatreta, 676. 9.
Digitum tollere, 257. 4.
Dispensator, 247. 5.
Domicenium, 269. 1.
Domina Roma, 2. 3.
Domitian, accumulated wealth of, 646. 4.
———, called *Germanicus*, 64.
——— Hercules, 141. 4; 505.
——— escapes from Vitellius, 456. 10.
——— gives his name to the month October, 445.
——— his victories in Dacia, 279. 7.
———, temple built by, 445.
Domus and dominus, 413. 12; 634. 4.
Dreams, expiation of, 362.
Dropax, 558. 8.

E.

Earinos, Eiarinos, 449.
Eclipse of the moon, 669. 17.
Egeria, 299. 3.
Electrum, 424. 5.
Encaustus, 187. 1.
Endromis, 168. 4.
Enterocela, 551. 7.
Enterocelicus, 676. 3.
Epaphaeresis, 425. 9.
Equites justi, alieni, 229. 10.
——— xiv ordinibus, 219.
Erythraei lapilli, 243. 4; 451. 5; 519. 5.

Eschatocollion, 67. 3.
Europae buxeta, 125. 13.
——— porticus, 72. 3.
Excussa toga, &c., 2. 8; 199. 3.
Excussus sacculus, 245. 7.
Exile, companions in, 652. 6.
Explicare cenam, 48. 13.

F.

Faba fresa, 186. 6.
Falcifer senex, 226. 5.
Falernum nigrum, fuscum, 85. 6; 457. 8.
Farinam facere, 398. 4.
Fascia, 257. 6.
Fasciatus truncus, 669. 12.
Fatuus, 339. 7; 537. 9.
Fenerare, 37. 6.
Ferulae, 557. 10.
Ficus gelata, 186. 10.
—— Libyca, 361. 8.
Fidiculae, 250. 6.
Fila porri, 617. 6.
Flagellare opes, 79. 4; 224. 6.
Flavi crines, 243. 7.
Fleece, golden, 424. 10.
————, watched by dragon, 667. 4.
Focus, 106. 7; 148. 22.
Foedus, 6. 3.
Follis, 168. 7.
Fora quattuor, 548. 12.
Forum triplex, 135. 4; 421. 6.
Fovere, 455. 5.
Fritillus, 165. 8; 272. 3.
Frontes libri, 32. 10; 110. 8.
Fumaria (vini), 536. 1.
Fundi duo (calicis), 390. 9.

G.

Gabatae, 357. 3; 603. 18.
Gaditanae, 21. 12; 31. 9.
Galaesi vellera, 87. 3; 243. 2.
Galbaneus color, 232. 1.
Galla credulitas, 215. 10.
Gannire, 256. 2.
Gausapinae, 304. 2.
Gelasinus, 339. 6.
Gemma alba (see *albi lapilli*), 608. 1.
Gerres, 156. 7; 657. 15.
Gestatio (locus), 230. 8.
Gestator, 198. 19.
Ginnus, 314. 7.
Glandulae apri. 335. 4.
Glaucia, Glaucias, 290. 4.
Glaucina, 459. 2.
Glires, 148. 36.
Golden fleece. 272. 6.
Gold leaf, 669. 9.
Gourds, disguised by cookery, 603.
Grabatus, 190. 5; 657. 11; 621. 5.
Greenhouses, 436. 1.
Grex (servorum, &c.), 87. 13; 424. 18.
Gustus, 603. 4.

H.

Habere nasum, 684. 2.
Halicula, 681. 2.
Hallec, 156. 5; 681. 3.
Hamus captatorum, 85. 3; 228. 7; 308. 5.
Hares, caressed by lions, 53. 13.
———, beauty caused by eating, 236.
Harpastum, 163. 6; 344. 10.
Harundo (see *Arundo*).
Hasta C. virorum, 366. 7.
Helciarii, 198. 22.
Helen, rape of, 666. 6.
Hemitritaeus, 85. 1; 686. 2.
Hercules, labours of, 260; 504.
————, patron of hot springs, 8. 1; 141. 4.
Hermerotes, 572. 8.
Hexaclinon, 476. 9.
Hexaphoron, 103. 1; 314. 10.
Hibrida, 403. 2.
Hippodromos, 664. 5.
Horns, altar made of, 694. 4.
Hydra, 260. 14.

I.

I in suspicio, &c., 233. 8.
I nunc, 67. 1.
Jamquc = jam, 545. 2.
Janiculi jugum, 198. 3.
Jantare, 435. 10.
Ianthidis aqua, 299. 1; 640. 12.
Ianthina, 84. 1.
Janus, god of the new year, 392.
———, temples of, 530. 3.
Iaspis, 222. 1.
Ichneumon, 379. 5.

Imagines (cereae), 106. 6.
Imbuo, 340. 4.
Imponere, 147.
Imputare, 113. 3; 663. 13.
Indecens, 70. 4; 225. 7; 335. 11.
Index (libri), 28. 11; 110. 11.
Infinitive after verbs of motion, 588. 3.
Infitiator, 52. 11.
Innumerus (sing.), 457. 4.
Inquilinus, 43. 12: 180. 4.
Inscripti (servi), 439. 9.
Institor, 365. 1.
Insulae, 180. 4.
Ionia mollis, 694. 3.
Irus, 657. 9.
Isis, priests and worshippers of linen-clad, 655. 19.
—, temple of, 7.
Ista for *haec*, 484. 10; 520. 6.
-it for -iit or -ivit (ī), 94. 3.
Itys, 261. 6.
Judaei rogare docti, 669. 13.
Julia tecta, 294. 6.
—— Titi filia, 274. 5; 281.
Jupiter. temples of, on the Capitol, 445. 5.
Jus trium liberorum, 107; Preface, p. xii (note).
Justus eques, 52. 2.
Ivory, kept white by sulphur, 331.

K.

Kalendae Juliae, rent-day, 657. 1.
———— Martiae, 272. 11; 526. 1.
———— nataliciae, 433. 4.
————, payment of interest on, 421. 11.
Kissing in the streets (basiatio), 636.

L.

Lacernae, 304. 5.
————, cost of, 78. 3.
Lacertus (piscis), 373. 1.
Lacones, virgis caesi, 375. 10.
Ladas, 105. 8.
Lagaeum litus (Aegyptus), 528. 4.
Lagalopex, 379. 1.
Laletani, 361. 6.
Lamna, 457. 6.
Langonis statua, 470. 5.
Lap-dogs, 56.
Lardum, 269. 10.
Latinus (mimus). 3. 5.
Latrunculi, 371. 8.
Laudiceni. 77. 2.
Laurea de Sarmatis, 328. 4; 463. 6.
Laureus aper, 468. 5.
Lectica, 103. 1.
Leïtus, 219. 12.
Lemmata, 554. 1; 692. 7; 613. 2.
Lentisci, 311. 3.
Leporis armi, 335. 5.
Lepus in cibis, 234. 2.
Leuconicum, 621. 9.
Liba, 156. 3; 526. 4.
Libelli (legal), 250. 1.
——— praetorum, 576. 1.
Libellus, 217. 19.
Liberti, Greek names of, 224.
Liburni, 25. 33.
Ligula, 410. 23.
Ligustrum, 407. 11.
Linea dives, 441. 7.
Lingula, 78. 7.
Lino saccare, 422. 3.
Lippus, luscus, 315. 2.
Litare, 397. 2; 462. 9.
Liturae, 2. 9; 162. 7.
Locarii, 233. 9.
Lomentum, 323. 10.
Lotium, 323. 2.
Lucan, birth and death of, 336-8.
Lucanica, 186. 8.
Lucrina ostrea, 149. 3; 243. 3.
Lucrine, boats on the, 531. 13.
Ludi magistri, 669. 1.
Ludi saeculares, 160. 7.
Ludia, 233. 10.
Lues (*cancer*), 50. 6.
Lunata frons, 410. 22.
——— pellis, 25. 31.
Lupata, 53. 4.
Lupus (piscis), 459. 6.
Luscinius, 379. 8.
Lycambes, 330. 6.
Lychnis (gemma), 196. 6.
Lygdos, 296. 21.

M.

Macellum, 554. 3.
Madidus = doctus, 359. 5.
——— = lautus, 341. 5.
Maeles, 537. 18.

Mammae suminis, 82. 2.
Mandrae, 231. 7; 371. 8.
Manes dare, 640. 4.
Mantele, 655. 12.
Manus, 'handy-work,' 181. 3.
Mapalia, 523. 7.
Mappae, stolen at banquets, 655. 1.
Marbles, used in baths, 296; 486.
———, various kinds of, 296; 486.
Marcellianum, 78. 5.
Marcia aqua, 296. 18; 455. 6.
Mars ultor, 359. 4.
Marsua, Marsuas, 94. 8.
Marsus, 99. 3; 102. 5.
Massyli equites, 457. 14.
Match-sellers, 21. 4.
Mattea, 554. 4.
Mauri orbes, 457. 5; 673. 6.
Mausoleum Caesaris, 359. 5.
——— ——— in Caria, 694. 5.
Melandrya, 156. 7.
Melimela, 23. 4; 339. 7.
Membrana, 1. 3; 62. 15.
Mensae (movable tops), 357; 476. 7.
——— primae, &c., 603. 8.
Mentum, 579. 6
Meta casei, 23. 7.
Metreta, 226. 7.
Mica (Mausoleo proxima), 93. 1.
Minerva, worshipped at Alba, 160. 5.
Minutal, 603. 11.
Missio, 655. 7; 701. 3.
Mithridaticum (venenum), 267. 1.
Molae salsae, 362. 5.
Molorchus, 198. 30.
Months, named after the emperors, 445. 1—4.
Morio, 395.
Mulli bilibres, 139. 5; 616. 9.
——— (grandes), 87. 11; 532. 3.
Murra maculosa, 570. 1.
———, murrina, 211. 1; 476. 14.

N.

Narnia, bridge of, 384. 8.
Nasutus, 690. 1.
Natare, natari, 175. 3.
Natus ex se, non natus, &c., 529. 4.
Naumachia, 4. 1; 700. 12.
Nec = ne quidem. 257. 5.
Neptune, frescoes in temple of, 72. 6.
Neronianae thermae, 129. 4.
Neronianum argentum, 669. 8.
Nerva, a poet, 459.
Niccrotiana, 302. 3.
Nidus (librorum), 62. 15; 333. 5.
Niliacus cataplus, 678. 1.
Nilotis rosa, 316. 1.
——— tunica, 512. 7.
Nimium minor, &c., 388. 7.
Nitela, 243. 8.
Nives infusae vino, 259. 2; 457. 8; 647. 6.
Nolle aliquem, 5. 5.
Nomas, 426. 8; 486. 8.
Nomenculator, 531. 23.
Notare librum, 2. 10.
Notarii, 250. 2; 55. 4.
Nuces (pro alea), 237. 8; 272. 1; 690. 7.
Nummularius, 669. 8.

O.

Oceanus (seat-keeper), 232. 4; 278.
Odrysii, 375. 1.
Offula, offella, 545. 15; 663. 17.
Olives, colour of ripe, 37. 8.
———, leaves of golden or gilt, 458. 1.
———, left hanging till frost, 343. 4.
———, Picenian, 23. 8; 361. 5.
Ollares uvae, 335. 9.
Olympias = lustrum, 319. 8; 350. 6.
Onyx, 296. 14.
Ophites lapis, 296. 15.
Opimianum vinum, 15. 7; 494. 1.
Orbes citrei, 437. 5; 476. 7.
Orciniana sponda, 511. 9.
Oxygarum, 143. 4.

P.

Paenula, 91. 3.
Paestum biferum, 656. 3.
Paganica, 168. 7; 344. 7.
Palatine, temple and library of, 640. 7.
Palladia Alba, 215. 1.
Pallas, conscia Jovis, 279. 9.
———, cultus of, by Domitian, 215; 446. 10.
Palma, foribus affixa, 342. 6.
Palmata toga, 326. 8.
Palus (in gymnastics), 344. 8.
Panaria, 248. 10.

Paper, used for lighting pyres, 582. 1.
Parapsides, 603. 18.
Parmae vellera, 87. 4.
——— greges, 180. 5; 224. 8.
Parrhasia aula, 363. 2; 449. 8; 646. 1.
Parthenius, 217. 2.
Parthi pileati, 563. 5.
Passer Catulli, 165. 14.
Passerinus equus, 329. 10.
Pater = auctor, 32. 7.
Pedes, a pedibus (servi), 128. 2.
Pegma, 410. 3; 695. 2.
Peloris, 280. 5.
Pendula Setia, 198. 33.
Pensio, 132. 3.
Personae mutae (in comoed.), 276.
Petaso, 156. 6.
Petaurum, 105. 7.
Phaethontis gutta, 176. 1.
Pharia juvenca, 545. 1.
Phoenician merchants, dishonesty of, 519. 7; 336. 1.
Phoenix, 302. 2; 449. 4.
Picenae, 213. 7; 361. 5.
Pila, 168. 5; 344. 7.
—— Tiburtina, 34. 12; 55. 4; 231. 4.
Pilae cauponum, 365. 5.
—— primae, 574. 4.
—— (taurorum), 87. 5; 697. 4.
Pileus at Saturnalia, 593. 4; 693. 2.
——— (servorum), 97. 4.
Pinguis onyx, 296. 14.
——— toga, 168. 1; 280. 7.
Piperatus, 430. 4.
Pira, 23. 5; 269. 13.
Pirus, ad pirum, 62. 6.
Piscina, 138. 13.
Piscinae, smell of, 517. 4; 657. 17.
Plagiarius, 27. 9.
Pluma, dormire in, 517. 6.
Plumbea mala, 580. 4.
Plumbei nummi, 565. 4.
Pollinctor, 582. 3.
Pompey, death of, 263. 1; 266.
———, theatre of, 278; 548. 11.
Pontia (venefica), 312.
Ponere cenam, 23. 2.
Porrigere pedes = mortuum esse, 493. 4.
Porrum scetile, capitatum, 141. 8.
Porticus Europae, 344. 12.
——— Philippi, 248. 12.
——— Porticus Pompeii, 72. 10.
Portraits, prefixed to books, 28. 2; 377. 6.
Postes scripti, 62. 11.
Pothinus (Pompeii libertus), 263. 1.
Praecones, 277; 254. 11.
Praedia, 133. 2.
Praela, 89. 3.
Praetorium, 569. 1.
Pragmaticus, 677. 6.
Prasina factio, 545. 23; 605. 1.
Pretium facere, 476. 20.
Propinare, 546. 3.
προπίνειν, 269. 3.
Prototomi, 545. 16.
Proxeneta, 509. 4.
Psilothrum, 323. 9.
Ptisana, 677. 5.
Pulpa, 156. 6.
Punica grana, 23. 6.
Purple couch, 73. 3; 517. 6.
———, disagreeable smell of, 25. 32; 73. 3.
——— dress of senators, 392. 4; 511. 1.
——— fan, 531. 15.
——— fasti, 653. 5.
——— in book-covers, 62. 15; 110. 10; 588. 2.
——— Megalensis, 539. 5.
Pustulatum argentum, 378. 7; 424. 6.
Putris, 119. 2.
——— fascia, 257. 6.

Q.

Quadra, 156. 3; 497. 18.
——— casei, 657. 18.
Quadrans = quarta pars sextarii, 498. 2.
Quadrante lavari, 132. 4; 419. 3.
Quadrantes centum, 114. 1; 30; 321. 4.
Quaestores parricidii, 347. 1.
Quartana febris, 567. 3.
Quaternum aes, 679. 1.
Querna corona, 160. 6; 446. 8.
Quicunque = quivis, 564. 6.
Quincunx (vini), 16. 2; 63. 9; 608. 7.
Quinquatria (Domitiani), 463. 9.
Quintilianus, 106. 1.
Quirini porticus, 588. 9.
Quisquam interrogative, 29. 5; 230. 14; 687. 3.
——— = quispiam, 371. 12.

R.

Rabirius architectus, 363.
Radere spongia, 303. 4.
Reda, 141. 5.
Regelatus, 594. 6.
Regnum (regis domus), 182. 3; 656. 8.
Resaluto, 561. 5.
Resina, 657. 21.
Resinatum vinum, 156. 8.
Revocare = mutuo invitare, 130. 1.
Rhinocerotis nasus, 2. 6; 697. 2.
Rhoecus Centaurus, 390. 7.
Rhonci, 2. 5.
Rogator, 175. 13; 511. 4.
Rogus = cineres defuncti, 487. 8.
Roses (winter), 436.
Rudis, rudiarii, 134. 10; 701. 9.
Rumpi invidia, 501.
Rus suburbanum Martialis, 601.
Ruta, 617. 8.

S.

Sacer, sanctus, 461. 5.
Saccare vinum, 85. 5; 259. 2; 670. 9.
Saffron-water, 234. 7.
Sagum, 280. 8.
Sagunti synthesis, 186. 15.
Salamandra. 96. 7.
Salarii, 21. 8; 212. 9.
Salarium, 114. 6.
Salo, 25. 12.
Sanctus, 461. 5.
Sandapila, 103. 2.
Sapa, 361. 6.
Saprophagis (σαπροφαγεῖς), 156. 10.
Sarcinae, 70. 8.
Sardinian honey, 499. 1.
Sardonychatus, 78. 2.
Sardonyx, 196. 6.
Sarmatae, conquered by Domitian, 505. 17.
——— lacte equino pasti, 696. 4.
Sassina, 23. 7; 148. 35.
Saturnalia, five days of, 213. 2; 361. 2.
Scheda, 214. 4.
Schola poetarum, 125. 8; 196. 3.
——— (rhetorum), 94. 7.
Scindere (*to carve*), 157. 2.
Sciurus, 243. 13.
Scombri, 212. 8.
Scorpus, 200. 5; 234. 10.
Scrinium, 1. 3.
Scripulum, 229. 12.
Scutula, 438. 7.
Scythae pellis, 557. 8.
Secundus alicui, 341. 2.
——— criticus, 1. 7; 271. 7.
——— fenerator, 383. 3.
Sedere = equitem esse, 248. 1.
Sella, 516. 7.
Sellariolus, 264. 3.
Semita, 365. 4.
Seni fasces (praetoris), 636. 15.
Senio, 690. 6.
Septa, 476. 1.
Septicianum argentum, 213. 3; 438. 6.
Servi ad pedes, 123. 2.
Servitus (agri), 61. 6.
Setine wine, 517. 5.
Severus, 86. 13.
——— criticus, 271. 622.
Sextantes (calices), 654. 1.
Shaving, booths for, 365. 7.
Sica, 122. 2.
Sidere percussus, 383. 9.
Siesta, hour of, 161. 4.
Sigma, 545. 6.
Silius, poet and orator, 366; 614-5.
Sinus (togae), 10. 10; 110. 6.
Slaves, cost of, 199. 9.
Smaragdos, 222. 1.
Snakes, destroyed by stags, 655. 5.
Snow-water, 104. 1.
Solea, 143. 3.
Soleatus, 682. 6.
Sophos, σοφῶς, grande, magnum, 2. 7; 37. 10.
Sordidus, 29. 4.
Sortes (a raffle), 693. 5.
Sotadica carmina, 105. 2.
Spartan marbles, 29. 5.
Specularia, 396. 3.
Splenia, 78. 9.
Sponda, 511. 91; 621. 5.
Spondyli, 335. 14.
Spongia, 162. 5.
Sponsio (betting), 588. 15.
Sportula (abolished), 114.
——— given to consuls, 516. 1.
——— major, 419. 1; 529. 3.
Spuma Batava, 410. 20.

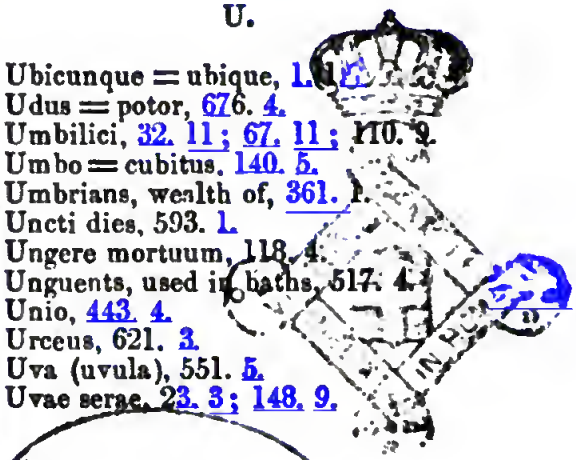
Stagnum Neronis, 695. 6.
Statues, faces of gilded, 234. 10.
Stigmata, 551. 6; 631. 13.
Stiria, 347. 5.
Stolae = matronae, 511. 1.
Stragula, 73. 1.
Subnotare, 15. 5.
Subsellia equitum, 219. 2.
Subura, 74. 1; 649. 5.
Sucinum, 153. 5; 243. 11.
Sudarium, 611. 3.
σῦκα μερίζειν, 244. 3.
Sulphur, keeps ivory white, 331. 1.
——— matches, 509. 3; 669. 14.
——— springs, 297. 2.
——— ——— at Tibur, 331.
Sulphurata (ramenta), 21. 4; 509. 3.
Sumen, 373. 3; 545. 12.
Summoenianae uxores, 657. 22.
Supinum carmen, 105. 1.
Suppositicius, 233. 8.
Supremus, 696. 6.
Sutiles coronae, 316. 8.
——— rosae, 259. 4.
Synnadicum marmor, 486. 8.
Synthesis, 89. 4; 270. 2; 693. 1.
——— Sagunti, 186. 15.
Syra lagona, 186. 9.
Syrma, 188. 8; 688. 4.

T.

Tabellae, 1. 3.
Tabellas reddere, 506. 1.
Tacere aliquem, 413. 2.
Tagus aurifer, 380. 7; 581. 3.
Talus, 165. 9; 199. 15.
Tarentos (in Campo), 160. 8; 33. 2.
Tarentum, white wool of, 87. 3; 243. 2.
Tarpeia frons, 446. 8.
Tartessus, 478. 1.
Tata = pater, 49. 1.
Tecta (via), 112. 5.
Teeth, stopping of, 551. 3.
Teges, 621. 5.
Tessara, talus, 199. 15.
Tessera (in theatro), 441. 13.
Testudinei lecti, 476. 9; 673. 5.
Tetricus, 522. 14.
Theatres, principal Roman, 548. 11.
Theōphila, 370. 1.
Thessalian witches, 460. 9.
Theta novum (mortis), 347. 2.
Thetis = mare, 531. 11
Tiber, inundation of, 573. 6.
Tigers in the amphitheatre, 406.
Tigris (equus), 329. 10.
Titi thermae, 125. 15.
Toga, disused *in rure*, 199. 3; 544. 5; 581. 12.
—— flammaris, 229. 12.
—— nivea, 178. 2; 469. 8.
—— pexa, 88. 1.
—— picta, palmata, 326. 8.
—— rasa, 104. 3.
—— sudatrix, 648. 5.
—— = membrana, 579. 4.
Togata opera, 140. 1.
Togati at the Saturnalia, 287.
—— (clientes), 100. 1.
Togatuli, 565. 3.
Togula, 132. 3; 504. 5.
Tomentum, 621. 9.
Tomus, 32. 3.
Tonsile porrum, 545. 9.
Toreuma, 390. 15; 575. 16; 597. 1.
Toxica (of bad wines), 12. 6; 322. 3.
Traduco, 28. 3.
Tribulis, 469. 7.
Tricae, 152. 14.
Trientes dimidii, 593. 9.
Trigon, 168. 5; 371. 9.
Triplices, 361. 3; 371. 2.
Tropa, 165. 9.
Tropis, 682. 11.
Trulla, 500. 1.
Tullus et Lucanus fratres, 19. 1.
Tune? 389. 11.
Tunica molesta, 212. 8.
Turdi, 141. 10.
Tuscum vinum, 15. 6.

U.

Ubicunque = ubique, 1. 1.
Udus = potor, 676. 4.
Umbilici, 32. 11; 67. 11; 110. 9.
Umbo = cubitus, 140. 5.
Umbrians, wealth of, 361. 1.
Uncti dies, 593. 1.
Ungere mortuum, 118. 4.
Unguents, used in baths, 517. 4.
Unio, 443. 4.
Urceus, 621. 3.
Uva (uvula), 551. 5.
Uvae serae, 23. 3; 148. 9.



821, i 17

V.

Vadimonium, 435. 3.
Varus, 344. 9.
Vatinian ware, 509. 4.
Vatius, 476. 1.
Vela theatri, 464. 6.
Velle aliquem, 5. 6.
Venafrum, oil of, 672. 1.
Venenum = purpura, 407. 9.
Veneta factio, 298. 1; 545. 23.
Venire (ad cenam), 545. 5.
Veredus, 645. 1.
Verna = scurra, 21. 2; 25. 24; 109. 6.
Vernaculi, 509. 1.
Vesica, 410. 19.
Vespillones, 439. 9.
Vestis = tunica, 648. 18.
Via Tecta, 112. 5.
Vicarius, 75. 7.
Vinum consulare, 374. 1.
——— Laletanum, 15. 9.
——— Opimianum, 15. 7.
——— resinatum, 156. 8.
——— Setinum, 320. 1; 424. 19.
——— Tuscum, Vaticanum, 12. 2; 322. 3.
——— Veientanum, 52. 9.
Vipers, tame, 21. 7; 156. 8.
Vipsanae porticus, 72. 10; 124. 1; 167. 1.
Virgo aqua, 296. 18; 230. 9; 344. 11.
Virus = teter odor, 323. 7.
Vitelliani, 67. 6.
Vitis (centurionum), 528. 1.
Vĭs (volo), 447. 4.
Vispillo, 17. 1.
Vivere, = vita frui, 52. 12; 106. 3.
Vividum merum, 390. 12.
Vocative for nominative, 34. 2.
Volitare (*in publicum prodire*), 2. 11.
Volsi, volsellae, 78. 6.
Voltures = captatores, 307. 4.
Volva, 335. 11.

X.

Xanthus (equus), 402. 7.
Xenia, 690.

Z.

Zmaragdos, 222. 1.
Zoilus, 207; 270.

THE END.

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